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MATSYA MAHĀPURĀṆA

(With An Exhaustive Introduction, Sanskrit Text, English Translation, Scholarly Notes and Index of Verses)

Translated into English by
A Board of Scholars

An Introduction by
Shanti Lal Nagar

Edited with Notes by
K.L. Joshi

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MATSYA MAHĀPURĀNA

(An Exhaustive Introduction, Sanskrit Text, English Translation and Scholarly Notes)

Edited

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The Matsya Purāṇa earns its title from the fish incarnation of Viṣṇu, the other nine being Kūrma, Varāha, Narasiṁha, Vāmana, Bhārgava Paraśurāma, Rāma, Kṛṣṇa, Buddha and Kalki. The Matsya Purāṇa is not all based totally on the life story of Matsya, but it deals with various other subjects, though in some of the chapters Matsya himself is the speaker.

Matsya Purāṇa contains 291 chapters in total. First among all it describes the dialogues between Manu and the Lord, known as Manusamvāda and deals with the following subjects in successive order, viz.– the history of Brahmāṇḍa, the Śārīraka Sāṁkhya as explained by Brahmā, the origin of the Devas and Asuras, as well as Maruts, the observance of Madanadvādaśī vrata, the ways of the worship of the Lokapālas, the description of the Manvantaras, the history of king Veṇa, the birth of the Sun and Vaivasvata and the meeting with Budha.

Then it deals with the families of the manes, the times of performing Śrāddha, Pitṛtīrtha Pravāsa, the birth of the moon, the history of Yavāti, the glory of Svāmikārtika, the history of the Vṛṣṇi and Yādava houses. Then it describes various ordinances, glory of various tīrthas and rivers, the movement of Sun and Moon and their relative positions, the churning of the ocean, worship of the Devas, the characterstics of palaces, pandals and housebuilding, the forms of the temples and pandals, the history of Puru dynasty, the narration of the coming sovereigns, the description of the sixteen gifts such as Tulādāna, etc., the names of the Kalpas etc.

The present edition of Matsya Purāṇa is a complete book in 2 volumes that includes Sanskrit text, English translation with Notes, an exhaustive Introduction and complete Index of Verses. We hope that this book will be very useful not only for the general readers who have interest in ancient Indian literatures, but also for the scholars.

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Introduction

The *Matsya Purāṇa* earns its title from the fish incarnation of Viṣṇu, the other nine being Kūrma, Varāha, Narasiṁha, Vāmana, Bhārgava Paraśurāma, Rāma, Kṛṣṇa, Buddha and Kalki. The *Matsya Purāṇa* is not all based totally on the life story of Matsya, but it deals with various other subjects, though in some of the chapters Matsya himself is the speaker. Before embarking on the subejct of the incarnation of Viṣṇu, it would be quite pertinent to visualise the need for such an incarnation. In this connection, there is the well known passage from *Bhagavadgītā* in which the lord Kṛṣṇa declared that whenever the evil or *adharma* becomes predeomient, in the society and the virtues or *dharma* are on the decline, or are relegated to the background, the lord incarnates on earth in order to uphold the virtues and to destroy the evil forces, would be quite relevant :–

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम्।।७।।
परित्राणाय साधूनां विनाशाय च दुष्कृताम्।
धर्मसंस्थापनार्थाय संभवामि युगे युगे।।

Bhagavadgītā

The same spirit has been conveyed in the following verses of the *Brahma Purāṇa*:–

शृणुध्वं मुनिशार्दूलाः प्रवक्ष्यामि समासतः।
अवतारं हरेश्चात्र भारावतरणेच्छया।।
यदा यदात्वधर्मस्य वृद्धिर्भवति भो द्विजः।
धर्मश्च ह्रासमभ्येति तदा देवो जनार्दनः।।
अवतारं कोन्यत्र द्विधा कृत्वाऽऽत्मनस्तनुम्।
साधूनां रक्षणार्थाय धर्मसंस्थापनाय च।।
दुष्टानां निग्राहार्थाय अन्येषां च सुरद्विषाम्।
प्रजानां रक्षणार्थाय जायतेऽसौ युगे-युगे।। (181.1-4)

The number of incarnations

The incarnations of Viṣṇu have been variously described in the Purāṇas, since the *Matsya Purāṇa* relates to one of the incarnations of Viṣṇu, it would be of interest to analyse the position of the incarnations in the Purāṇas:–

1. Vayu Purāṇa

(a) Divine Incarnations

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(1) Varāha (II. 36.73) In the fourth *yuga,* when *Suras* were in distress, he was born within the ocean for killing Hiraṇyakaśipu.

(ii) Narasiṁha (II. 36.73) The second incarnation was that of Narasiṁha.

(iii) Vāmana (II. 36.74) The third incarnation, that of Vāmana, took place in the seventh Tretāyuga, when all the three worlds were overrun by the Daityas and were ruled by Bali.

(b) Human Incarnation

(iv) Dattātreya (II 36.88) The fourth incarnation was Dattātreya, with Mārkaṇḍeya as his preceptor.

(v) Māndhātṛ (II. 36.89) The fifth incarnation is Māndhātṛ

(vi) Paraśurāma (II. 36.90) The sixth incarnation was that of Paraśurāma, son of Jamadagni.

(vii) Rāma (II. 36.91) In the twenty-fourth Tretāyuga Viṣṇu incarnated as Rāma.

(viii) Veda-vyāsa (II. 36.92) Viṣṇu took his eighth incarnation as Vedavyāsa born of Pārāśara.

(ix) Kṛṣṇa (II. 36.93) Viṣṇu was born as Kṛṣṇa, son of Devakī and Vāsudeva as the ninth incarnation.

(x) Kalki (II. 36.165-120) Viṣṇu in his future incarnation will be known as Kalki.

(2) Varāha Purāṇa

The *Varāha Purāṇa* counts the ten incarnations of Viṣṇu, in a chronological order as follows:–

मत्स्यकूर्मवराह्श्च नरसिंहोऽथ वामनः।
रामोरामश्च कृष्णश्च बुद्धकल्की च ते दश।। (4.2)

(Matsya, Kūrma, Varāha, Narasiṁha, Vāmana, Paraśurāma, Rāma, Kṛṣṇa, Buddha and Kalki are the ten incarnations of Viṣṇu)

(3) Brahmavaivarta Purāṇa

The *Brahmavaivarta Purāṇa*, mentions mainly at two places about the incarnations of Viṣṇu. Initially in the ninth Chapter of the Viṣṇu Khaṇḍa, there is a mention of seventeen incarnations of Viṣṇu as under:–

ब्रह्मेशशेषविघ्नेशाः कूर्मोधर्मोऽहमेव च।
नश्च कार्त्तिकेयश्च श्रीकृष्णांशा वयं नव।।
सूकरो वामनः कल्किर्बौद्धः कपिलमीनकौ।
एते चांशाः कलाश्चान्ये सन्त्येव कथिता मुने।।

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कूर्मो नृसिंहो रामश्च श्वेतद्वीप विराड्विभुः।
परिपूर्णतमः कृष्णो वैकुण्ठं गोकुले स्वयम्।।

(Brahmavaivarta Purāṇa, Kṛṣṇa Khaṇḍa, 9/10,12/13)

The above verses classify the incarnations of Viṣṇu as follows

(i)	Those which emerged out of *aṁśas* of Kṛṣṇa (or Viṣṇu)	Brahma, Īśa, Vighneśa (Gaṇeśa), Kūrma, Nara-Nārāyaṇa, Kārttikeya.
		Here Nara and Nārāyaṇa have been treated separately, but elsewhere in this Purāṇa, Nara-Nārāyaṇa have been treated as one incarnation (Kṛṣṇa Khaṇḍa 22/28)
(ii)	Aṁśavatāras of Viṣṇu	Vāmana, Kalki, Buddha, Kapila and Matsya.
(iii)	Pūraṇāvatāras	Kūrma, Narasiṁha, Rāma and Kṛṣṇa.

Irrespective of the above list of seventeen incarnations, the second *Sthala* of Kṛṣṇa Khaṇḍa of this Purana (23/37; 41-49) mentions Vāmana, Varāha, Narasiṁha, Kūrma, Rāma, Paraśurāma, Kapila, Nara-Nārāyaṇa and Kṛṣṇa.

(4) Garuḍa Purāṇa

Chapter-14 of the Brahma Khaṇḍa of the *Garuḍa Purāṇa* deals with the incarnations of Viṣṇu. The lord is described here not only the author of everything but also as the destroyer and as enjoyer of the best in everything. In this connection a number of things which are excellent in each class are mentioned and the Lord is said to be its enjoyer.

Chapter-15 of the same texts provides the list of these incarnations which includes Viṣṇu-Vāsudeva, Saṁkarṣaṇa, Aniruddha, Sanandana and others. Besides the names of Varāha, Nārāyaṇa, Kapila, the expounder of Sāṅkhya philosophy, Dattātreya (the propunder of Anviksiki to Alarka) Svāyambhuva Manu, Kūrma, Dhanvantri, Mohinī, (Śrī), Narasiṁha, Vāmana, Paraśurāma, Vyāsa, Rāghava (Rāma), Kṛṣṇa, Buddha and Kalki are also mentioned. Some of the relevant verses are quoted hereunder :–

ततो हरिः प्रादुरभून्महात्मा धन्वंतरिर्नाम हरिन्मणिद्युतिः।
अपथ्यदोषान्परिहर्तुमेव हस्ते गृहीत्वा पूर्णकुम्भं सुधाभिः।।
ततो हरिर्जगृहे श्रीवपुश्च यन्मोहिनीति प्रवदन्ति लोके।
उद्वृत्तानां दिशिजानां महात्मा सम्यक्तेषां वंचयितुं हरिबलम्।।
ततो हरि प्रादुरभून्महात्मा नृसिंहनामा भगवाननंतः।
दैत्या हिरण्यकशिपुश्च तथोरुदेशे संस्थापितः करजैर्दारितश्च।।
ततो हरि भगवान्वामनोभूददित्यां वै कश्यपाद्देवदेवः।
इन्द्रायेदं दातुकामः खगेन्द्र तदर्थं वै पावितुं सेवितुं च।।

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ततो हरिर्जमदग्नेः सुतो भूल्लोके सर्वे पर्शुरामं वदन्ति।
ब्रह्मद्विषां क्षत्रियाणां च वीन्द्र भूमिनिःक्षत्रां कर्तुकामो महेशः।।
ततोभवद्व्यासरूपी स विष्णुश्चतुर्वारं राघवास्यापि पूर्णः।
पराशरात्सत्यवत्यां बभूव पैलादिभिर्वेदभागांश्च कर्तुम्।।

(Garuḍa Purāṇa, Brahma Khaṇḍa, 15.17-22)

(5) Bhāgavata Purāṇa

The texts in its first Skanda describes the number of the incarnation of Viṣṇu as twenty-four as follows:–

"At the time of the beginning, with the desire to create the universe, the lord assumed the form of a man (puruṣa) consisting the sixteen parts created from the *tattvas* (primary substances) of which Mahat (the great or intellect) is the first.

Brahmā, the head of the progenitor of the universe, was born of the lotus of the deep-lake-like navel of the Lord, who was lying on the waters (of the post-deluge ocean), extending his yogic meditation slumber. Verily that form of the lord on the formation of whose limbs is based the extent of the universe, is very pure, excellent, and full of *sattva* (goodness) they (i.e. *yogins*) with their vision visualise this form which is wonderful (on account of its having thousands of feet, thighs, arms, mouths, thousands of heads, ears, eyes and noses, shining on account of thousands of crown, garments and ear-rings):–

पश्यन्त्यदोरूपमदभ्रचक्षुषा सहस्रपादोरुभुजाननाद्भुतम्।
सहस्रमूर्धश्रवणाक्षिनासिकं सहस्रमौल्यम्बरकुण्डलोल्लसत्।। (1.3.4)

At first, that very God manifested himself as a youth and becoming a Brāhmaṇa, practised unbroken celibacy which is difficult to practice. Secondly also the lord of sacrifices (Nārāyaṇa) with the object of creation, assumed the body of a boar, for raising up the earth which has sunk down to the lower region called *Rasātala*. And thirdly, he having become the Divine sage Nārada in the Arṣa creation (pertaining to the sages) expounded the religion-mystical treatise pertaining to the satvatas (the devotees of Viṣṇu), namely *Pañcarātrāgama* by following which actions become void of their binding force. In the fourth incarnation, having been born of the wife of Dharma (namely Mūrti, daughter of Dakṣa-Prajāpati) as the twin sages Nara-Nārāyaṇa, He performed severe penance with fully pacified mind.

The fifth (incarnation) was the name of Kapila, the chief of the Siddhas, who explained to Āsurī, the Sāṁkhya doctrine which determined all the principles, which were lost formerly in the course of time. In the sixth (incarnation), he being requested by Anasūyā, became the child of Atri, taught Metaphysics to Alārka, Prahlāda and others. Then in the seventh incarnation, *yajña* was born of Huci and Akuti. He alongwith gods, of whom Yama was the first, protected the period assigned to Manu called Svayambhu. In the eighth incarnation, Lord Viṣṇu, was born of Nābhi and queen Meru Devī. He as Ṛṣabha showing

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to the strong minded ones, the path of *Sanyāsa*, the most respectable of all stages of life. Having been explored by sages, he assumed the ninth form known as Pṛthu. From this earth, he milked medicinal plants. Thereby he became most pleasant. At the time of oceanic deluge in the epoch called Cākṣuṣa, he assumed the form of a fish and protected Vaivasvata Manu, by making him board the earth boat. This was his tenth incarnation. In the eleventh incarnation, in the form of a tortoise, the Omnipresent lord supported the Mandra mountain on his back while gods and demons were churning the ocean. The twelfth incarnation is of Dhanvantri and the thirteenth, the female form of Mohinī, who after deluding others, enabled the gods of drink nectar. Assuming the fourteenth man-lion form, he tore up the chest of the powerful king Daityas with his claws like the weaver of mats tearing the grass. Proposing to beg three steps of land, but desirous of recovering heaven, he assumed the Pigmy (Vāmana) form and arrived at Bali's sacrifice. In the sixteenth incarnation, being angry at the hostility to Brāhmaṇas, he extricated the warrior class form the earth twenty one times as Paraśurāma. In the seventeenth descent on earth, he was born of Satyavatī and Pārāśara. Seeing the people of low intelligence, he divided the three in the form of Veda into several Branches. After this, in order to help gods or to kill Rāvaṇa, he assumed kingship and performed acts of valour such as the control of the sea by building a bridge over it. In the nineteenth and twentieth incarnations, having taken birth in the Vṛṣṇī family as Rāma (Balarāma) and Kṛṣṇa, he lessened burden of earth. Then on the full advent of the Kali Age, he will be born as Buddha and as soon of Ajana in the Kikata country. Then in the twilight of the Kali Age, when the kings will be as good as robbers, this protector of the world will be born of Viṣṇuyaśa under the name of Kalki.

(6) Agni Purāṇa

In the Chapter 48 of *Agni Purāṇa* stress is laid on the recitation of the Vaiṣṇava *mantra* (ॐ नमो भगवते वासुदेवाय) from the number of Sanskrit letters entering into its composition. Then there is an elaborate description of the twenty-four forms of Viṣṇu. The next Chapter (49) deals extensively with the iconography of Viṣṇu, and his ten incarnations, Chapters 44-47 highlight the essential points in the making of an image of Vāsudeva and any other deity; the essential points of the divine pedestal and its dimensions; the different kinds of Śālāgrāma stones and the process of worshipping Śālāgrāmas. Then chapters 202 and 203, contain highlight on the worship of Hari and the fruits acquired by a man for worshipping Hari. Chapter-305 recites the fifty names of Viṣṇu.

The ten incarnations of Viṣṇu are also found mentioned in the following Purāṇas, besides the Mahābhārata:–

(i) *Varāha Purāṇa* , 4.1-3; 48.16-23;112.27.

(ii) *Brahmāṇḍa Purāṇa* 2.73, 70-126.

(iii) *Matsya Purāṇa* 47, 234-251.

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(iv) *Devī Bhāgavata*, 105, 1-15.

But the subject of incarnations has been discussed variously in the Purāṇas as well as other religious literature as would be evident from the following facts.

(1) The Reasons

(a) Viṣṇu is the only god of the Brahmanical trinity, who is known in the texts to incarnate not only in animal, or composite forms, (half animal and half human) but also in purely human form and even is born of human parents. The theory of incarnation of Viṣṇu could also be traced in the *Śatapatha Brāhmaṇa*, wherein the rescue of the Earth from the deep sea by Brahmā in the form of a Boar has been discussed:–

अथ वराहविहतम्। इयत्ययऽआसीदितीयती वान्नइय मये पृथिव्यास प्रादेशमात्री तामेमूष इति
वराह उज्जघान सोऽस्याः पतिः प्रजापतितैनैवेनमेतन्मिथुनेन प्रियेण धाम्नां समर्धयति कृस्त्रं
कोति मखस्य तेऽद्य शिरोराध्यांस देवयजने पृथिव्या मखाय वा नखस्य वा शीर्षऽइत्यसावेव बन्धु।।

(Śatapatha Brāhmaṇa, 14.1.2.11)

(Then, the earth, torn up by a Boar, he takes only thus large was she in the beginning, for, indeed only so large was this earth in the beginning of the size of a span. A Boar called Emuṣā, raised her up and he was her lord Prajāpati, with that mate, her heart's delight, he thus supplies the complete him.....).

(b) The same version is repeated in the *Vajasneyī Saṁhitā* (38.5) and some other texts as well. However, the *Matsya Purāṇa* also declares that whenever there is a decay of righteousness, Viṣṇu takes birth in order to establish righteousness by destroying *asuras* :–

जज्ञे पुनः पुनर्विष्णुर्द्धर्मे प्रशिथिले प्रभुः।
कुर्वन् धर्मव्यवस्थानमसुराणां प्रणाशनम्।। (Matsya Purāṇa 47.32)

(c) It also testifies that Viṣṇu's resorting to the various incarnations on earth is due to a curse pronounced by Bhṛgu and that Viṣṇu assumed most of these forms:–

कर्तुधर्म्मव्यवस्थानं जायते मानुषेष्विह।
भृगुःशापनिमित्तन्तु देवासुरकृते तदा।। (Matsya Purāṇa 47.37)

(At the same time on account of the curse of Bhṛgu, there was destructive warfare between Devas and *asuras* to cause pain to Bali, when lord Viṣṇu manifested himself in human form to establish righteousness, for the sake of the Devas and the *asuras*).

(d) According to the above authority, it was Bhṛgu who initially commanded Viṣṇu to incarnate, in order to establish righteousness over the unrighteous deeds of the *asuras*. Thus the seeds of the theory of incarnation of Viṣṇu could quite well be traced in the Vedic texts and the *Śatapatha-Brāhmaṇa*, but the clear vision as to the need of such incarnations has been provided in the *Matsya Purāṇa* and the *Bhagvadgītā* as described earlier.

(e) Almost identical views are contained in Chapter-II of the Devi-Mahātmya wherein the goddess declares similarly

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(f) The Curse of Śukra, the priest of asuras

The *Matsya Purāṇa* (Chapter-47) further goes on to testify that there were indeed twelve conflicts between the gods and the *asuras*. On one occasion when Prahalāda had been overcome, Indra has gained the empire of the three worlds. Śukra, the priest of the *asuras,* left them and went to the gods. They however, entreated him not to desert them; when he reassured them by the promise of his support. They (the *asuras*) were attacked by the gods and they resorted to Śukra, when their assailants left them. Śukra then referred to their earlier discomfiture and advised them to wait for a more favourable time and resorted to Śiva to obtain a sacred text for achieving their victory. On being praised by Śukra for the sacred book, Mahādeva advised him to practice severe austerities. The absence of Śukra entheused the gods to attack the *asuras*, who feeling insecure went to the mother of Śukra, to save them. Then mother of Śukra, was ultimately slayed by Viṣṇu at the instance of Indra, quite hesitatingly because she was a woman. Viṣṇu was thereafter doomed by a curse of Śukra to be born seven times in the world of men and in consequence of this, he appeared for the good of the world when unrighteousness prevailed. In the consequence of Śukra's curse, which operated periodically, Viṣṇu had to be born seven times among men for a sin of killing a woman, knowing that a woman under no circumstances is to be killed.

यस्मात्ते जानतो धर्ममवध्या स्त्री निषूदिता।
तस्मात्त्वं सप्तकृत्वेह मानुषेषूपपत्स्यसे।। (Matsya Purāṇa 47.103)

Besides, Brahmā had also decreed that all those *asuras* who should be disobedient to Prahalāda should be slain by man. This also explains the reasons for Viṣṇu's resorting to the human form for the destruction of the *asuras*:–

प्रह्लादस्य निदेशे तु न स्थास्यन्त्यसुराश्च ये।
मनुष्यवध्यास्ते सर्वे ब्रह्मेति व्याहरत्प्रभुः।। (Matsya Purāṇa 47.233)

(ii) Types of Incarnations

As to the types of incarnations of Viṣṇu, they could be divided in following three types:–

(a) Complete incarnations like Rāma and Kṛṣṇa.

(b) Partial incarnations like Paraśurāma, who though a *Cirañjīvī* was endowed with divinity for a short span of life and had finally to retire to the mountains, handing over all his divine powers to Rāma, after his mission, the suppression of Kṣatriyas was over. Thus with Paraśurāma the divinity was not a life-long endowment, but of a short-lived nature. This type is called *āveśa.*

(c) The third is characterised by a portion of the power as illustrated in *śaṁkha* and *cakra,* the attributes of Viṣṇu, who are occasionally ordered to be born among the men as embodies beings to improve them in their ways, by becoming devotional personages and achieve the purpose of their mission. Such incarnations are called *aṁśāvatāras* or partial incarnations.

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(iii) The Classification

These incarnations can also be classified, into human, animal and the composite forms:–

(a) Human forms, include Rāma, Paraśurāma, Vāmana, Kṛṣṇa, Buddha and Kalki.

(b) Animal forms, include, Matsya, Kūrma and Varāha.

(c) The composite forms include Narasiṁha, wherein the deity had the head of a lion placed on a human trunk. Sometimes even Varāha is conceived in the composite form of human with the head of a Boar.

(iv) The Doctrine, its genesis and evolution

As to the number of the incarnations of Viṣṇu, the different texts speak variously on the subject. In this connection, J.N. Banerjea has observed as follows:–

"The doctrine of the v*ibhavas* (*Avataras*, i.e., incarnatory forms) was no less component part of Pañcarātra or Bhāgavata creed than that of the Vyūhas. The difference between the two lies in the fact that we have some evidence regarding the existence of the former in the later Vedic texts, whereas there is none about the existence of the latter in them. The term *avatāra* is applied to the act of the god coming down in the form of a man or an animal to the earth and living there in that form till the purpose for which he had descended in the universe was fulfilled; it also sometimes denotes the assumption of different forms by the god for the attainment of particular objects. It is thus distinct form for the attainment of particular objectives. It is thus distinct form identification (where one deity is identified with another), or emanation (as illustrated by the Vyūha doctrine). It is also different from the possession of one individual entity by the divinity in which the latter takes up temporary abode in the former; but this idea of possession has to some extent been manifest in the story of Paraśurāma incarnation of Viṣṇu. In the Pañcarātra theology, the Vibhavas (Vi-bhu-as), i.e., the act of becoming in a special manner) being the Pure Creation (*Śuddhasṛṣṭi*) to which the Vyūhas also belong; these incarnations, however, may not only be of a composite god Viṣṇu himself, but also may be of his Vyūhas, sub-Vyūhas and Parsādas (companions), or even of his attributes and emblems. One of the earliest reference to the assumption of some forms by the divinity is to be found in the *Śatapatha Brahmāṇa* and the *Taittirīya Saṁhitā* where Prajāpati is said to have assumed the forms of Fish (Matsya), Tortoise (Kūrma) and Boar (Varāha) on different occasions for the furtherence of creation and the well being of the created. When the doctrine of incarnations in association with Vāsudeva-Viṣṇu-Nārāyana, was well established all these three were bodily transferred to that composite god, and were regarded as some of the celestial (*divya*) incarnations....."

On the question of the number of incarnations of Viṣṇu, J.N. Banerjea has observed:–

"A brief reference to a few of the *Epic*, *Puranic* and *Pañcarātra* passages enumerating the various incarnations will be useful for our understanding of many Vaiṣṇava images. If we study them together, we shall not only recognise in some of these enumeration all the

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stereotyped ten (this list also some times varies in the north and south of India) whose icons are common, but also find the names of many *Avatāras* whose images, though not so common, are also known. The Nārāyaṇīya Section of the *Mahābhārata* refers in one list (XII.349,37) to the Varāha, Vāmana and Narasiṁha or the man-lion incarnations. The human incarnations refer no doubt to Vāsudeva Kṛṣṇa, Bhārgava Rāma and Dāśarathī Rāma, for in Chapter 389, (Verses 77-90) of the same section not only the stories about the first three in the list given above are briefly narrated, but also those about his incarnations as Bhārgava Rāma (Paraśurāma), Dāśarathī Rāma and Vāsudeva Kṛṣṇa are recounted. But a fuller list is given in verse 104 of the same Chapter which contains the name of Haṁsa, Kūrma, Matsya, Varāha, Narasiṁha, Vāmana, Rāma (Bhārgava), Rāma (Dāśarathī), Satvat, (Vāsudeva or Baladeva for both of them are of Satvat race) and Kalki. The number of ten is to be noted here and the absence of Buddha in this list may show that Buddha has not yet been regarded as an Avatara. In the *Vāyu Purāṇa*, mention is made of the ten incarnations of Viṣṇu, of which the first three, Yajña, Narasiṁha and Vāmana are celestial, the rest being his human incarnations; they are Dattātreya, one unnamed, in the Tretāyuga simply called the fifth, Jāmadagnya Rāma, Dāśarathī Rāma, Vedavyāsa, Vāsudeva-Kṛṣṇa and Kalki, the future incarnation. Here also the Buddha is conspicious by his absence, and a few other constituents of the stereotyped list of three– *Matsya, Kūrma* and *Varāha* are replaced by *Yajña,* Dattātreya and Vedavyāsa....."

The following tabulation shall provide a comparative picture of the number of *avatāras* as contained in different texts:–

Mahābhārata Nārāyaṇīya Section	**Vāya Purāṇa** (Chapter-98)	**Matsya Purāṇa** (Chapter-47)	**Varāha Purāṇa** (Chapter-15)	**Brahmāṇḍa Purāṇa** (Chapters 2.72:73-126)
Haṁsa	Yāja	Dharma (Partial)	Matsya	Narasiṁha
Kūrma	Narasiṁha	Narasiṁha	Kūrma	Vāmana
Matsya	Vāmana	Vāmana	Varāha	Varāha
Narasiṁha	Dattātreya	Dattātreya	Narasiṁha	Kūrma
Vāmana	Rāma (Jāmadgnya)	Paraśurāma	Paraśurāma	Dattātreya
Rāma (Bhārgava)	Réma (Dāśarathī)	Rāma (Dāśarathī)	Rāma	Rāma (Jāmadagnya)
Rāma (Dāśarathī)	Vedavyāsa	Vedavyāsa	Kṛṣṇa Vāsudeva	Rāma
Satvat	Vāsudeva	Buddha	undefined	Vedavyāsa

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(Vāsudeva or Baladeva)	Kṛṣṇa			
Kalki	Kalki	Kalki	Kalki	Kṛṣṇa
Dhanvantri	Matsya	Matsya	Matsya	Matsya
Mohinī	Kūrma	Hayagrīva	Kūrma	Kūrma
Narasiṁha	Varāha	Kūrma	Varāha	Varāha
Vāmana	Narasiṁha	Varāha	Narasiṁha	Hayagrīva
Kūrma	Vāmana	Narasiṁha	Vāmana	Vāmana
Paraśurāma	Paraśurāma	Vāmana	Paraśurāma	Narasiṁha
Rāma	Rāma	Paraśurāma	Rāma	Paraśurāma
Kṛṣṇa	Kṛṣṇa	Rāma	Balarāma	Rāma
Saṁkarṣaṇa	Buddha	Vāsudeva	Kṛṣṇa	Kapila
Buddha	Kalki	Buddha	Buddha	
Kalki		Kalki		
Dattātreya				

As to the number of the incarnations of Viṣṇu, Gopinatha Rao has observed:–

"Some Hindu authorities do not consider Buddha to be an *avatara* of Viṣṇu and substitute in his place Balarāma, the elder brother of Kṛṣṇa, as an *avatara.*"

But a comparative study of the above tabulation would reveal that there have been deviations in respects of the *avataras,* while some are omitted in one text the others are absent in the other lists. But ofcourse Buddha is found in a number of lists from various text describing the incarnations of Viṣṇu. According to Hemādri, Haṁsa is an addition and Kṛṣṇa is an alternative of Balarāma. In this connection D.N. Shukla has observed as follows:–

"Thus the incarnations of Viṣṇu are innumerable and those so far mentioned are only a few types. All these show philosophically the universal character of the god as all-pervading and all sustaining. These *Avatāras* are like rivulets flowing from one inexhaustible lake. *Ṛṣis*, Manes, gods, sons of Manu– Prajāpatis are all his portions. Here is it enough to say about this great tradition of the Hindus, forming the very pillar of the high edifice of our religious life. The philosophical idea of incarnation is given in the oft-quoted verse– *Yada yada hi dharmasya* etc. Cosmologiclly if we take into consideration all these incarnations, we find that the first four are cosmogonic in nature. Manu says that in the beginning of the world, there was nothing but water. The fish was the first representative creature in the process of the evolution of the world. After water, mountains came out in the course of creation, and they are represented by the Kūrmavatāra. The recovery of the land from the water as a next stage of evolution may be represented by the incarnation of

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Varāha. The Narasiṁha incarnation can also account for the animal and the man-kingdoms on earth. These varieties of the Daśāvatāras again,.....contains some sub-varieties also, e.g., Varāhavatāra in sculpture comprises three different conceptional types namely; Bhū-varāha or Ādi-varāha, Yajña-varāha, Pralaya-varāha. Similarly Narasiṁha *avatāra* has also so many varieties. The sub-varieties of Kṛṣṇa-Navanītanṛtta, Veṇugopal, Goverdhana-dhara, Bālakṛṣṇa etc. are a common property both of sculptors and painters."

Various texts describe the iconographical details of the Daśāvatāras of Viṣṇu, but the iconography of the images of these incarnations in the *Agni Purāṇa* is tabulated hereunder:–

Incarnation	Body	Arms	Attributes and other details	Remarks
Matsya	Resembling a Fish	-	-	
Kūrma	should resemble Tortoise.			Should be made to look like the prototype of the animals from which its nomenclature is derived
Varāha	Composite body with a boar's head fixed over a human trunk.	Four arms	Gadā and other weapons in his right arms; conch shell and the goddess Lakṣmī seated on lotus to be resting on the other left elbow.	
Narasiṁha	Lion's head placed over a human body	Four arms	Gadā, Cakra and the other two tearing the belly of the demon.	Daitya should be placed over the thighs of the god.
Vāmana	Human body looking like a dwarf	Two arms	Stick and an umbrella	
Paraśurāma	Human body	Two arms	A bow, arrow and an axe.	
Rāma	Human body	Two arms	A bow and an arrow besides a sword and a conch-shell.	
Balarāma/Kṛṣṇa	Human body	Two arms	Four or two arm or a conch-shell. A gadā, or a plough.	
Buddha	Human body, seated on a lotus with	Two arms	Should have comparatively larger ears and the calmness	Fair complexion, wearing a cloth

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	petals turned upwards.		should be made to reflect in his appearance.	
Kalki	Human body, mounted on a horse.	Not defined	A bow and a quiver, a śaṁkha, cakra, gadā and padma	Should be mounted on a horse.

Other lists also describe the iconography of the incarnations of Viṣṇu and the account that follows, throws some light on each one of them.

(1) Matsya

While dealing individually with the ten incarnations of Viṣṇu, it may be stated that according to most of the texts this incarnations comes first of all and accounts of Matsyāvatāra are found in the *Agni, Bhāgavata* and several other texts. The texts in general prescribe that the representation in art of *Matsyāvatāra* should resemble a fish:–

'मत्स्यावतारिणं देवं मत्स्याकारं प्रकल्पयेत्।'

The Mahābhārata (Vanaparva 12.297 ff) also describes it and *Matsyāvatāra* is also a subject of discussion with the author of the *Agni Purāṇa* of the initial four of the ten incarnations of Viṣṇu which are of cosmogenic nature, *Matsyāvatāra* comes first as representing the acquitic animal.

The *Bhāgavata Purāṇa* describes that after having been addressed by Viṣṇurāṭa the divine Badrāyaṇa related the deeds of Viṣṇu achieved by him in his fish incarnation. At the end of the past *kalpa* there was a practical dissolution of the universe in which the earth and other worlds were submerged in the ocean. Then the powerful Rāksaṣa named Hayagrīva took away the Vedas from the mouth of the creator, who from the drowsiness, which had came on through the lapse of time, had became disposed to go to sleep. On discovering this deed of Hayagrīva, the chief of the Dānavas, the divine lord Hari, took to the form of a Śapharī fish and recovered the Vedas.

Though the Purāṇas in general agree about the number of the incarnations to be ten, but the *Bhāgavata Purāṇa* and other texts speak out differently on the subject, as would be evident from the following facts:–

Avatāras in the Bhāgavata Purāṇa

The *Bhāgavata Purāṇa* enumerates the *avatāras* thrice, in the first recounting (1.2.6-22), the number is twenty-two; in the second (11.7.1 ff) the number mentioned is twenty three and in the third list (XI.4.3 ff) the number of *avatāras* mentioned is sixteen. The names, common in these lists are as follows:–

(1) Puruṣa, (ii) Varāha, (iii) Nārada, (iv) Nara and Nārāyaṇa, (v) Kapila, (vi) Dattātreya, (vii) Yajña, (viii) Ṛṣabha, (ix) Pṛthu, (x) Matsya, (xi) Kūrma, (xii) Dhanvantrī, (xiii) Mohinī, (xiv) Narasiṁha, (xv) Vāmana, (xvi) Bhārgava Rāma, (xvii) Vedavyāsa, (xviii) Dāśarathī Rāma, (xix) Balarāma, (xx) Kṛṣṇa, (xxi) Buddha, (xxii) Kalki.

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This enumeration includes the names of all the usual ten in the steriotyped list, but the Purāṇakāra emphasises that the divine descents are innumerable (*avatāraḥ hyasaṁkhyeyāh*). The difference of this list from the other two is immaterial; the last omitting some included in the first list, but none of them omits Ṛṣabha (Ādinātha or Ṛṣabhanātha, the first Tirthaṅkara of Jainas and Buddhists). The *Varāha* and *Agni Purāṇas* contain the steriotyped list of ten incarnations while the *Matsya Purāṇa* lays down that Viṣṇu was born seven times among the men because he was cursed by Bhṛgu for killing his wife, the mother of Śukra. These are (1) Dattātreya, (ii) Māndhāta, (iii) Jamdagnya (Paraśurāma), (iv) Rāma Dāśarathī (v) Vedavyāsa, (vi) Buddha and (vii) Kalki, by adding three others, those of Nārāyaṇa, Kūrma and Varāha (probably meant to be the celestial ones), the number of ten is made up, though this list of Daśāvatara widely differs from the usually accepted ones, as many as four here, Dattātreya, Māndhāta, Vedavyāsa and Nārāyaṇa are the substitutes of Matsya, Kūrma, Varāha and Balarāma (or rarely Kṛṣṇa) of the usual list.

The evidence of the early and late *Pañcarātra Saṁhitās* also refers to the incarnations of Viṣṇu. The *Satvat Saṁhitā*, one of the earliest in the series enumerates as many as thirty-nine incarnatory forms of Viṣṇu. This list is copied *verbatim* in the *Abhirbudhnya Saṁhitā* which belongs to subsequent period.

(1) Padmanābha, (2) Dhruva, (3) Ananta, (4) Śaktyātmana, (5) Madhusūdana, (6) Kapila, (7) Vidyādhideva, (8)Viśvarūpa, (9) Vihaṅgama, (10) Krodatman, (11) Baḍavavaktra, (12) Dharma, (13) Vāgiśvara, (14) Ekārṇavaśāyin, (15) Kamaṭheśvara, (16) Varāha, (17) Narasiṁha, (18) Piyūṣahatana, (19) Śrīpati, (20) Kantātaman, (21) Rahujita, (22) Kālanemighna, (23) Parijātahara,, (24) Lokanātha, (25) Śāntāmna, (26) Dattātreya, (27) Nyagrohaśāyin, (28) Ekaṣṛṅgatanu, (29) Vāmanadeha, (30) Trivikrama, (31), Nara, (32) Nārāyaṇa, (33) Hari, (34) Kṛṣṇa , (35) Paraśurāma, (36) Rāma Dhanurudhara, (37) Vedavida, (38) Kalki, (39) Pātālaśāyana.

Matsyāvatāra destroyed by Śiva

This form of the deity is not available in the texts, but in the *Ekambareśvara* temple at Kanchi, Śiva stands depicted as a mythological bird swallowing the *Matsyāvatāra* of four-armed Viṣṇu having the human bust with lower part of a fish. The bird has four arms, two legs and a composite body, partly of a bird and partly human. The bust except the neck is human with four arms. The right hand carries an *aṅkuśa* and an indistinct object, while one of the left hands holds an antelope and the other one projects *varada-mudrā*. The legs resemble those of a bird. The neck and the head too are like those of a bird; in the beak the *Matsyāvatāra* is held.

The *Matsyāvatāra* on the other hand wears a *Kirīṭa-mukuṭa* and holds a club in his right hand. The fish part of the deity is slightly curved. A human devotee with hands folded against the chest stands to the left.

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The *Matsyāvatāra* has been found represented in composite as well as the fish form. According to the *Viṣṇudharmottara,* the image of the fish incarnation is to be made in the form of a fish, with a horn. The *Mahābhārata* also describes the same legend in which the fish is described as 'Śṛṅgī', having a horn. Here he is considered to be more a form of Prajāpati rather them Viṣṇu.

The fish incarnation found representation in the Indian art individually as well as in the Daśāvatāra panels. A stone pillar from Sarnath depicts the Fish-god with two tails. The upper part of the figure is human, while the lower part is that of a fish. Another representation of the similar type is engraved on the belt of a human figure from Mathura. R.D. Banerjea has referred to an uncommon variety of the image of Matsya from Bajrayoginī in Bengal. In this case, the bust of four armed Viṣṇu issues from the fish enthroned on lotus. The god holds in his four arms, the usual attributes viz., a mace, a conch, a disc, while the mutilated lower right hand could be holding a lotus. The main figure is flanked by Lakṣmī and Sarasvatī, each perched over small lotus springing from the main lotus stalk; on the pedestal, there is a small figure of Garuḍa, and a devotee flanks the main figure on either side. The representations of Matsyāvatāra of Viṣṇu are found in the Daśāvatāra panels, but no individual shrine exclusively dedicated to this form of Viṣṇu has come to light so far, indicating his subsidiary character. The specimens described above are mostly from the outer walls of temples. The incarnation of Viṣṇu in the form of Matsya in the company of his consort Lakṣmī, is carved on a big boulder on a hillock at Kothagattu lying south of Karimganj in Andhra Pradesh. The shrine on hillock is known as Matsyagiri Svāmī temple. A big fish of 8 feet length in black granite is lying in the corridor of the temple at Kaleśvaram. (Ramaiah, J., Temple of South India, p.186).

A beautiful figure of Fish in stone comes from Kārī Talāi temple complex, dates back to the eleventh century A.D. This sculpture is carved exceedingly well in a most naturalistic manner. It is partly damaged but still the execution of the fish is commendable. Another image of Fish incarnation of Viṣṇu, comes from Himachal Pradesh. Here the Fish is also shown in quite a natural way surrounded by various deities.

A painted jewellery box from Kangra, displays the ten incarnations of Viṣṇu in a most lively manner. In these the Fish incarnation is also included. Four-armed Viṣṇu here emerges from the fish in the ocean and is attacking the demon Hayagrīva. The ocean is painted in silver grey colour. The demon is lying before him in the water and is holding back shield and a sword, while Viṣṇu holds his usual attributes of *śaṁkha, cakra, gadā* and *padma*. Four devotees are shown against the yellow background paying tribute to the lord with folded hands.

The story of Ekārvava doctrine has been the subject matter of discussion not only in India but also in the foreign lands. In India, it is connected with the fish incarnation of Viṣṇu.

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The Description of each incarnation

Fish incarnation

The *Matsya Purāṇa* describes the fish incarnation of Viṣṇu in the first Chapter, according to which, a certain king named Manu, leaving his kingdom went out to Malaya country to perform penances and there obtained a boon from Brahmā that he should be able to protect all the creatures at the time of dissolution. The boon was granted and then the king one day at the time of offering oblation to *Pitṛs* noticed a small fish in the palm of his hand. He put it in water pot which the fish fully occupied by waxing during the course of the day. Then the king threw it into a jar and the same thing happened again. The fish was then thrown into a well and then it could not be contained there and was thrown into a pond, after which into a river and finally the fish was consigned into the ocean. When the piscine form filled the whole ocean by its giant size, the king became perplexed and asked the fish of its true identity, saying, "Are you the lord of *asuras* or god Nārāyaṇa himself. How can any one else behave like this? O, I have know the truth; you are certainly lord Viṣ ṇu, the cosmic deity in the form of fish." The Fish replied, "Verily, O king, you have known the truth. Soon the earth will be submerged into the water. Look here at this boat which all the hosts all the Devas have improvised for the protection of living beings; place them on the ship and when the same is rocked by the furious winds of dissolution, then fasten it to my horn or cranial protuberance. When the storm is over, you will have saved the creatures and then the crowned as Prajāpati of the universe."

Manu further asked as to how such a state of things would take place and was told that for hundreds of years there would be a severe famine and the solar disc also would emit such intense heat as would reduce everything on earth to ashes. The sea would emit the fury of its submarine fire and the nether world would throw up poisonous fumcs from the thousand mouths of the cosmic serpent so that the three worlds, the sky, the gods and the stars would all the consumed. Then would appear the clouds which are produced at the end to time. They are of seven kinds viz., *Saṁvarta* , *Bhīmanada, Droṇa, Caṇḍa, Balāhaka, Vidvatapatākā* and *Sona.* There would be condensation is all space and even the oceans transcend their limits creating a condition of watery flood technically called Ekārṇava:–

एतदेकार्णवं सर्वं करिष्यन्ति जगत् त्रयम्।

(Matsya Purāṇa 2.10)

The king was also told that the boat which would come to him was the ship of the Vedas (*Vedanavam*), that he should stock there seeds of all living creatures (Sattva-bījāni), that he should pilot the boat by a rope to be supplied by the divine Fish and tie it to its horn to be protected by the glory of the divine creature. Things happened as was predicated and all the assurances given were fulfilled. The rope was the cosmic serpent and the Fish to whose horn the boat was enchored in the midst of watery floods was the divine creator himself.

There are several symbolical terms which have been duly interpreted by V.S. Agrawala. (*Matsya Purāṇa*– A Study, pp.4-5) The first question is about the real nature of Matsya or

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the Fish. The fish is the symbol of Egg. The Cosmos is the Egg of Brahmā (*Brahmāṇḍa*). Here Brahmā himself is the fish, and therefore the Brahmāṇḍa is the same as Matsyāṇḍa. Somewhere in the golden egg produced by Brahmā is a spec of life-principle which recreates and perpetuates consciousness on life or vitality from one aeon to another and the same process continues through successive ages of the universe during immeasurable units of time.

The Vedic doctrine of Hiraṇyagarbha is here completely repeated in the story of Fish incarnation or Matsyāvatāra. The Fish is an appropriate symbol of the principle of egg; it is borne out of the scientific knowledge of the present day. The class is the largest of all the vertebrate classes including some 20,000 species. Within it is found a great diversity of structure than any other class of vertebrates. Fishes live under a great variety of conditions, at the surface of sea, in mid water, at bottom or buried in sand or mud. Their greatest quality is found in their capacity to produce eggs. Most of the important northern food-fishes produce a great number of eggs that float in the sea, and in some species a single fish sheds millions of eggs annually (Encyclopaedia Britanica 14th edition, vol. IX, p.309). Moreover there is a resemblance between developing child in the womb called the foetus which is suspended by umbilical cord and floats freely in the amniotic fluid as the fish in water. The embryo assumes at a certain stage a cylindrical form, one end of the hollow tube thus formed is enlarged to form the head and neck; the other, the tail end, becomes curved forward and tapers to a point. Not only the tail but also the circulation from the heart and blood vessels at first resembles that of a fish. It should not be presumed that the microscopic details had been observed by ancient writers, but there is no doubt that within their comprehension was rooted the belief that the fish was the most dominant symbol of an oviparous (Aṇḍaja) vertebrate producing a life-germ. Although human beings have developed to a placental stage (Jarāyuja) still both belong to a common ancestory extending over geological times.

The Fish incarnation of Viṣṇu is directly connected with the deluge or the Flood waters. These deluge stories are commonly found in several countries of the world. The old answer about the flood myth was that such a catastrophs which overwhelmed the world actually occurred and many legends of the great flood which are so widely scattered among the mankind, embody more or less different versions of the same as would be evident from the following tabulation:–

	Motif	Indian Sources	Foreign and Other Parallels
(i)	Hero surviving with a woman.		Greece, Iceland, Greenland, Anals of Assam, Lepchas of Sikkim, Entagno Islanders or Indonesia, Bataks of Sumatra, Benuajakam of Malaya Peninisula.

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(ii)	Male or Female surviving alone, counterpart appearing later.	S.B.	Pelew Islanders of Micronesia, Engano Islanders of Indonesia.
(iii)	Incestuous Relations for re-creation	S.B.	Bhils of central India; Amis of Formosa and Chriguanos of Bolivia in South America.
(iv)	Survival of a number of persons in pairs	Mahābhārata and Purāṇas	Babylonia, Egypt, Hebrew, Alfors of Ceram Islands (between Celebese and New Guinea); Tarahumares of Mexico, Indians of Brazil.
(v)	Survival of a Hero, couple of a group with several other things for recreation, e.g., seeds of every sort, various animals, birds, etc. in pairs.	Mahābhārata and Purāṇas	Persia, Hebrew, Welsh, Bahnars of Cochin, China, New Guinea, Melanesians of New Hebrides, Michoacans of Mexico.
(vi)	Flood warning given by animals or divine being in the form of an animal.	S.B., Mahābhārata and Purāṇas	Greece, Bhils of Central India, Papagos, Pimas and Charokee Indians of North America (Coyote, Eagle, Dog).
(vii)	Flood warning viven by Human hero		Greece (father); Tinneh Indians of North America.
(viii)	Flood warning given by divine being		Sumer, Babylonia, Hebrew, Persia, Huichol Indians of Mexico, Montagnais of Hudson Bay Territory.
(ix)	Escape through an Ark, boat or Canoe	S.B., Mahābhārata and Purāṇas	Greece, Egypt, Babylonia, Hebrew, Finnish, Welsch, Iceland, Singaphos of Burma, Benua-Jakun of Malaya Peninsula, Kanchadales in East Asia; Borneo, Figi, Newzealand, Australia, North and South American Indian tribes.
(x)	Mountain of Deliverance	S.B., Mahābhārata and Purāṇas	Greece, Babylonia, Hebrew, Some tribes of North and South America.
(xi)	Sacrifice of Thanks giving	S.B., Mahābhārata and Purāṇas	Greece, Babylonia, Hebrew.

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(xii)	Sin and wickedness as the cause of flood	Mahabhārāta (Kaliyuga ends with Deluge)	Greece, Rome, Egypt, Jews, Babylonia, Mexicans, North and South Indian tribes.
(xiii)	Excessive rain as source of water.	S.B., Mahābhārata and Purāṇas	Greece, Babylonia, Hebrew, Finnish, Singhphos of upper Burma, Ibans of Sarawak in Indonesia, Figi, Malaysia, Tribes of North and South America.
(xiv)	Rising sea as the source of flood		Bahanirs of Cochin, China, Indonesian Islands, aboriginals of Australia, Eskimos in North America.

Besides the above, it will be of interest to note as to what the Muslim historians speak about the incarnation of fish in the Hindu Pantheon. In this connection a passage from *Āine-Akabarī* compiled by Abul Fazal during the time of Akbar, in the sixteenth century A.D. is reproduced here under:–

"The deity was herein manifested under the form of a fish. They say that in the Draviḍa country at the extremity of the Dekhan in the city of Bhadravati, during the Satya Yuga, on the eleventh lunar day of the month of Phalguna (Feb.-March), Raja Manu, having withdrawn himself from all worldly concerns, and being then ten thousand years of age, lived in the practice of great austerities. He was performing his oblation on the banks of the river Kṛtamālā, when a fish came into his hands and said– "Preserve me", it remained in his hands for a day and night and as it increased in size, he put it into a cup, and when it grew larger, he placed it in pitcher. When the latter could not contain it, he put it into a well and hence transferred it into a lake and afterwards to the Gaṅgā. As the Gaṅgā could not hold it, he placed it in the ocean and when filled the ocean, the Rājā recognised the origin of the miracle and worshipped it and prayed for a revelation. He heard the following answer. "I am the Supreme Being. I have assumed the form of this creature for the salvation and a few of the elect. After seven days the world will be destroyed and flood shall cover the earth. Get thou into an ark with a few of righteous together with the divine book, medicinal plants and fasten the ark to this horn which cometh out of me." The deluge continued for one million, seven hundred and twenty eight thousand years after which it subsided. (This story slighty differs from the one available in the *Mahābhārata*, the *Matsya* and other Puranic texts.)

The *Matsya Purāṇa* also mentions about the sun worship and the building of a sun temple at Multan (Mulasthan) in Pakistan, with Iranian connection is widely known. In this connection it may be stated that the Mathura Museum, exhibit No. 894, belonging to the Ist century A.D. shows the Sun-god holding a dagger and wearing boots, long coat and trousers. Such motifs persist upto Gupta period in Mathura region. An image of Sūrya from the same Museum, has a flaming halo, holds a staff and sword in its left head and a lotus bud with stalk in the right. The much damaged torso and head of an image of probably the Sun-god in the same Museum (No. D-1), has a remarkable circular halo. The face is

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considerably injured. He wears a hamlet fastened under the chin by means of a strap. Long curly locks falling down on both the shoulders. Wears thin moustaches (?) and is clad in cuirass over which there is a very elaborate necklace. A scarf thrown over both the shoulders is fastened in a knot on the left breast. A double card girdle is tied round the loins and fastened in front.

According to V.S. Agrawala, there is another example which reflects the intercourse with Iranians, thus:

"Another example which reflects the intercourse with the Pārsaika (Persians) is an imprtant bust which wears fizzled bushy hair, a bearded chin, knotted scarf and a cuirass. The bearded head reminds us of the description of Persians given by Kālidāsa in his Raghuvaṁśa, where the bearded heads of Persians are compared to the bee-hives carved with black laces:

भल्लापवर्जितैस्तेषां शिरोभिः श्मश्रुलैर्महीम्।
तस्तार सरघाव्याप्तैः स क्षुद्र पचलैरिवः।।

"Another marked Sassanian feature on this image is the Sun and the moon symbol on the Kulah cap."

Now the question arises, as to why this intercourse with the solar sect of Iran took place. Though India had normal trade and diplomatic relations with many countries of the world, but the follower of the Sun-Cult in Iran seem to be men of great significance and importance; and probably had some special features of their own. The Sun-worship was in vogue in India, ever since the dawn of civilzation, but in Iran, the Magā Brāhmaṇas had developed some aspects of the cult practices which were possibly unknown to the contemporary priest-hood in India. That is why it became necessary to import the trained Magā priests from Iran to India, the evidence of which is provided by the *Sāmba Purāṇa* in the context of the episode of Sāmba, the Son of Kṛṣṇa from Jāmbavatī, who was inflicted with leprosy due to a curse. Though it has not been possible to categorically state that the Iranian Sun-cult was more emphatic on the healing power of the Sun, (which aspect is also brought out in the literary evidence) which necessitated the import of the qualified priests from Iran to rid Sāmba of the heinous disease, and of which he was ultimately cured: these imported priests were lodged in the Sun temple at Multan, as per the evidence of the *Matsya Purāṇa*–

मूलस्थानं ततश्चक्रे अस्ताचलगते रवौ।
स्थाप्य त्रिमूर्तिं साम्बस्तु प्रातर्मध्यापराह्णके।।

Matsya Purāṇa, 175.49

The glimpses of other prominent episodes relating to the different gods are presented herunder quite briefly:–

(1) *Brahmā*

(a) It has been stated in verse 7 of Chapter 167 *Matsya Purāṇa* that the Sātvik

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Brāhmaṇas who perform and direct the performance of sacrifice were born of Viṣṇu. He created Brahmā, *Sāmagā*, *Hotā*, and *Adhvaryu*.

(b) The Chapter-168 of *Matsya Purāṇa*, states that the lord, selects out of the *Jīvas* on the earth, a person for the position of Brahmā for the creation of cosmos after the expiry of one thousand Mahāyugas, (Each Mahāyuga comprises of four yugas). The one who is a pure soul, endowed with the power of asceticism and the highest knowledge with the yogic powers and equipped with all the excellences, who is established in his self and is purified by many births is made a Brahmā. In that great ocean, the great place of pilgrimage, the infallible Hari, the creator of the worlds plays for some time and brings forth out of his navel, a wonderful lotus of a thousand petals shining like the sun. The beautiful lotus looking like the hair of the high soul was brilliant like fire and bright like the sun. Then Viṣ ṇu out of the golden lotus begot Brahmā, the creator of the universe. The lotus was many *yojanas* wide endowed with the qualities of earth, full of *gunas* and all the lustre of the golden colour.

(c) In earlier times Brahmā had five heads. Śiva cut off his fifth head with the nail of his left toe. Then Brahmā said– "You have cut off my head for no fault of mine therefore you shall keep on wandering in the sacred places. Hearing the curse Śiva went to Himalaya and begged alms from Nārāyaṇa, in the skull of Brahmā which was stuck up with his arm. Lord Nārāyaṇa cut off his finger nail and blood rushed out of it, but the skull could not be filled. Thereafter the stream of blood flowed for a thousand years. Then lord Viṣṇu said to Śiva– "How was this skull brought into existence, you tell me?" Lord Śiva replied– "In ancient time Brahmā was endowed with a divine form and after thousands of years, because of his *tapas*, fifth head appeared on his body which was shining like the gold. I cut it off in anger and now it follows like Brahmahatyā." Lord Nārāyaṇa said– you go back and please Brahmā and the skull will be removed from your body." On hearing this I went to all the sacred places, but the skull did not depart. The moment he reached the Avnimukta tirtha the skull left him for good. This episode is described in various other Purāṇas differently, where the skull is said to have disappeared at Kapālamocana-*tīrtha* at Vārānasī.

(ii) *Viṣṇu*

Lord Viṣṇu is conceived in *Matsya Purāṇa* as the imperishable Brahma– Īśvara. Brahman in the neuter form is abstract supreme spirit and Īśvara is the deity in his active nature. He is the one who is able to do or leave undone, or do anything in any other manner than in which it is done. He having three qualities is the cause of creation, preservation and destruction; the parent intellect, nature and the other ingredients of the universe besides being the source of the final emanciation. There is a school of thought that Viṣṇu is partly Aryan, a form of the sun god and partly atleast, the deity is of Draviḍian affinity, as a sky god whose colour was the blue sky and the middle Indo Aryan or Prakṛt form of Viṣṇu, which was *inhu* or *vehhu* (Srinivas Iynger, P.T., *Life in Ancient India is the Age of Mantras*, p. 125.)

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Indeed Viṣṇu is a mild and benevolent deity who offers salvation through, personal devotion rather than the practice of rituals. Though the deity has its origin in the Vedic literature, still in the later vedic texts, his personality was deified into an entirely different deity, adding two or more arms to the existing one, making him four armed, or eight armed and ending in his having a thousand arms and heads. He indeed is the preserver of the world. According to Hindu ideology, at the end of the *Kalpa,* the universe is destroyed. Brahmā is then reborn of Viṣṇu and recreates the universe. In each one of these great cycles, in which is has rescued the cosmos, Viṣṇu appeared in a different form. Among the popular subjects of Hindu art, are the representations of Viṣṇu, in the form of Matsya– when he rescued the seven sages and others; then the form of Kūrma, when he as instrumental in the churning of the ocean and without him the event could never take place. In the form of Boar, however, he rescued the earth from the depths of the oceanic water.

Of several other subjects, *Matsya Purāṇa* also variously deals Viṣṇu, occasionally besides his incarnations, a bird eye view of which is given here under:–

(a) Matsya is the first of the ten incarnations of Viṣṇu and the episode of his protecting the seven *Ṛṣis* as well as the king Manu has been detalied already.

(b) *Kūrma*

In the *Matsya Purāṇa* too like other texts Kūrma performed a privatol role in the churning of the ocean and it was he who served as the base for the Mandarācala, which was used as a churning rod by the gods and the demons. Because without the base for the churning rod, there could be no churning of the ocean at all. Accordingly fourteen gems are said to have emerged out of the churning of the oecan:–

लक्ष्मी-कौस्तुभ-पारिजातक-सुरा-धन्वन्तरी-चन्द्रमा
गावाः कामदुधा सुरेश्वरगजो रम्भादिदैत्याङ्गनाः।
अश्वःसप्तमुखः विषं हरिधनु शंखोऽमृतं चाम्बुधे
रत्नानीति चतुर्दश प्रतिदिवं देयात् सदा मङ्गलम्।।

Thus these were the gems emerging from the ocean as a result of the churning of the same. Thus as Kūrma, Viṣṇu performed his job well.

(c) *Mohini*

In Chapter-251 of the *Matsya Purāṇa*, the incarnation of Viṣṇu as Mohini is mentioned. The fascinated demons placed the nectar pot over the hands of Viṣṇu, who being deluded, placed the nectar pot over the hands of Viṣṇu, who being deluded, placed the pitcher of nectar into the hands of the lord and then ran towards the gods to fight with them holding various arms. In the meantime the lord, most ingeniously, brought the pot of the nectar before the gods and the demons and the gods started drinking the same. The demon Rāhu, assumed the form of a god and seated himself along the gods and was about to drink the nectar. The sun and the moon drew the attention of the gods for their own benefit. When the nectar had gone into the neck of Rāhu, Visnu severed his head with his *Cakra*. The severed

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head of Rāhu fell down on earth shaking it, but remained alive and became immortal. It was known as Rāhu. Thus he became the enemy of the sun and the moon and is said to torture them both during the solar and lunar eclipses.

(d) *Varāha*

Varāha– the third incarnation of Viṣṇu has been popular in the Brahmanical panthern from the remote past. It is not possible to give any specific date from which Varāha– the boar became popular in ancient India and when he penetrated into the religious or sacred annals. This would be evidenced from the fact that in the *Ṛgveda* (1.6.1.7 and 8.77.10) mention is made of a myth in which Viṣṇu is said to have carried away a hundred buffalos and cooked rice milk which were guarded by Emuṣa– the boar. This boar has been regarded as a fugitive designation of vṛtra. In the same text a casual reference to Rudra as the boar of the sky (1.114.5) could leads one to believe that there existed an Indian counterpart of the German wodan with the boar. Yet this animal in some way or the other, is also associated with Brahmaṇaspati, Soma and other gods in the *Ṛgveda* (9.97.7 and 10.67.7). The *Mahāvarāhacarita* has been described in Chapter 247-248 of the *Matsya Purāṇa*.

According to V.S. Agrawala, the theme of Varāha is closely associated with the history of the country more so during the Gutpa period. He feels that Candragupta Virkramāditya was one of the great Gupta rulers, who annihilating the vestiges of foreign rule also extended the limits of his empire up to the ocean on the east, the sea on the west by his conquest of Vaṅga and Aparanta respectively. His gigantic programme of acquiring territory includes direct conquest of north-west up to Balhika or Bactria on the Oxus. He had a system of peaceful alliance with kings of south (referred to as by Kālidāsa in Raghuvaṁśa,7) i.e. restoration of their autonomy or sovereignty, which had been disturbed by Samadrugupta and by this his fame perfumed the waters of the south sea (Mehrauli Pillar Inscription of Chandra).

Besides the symbolical and philosophical aspects, the *Purāṇas* point to the sanctity of the episode of the rescue of the earth by Varāha. They testify to the actual place on which the Varāha emerged with earth. The *Varha Purāṇa* (Ch. 140.4) describes it to be a sacred place just where *Koka* emerged. This seems to be the location of Kokamukhasvamin. Infact the actual name of Kokamukha appears in the same *Purāṇa*. In Chapter 122, verses 19-22, the Varāha form of Viṣṇu testifies to the rescue of *Pṛthvi* from the deep ocean. As to the place where the Varāha form of Viṣṇu first appeared, it may be pointed out that the same text (140.24) testifies Viṣṇusaras as the place where Varāha pulled out the earth with the stroke of the tusk. Cunningham believes Varāha-kṣetra in basti district of Uttar Pradesh as it is the place where Varāha appeared with the earth.

Varāha form of Viṣṇu has also been known with the following epithets:–

(i) *Ekaśṛṅga (Mahābhārata*, 13.149.70). Since the Varāha had a single tusk, he was called *Ekaśṛṅga*.

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(ii) Mahāśṛṅga *(Mahābhārata*, 3.142.45) The one having a huge tusk.

(iii) Nṛvarāha:– The one who has the composite form of a man and a boar.

(iv) Ādivarāha:– The one who appeared to rescue the Earth from primeval waters.

(v) Bhūvaraha:– The one who rescued the Earth from deep sea waters.

(vi) Yajñavarāha:– The real meaning of the Varāha conception as applied to *Yajña* is its significance as a symbol of Vedic cosmogony.

(e) Vāmana:–

The episode of the proceeding of lord Viṣṇu in the form of Vāmana has been contained in Chapter 244-246 of the *Matsya Purāṇa.* As Vāmana's treads the whole earth shakes and Bali asks his preceptor Śukrācārya the cause of the shaking of the earth and why the fires do not accept the offerings of the *asuras*. He replied smilingly– "In Kaśyapa's house, Viṣṇu has taken birth. He will come to your sacrifice. The earth quakes at his strides, unable to bear his great weight. On his approach, the fire, refuse your offerings." At this Bali felt delighted and asked his preceptor as to how the lord should be received and entertained." Śukrācārya said– "The lord arrives in the *sattva* quality, to preserve creation and to crush you. Beware of making any promises to him inspite of their being quite petty. Just say I am unable to give you anything." Bali replied– "How can I refuse the lord anything when he directly makes a request. I shall not say no to him. Please do not stand in the way of my charity. You know, I am his devotee and he will never kill me. Of course he come in the form of a dwarf." Bali was greatly delighted. On the arrival of Vāmana, Bali picked the *argha* and said to the lord, I shall give you anything you like."

At this, the lord said– "O king give me three feet of earth for the worship of fire by me." Bali gives him three feet of land. As the consecrating water falls on the hand of Vāmana, he appears in his true form. Then assigning the three worlds to Indra and bestowing many boons to Bali, established him on his throne.

(f) Narasiṁha

(Chapter 161-163, *Matsya Purāṇa*) The episode about the lord has been stated in this Purāṇa, according to which, once the gods under the leadership of Brahmā approached lord Viṣṇu with a prayer to deliver them from the atrocities of Hiraṇyakaśipu. Viṣṇu comforted them, promising them to kill Hiraṇyakaśipu. Then Viṣṇu took to the form of a man-lion and went to the kingdom of Hiraṇyakaśipu, who enjoyed all the worldly pleasure. His son Prahalāda, who was against his father's way of life as a demon and was a great devotee of lord Viṣṇu, described to his father about Viṣṇu as the lord of the universe. Hearing that, the demon king commanded the Daityas to captive Narasiṁha. All the demons therefore struck the lion variously with several types of weapons. Then in a moment Narasiṁha frightened al the demons. Still they made a fruitless effort of kill Narasiṁha together with

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Hiraṇyakaśipu. Suddenly Narasiṁha captured Hiraṇyakaśipu, placed him over his thighs and tore him apart with his sharp nails. Then the man-lion was praised by Brahmā and others. Narasiṁha as described is the fourth incarnation of Viṣṇu.

(iv) Śiva:

Lord Śiva has been factually conceived on the one hand as the loftiest and the most transcendental of all the gods, dwelling in inaccessible heights of spiritual perfection and on the other hand, as the most liberal and popular of all the gods, easily approachable by men, women and children of all classes, castes, and races. He is called Āśutoṣa or the one who gets easily pleased. He is not inaccessible to any one, however low he may be. The worship of Śiva does not require any elaborate rituals or valuable articles for offerings. He is above all desires, likes and dislikes, besides the senses of worldly values. He is prepared to drink the poison produced by the vicious and indiscreet actions of people and to save them from distress and death, whenever they take refuge in him. He is self-absorbed, as well as an all-absorbing, all assimilating and all-unifying force. "He is spoken of as the one dwelling in cremation ground (*smasana*– the abode of the dead), the region where all worldly differences vanish, where all diversities are reduced to unity, where all that in impermanent disappears any only the eternal and permanent remains. It is a place where all creatures ultimately must take refuge. Śiva waits there to receive all into his loving arm and to bestow on them immortality and bliss." This is the Śaivite concept of the Supreme Deity and the Śaivite ideal of spiritual life. According to this viewpoint, one who transcends all worldly limitations and attains spiritual perfection, becomes one with all in love and compassion and transcendental experience.

Śaivism had certain ideals which were alien to the Vedic society. For example, the Vedic ideology believed in the classification of the people into four-fold divisions (*Varṇas*) according to their distinctive characteristics and capabilities. Śaivism on the other hand disregarded all such barriers and treated all as equals entitled to attain the highest spiritual good. Śaivism extended identical treatment to the Aryan and the non-Aryan alike, which was not acceptable to the early Vedic society. Thus there was ample ground for Vedic society to disdain the ideals of Śiva cult. The early attempts of the seers of both the school– Vedic and Śaiva, at reconciliation between the two, could hardly produce any produce any positive results. The later Vedic literature as well as the Paurāṇic tradition kept up the memory of the early history and referred to many anecdotes connected therewith.

He is the lord who has been mentioned not only in almost all the prominent Sakta or Śaiva Purāṇas, but is also held in high esteem in the *Vaiṣṇava Purāṇas*. In the *Matsya Purāṇa*, however, the following events of his life have been eloquently discussed:–

(a) Destruction of Dakṣa's sacrifice (Chapter-13)

(b) Killing of Tripura (Chapter-129,140,188)

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(c) Marriage of Śiva and Pārvatī (Chapter-154)

(d) Birth of Kārttikeya in the reed forest (Chapter-146-158)

(e) Birth of Gaṇeśa (Chapter-154)

(f) Quarrel between Śiva and Pārvatī, who goes for performing *tapas* to become Gaurī, Mutual curse of Śiva-Pārvatī, (Chapter-155)

(g) Killing of Tāraka by Kārttikeya. (Chapter-160)

(h) Killing of Andhaka (Chapter-179)

Besides the gods, the important stories about rulers of the past have also been included in this Purāṇa:–

(i) Story of Kartvīrya Arjuna. (Chapter-44)

(ii) Description of the Syamantaka gem and acceptance of Satyabhāmā as wife by Kṛṣṇa. (Chapter-47)

(iii) The story of Satyavān and Sāvitri (Chapter-209-214)

(iv) Story of Yayāti, Devayāni and Śarmiṣṭhā (Chapter-31-37)

(v) Story of Kaca and Devayāni.

In Chapters 25-30 of the *Matsya Purāṇa*, there is the well known story of Kaca, the son of Bṛhaspati to receive the knowledge of elixir of life from Śukrācārya, the priest of the Daityas. Inspite of Kaca being the son of the priest of the gods, he was welcomed by Śukrācārya with open arms, and not only did he impart him the full Sañjīvinī lore, he also saved him from the wrath of the Daityas a number of times, and who did not look kindly to Śukra's providing training to him out of the spite for Kaca, and in order to save themselves the demons killed Kaca who has grazing the cows and threw his dead body to the wolves and jackals to eat it up. At the instance of Devayāni, Śukra brought him back to life. Kaca told his preceptor that he was killed by the demons. He was killed the second time when he was collecting flowers. This time the demons burnt him alive and the ashes of his body were mixed with wine and they made Śukra to drink the same. This time Śukra finding him in his own body imported knowledge of Sañjīvinī to Kaca and asked him to bring him back to life after emerging from his belly. Kaca did as desired by his preceptor. Devayāni, the daughter of Śukra when wanted to marry Kaca, he refused to oblige her on the grounds that he had been in the same belly in which she herself was lodged. Then she cursed him that the knowledge he had gained from Śukrācārya shall be of no consequence when used by him. He accepted the curse saying, "Though I may not be able to make use of the said knowledge, but the person to whom he will import the same shall make use of the same successfully. Then Kaca and Devayāni curse each other in which Devayāni was told by Kaca that she would never be married to a Brāhmaṇa. She was ultimately married toYayāti. This story is contained in the *Śiva Purāṇa* as well.

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Besides these stories, Matsya Purāṇa also contains a number of chapters on scholarly issues. Chapters 252-270 are dedicated to divine Vāstuśāstra or Ancient Architectural science including iconography and related subjects such as Pratimālakṣaṇa. These chapters describes in relative detail about the temple architecture, house architecture, town planning, various directions and various architectural norms. It also details some astronomical subjects such as various planets including sun and the moon, their distances from the earth, their relative sizes, etc.

This is one of the series of the work of English translation of the Purāṇas, which has been undertaken by Parimal Publications and I am sure, it will be of significant interest to the readers.

Shanti Lal Nagar

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।।श्रीगणेशाय नमः।।

श्रीमद्द्वैपायनमुनिप्रणीतं

मत्स्यपुराणम्

MATSYA-PURĀṆAM

ॐ नमो भगवते वासुदेवाय॥

Salutation to Lord Vāsudeva

CHAPTER 1

Śaunaka and other sages, questioned Sūta, the cause of the lord Viṣṇu, assuming the form of fish and other related details.

प्रचण्डताण्डवाटोपे प्रक्षिप्ता येन दिग्गजाः।
भवन्तु विघ्नभङ्गाय भवस्य चरणाम्बुजाः॥ १॥

Let lord Śiva, with the force of whose *tāṇḍava* dance, the elephants of the directions are thrown away, let his lotus like feet remove all the obstructions.

पातालादुत्पतिष्णोर्मकरवसतयो यस्य पुच्छाभिघाता-
दूर्ध्वं ब्रह्माण्डखण्डव्यतिकरविहितव्यत्ययेनापतन्ति।
विष्णोर्मत्स्यावतारे सकलवसुमतीमण्डलं व्यश्नुवाना-
स्तस्यास्योदीरितानां ध्वनिरपहरतादश्रियं वा श्रुतीनाम्॥ २॥

At the time of the incarnation of fish, while jumping above from the Pātālaloka,[1] the oceans rise above with the strike of his tail after pervading in the form of the particles of the globe and fall on earth covering the whole of it. Let the words of the Śrutis[2] (Vedic passage) emerging from the mouth of the lord, remove all your miseries.

नारायणं नमस्कृत्य नरं चैव नरोत्तमम्।
देवीं सरस्वतीं चैव ततो जयमुदीरयेत्॥ ३॥

Offering salutation to Nārāyaṇa and Nara, the best of the humans, besides Sarasvatī, one should recite the Mahābhārata[3] (or the other Purāṇas).

अजोऽपि यः क्रियायोगान्नारायण इति स्मृतः।
त्रिगुणाय त्रिवेदाय नमस्तस्मै स्वयम्भुवे॥ १॥

The one who is unborn, is eulogised as Nārāyaṇa because of his activities. He has threefold form, i.e. *sattva*, *rajas* and *tamas*.[4] He has the form of the three Vedas viz. : *Ṛk*, *Yajuḥ* and *Sāma*.[5] Salutation to the selfborn lord.

सूतमेकाग्रमासीनं नैमिषारण्यवासिनः।
मुनयो दीर्घसत्रान्ते पप्रच्छुर्दीर्घसंहिताम्॥ २॥
प्रवृत्तासु पुराणीषु धर्म्यासु ललितासु च।
कथासु शौनकाद्यास्तु अभिनन्द्य मुहुर्मुहुः॥ ३॥
कथितानि पुराणानि यान्यस्माकं त्वयानघ।
तान्येवामृतकल्पानि श्रोतुमिच्छामहे पुनः॥ ४॥

Once at the conclusion of a long time *yajña*,

---

1. The world of serpents or demons and thought to be under the earth, sometimes used as a general name for the lower regions or hells.
2. All the sacred writings of the Hindus are divided into two classes namely *Śruti* (what is heard or revealed) and *Smṛti* (what is remembered). The *Vedas* constitute the Śruti for they are regarded by them as revealed and the sacred Laws etc, now pass under the name of *Smṛti*.
3. This is a benedictory verse which occurs at the commencement of every Parvan of Mahābhārata.
4. An ingredient of nature, chief quality of all existing beings (viz. *sattva*, *rajas*, and *tamas*, i.e. goodness, passion, and darkness, or virtue, foulness, and ignorance).
5. The Vedas which is held in equal reverence will Brahman by the Hindus for its spiritual knowledge consisting in words.

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the dwellers of the Naimiṣāraṇya[1] including Śaunaka and other sages, felicitated Sūta[2] again and again who had been seated with a concentrated mind and expressed the desire to reveal the mysteries of the religious Purāṇas, which happen to be quite beautiful and rewarding. Śaunaka said, "O Sūta, you have narrated to us several of the Purāṇas which are like the abode of nectar. We have developed a desire to listen to the same Purāṇas.

कथं ससर्ज्ज भगवाँल्लोकनाथश्चराचरम्।
कस्माच्च भगवान्विष्णुर्मत्स्यरूपत्वमाश्रितः॥५॥

O Sage, how did the excellent lord create the mobile and immobile universe? How could lord Viṣṇu take to the form of Fish?

भैरवत्वं भवस्यापि पुरारित्वं च केन हि।
कस्य हेतोः कपालित्वं जगाम वृषभध्वजः॥६॥

How could Śiva, achieve the position of Purārītva as well as the one of Bhairava? How was the bull-bannered lord Śiva, turned as a Kapālī.[3]

सर्वमेतत्समाचक्ष्व सूत विस्तरशः क्रमात्।
त्वद्वाक्येनामृतस्येव न तृप्तिरिह जायते॥७॥

O Sūta, you kindly narrate the details of each one of the events in a chronological order, because we do not feel satisfied by listening to the nectar like narrations from you."

सूत उवाच

पुण्यं पवित्रमायुष्यमिदानीं शृणुत द्विजाः।
मात्स्यं पुराणमखिलं यन्नगाद गदाधरः॥८॥

Sūta said– "O Brāhmaṇas, lord Gadādhara,[4] in earlier times, I had narrated the Matsya Purāṇa. You listen to the details about the same. It is meritorious, pious and prolongs the life.

पुरा राजा मनुर्नाम चीर्णवान्विपुलं तपः।
पुत्रे राज्यं समारोप्य क्षत्तावान्नविनन्दनः॥९॥
मलयस्यैकदेशे तु सर्वात्मगुणसंयुतः।
समदुःखसुखो वीरः प्राप्तवान्योगमुत्तमम्॥१०॥

In ancient times lord Vaivasvata Manu, the son of the Sun, who was merciful, possessing all the virtues, treated pleasure and the pain similarly, and possessed enormous prowess. He entrusted the kingdom of his son, went to the Malayācala mountain to perform severe *tapas* (penances). Performing *tapas* there, he achieved the best of success in the yoga.[5]

बभूव वरदश्चास्य वर्षायुतशते गते।
वरं वृणीष्व प्रोवाच प्रीतः स कमलासनः॥११॥

Then with the performing of the *tapas* by him, crores of years passed, after which Brahmā, having the seat of lotus, getting delighted appeared before him in order to bestow a boon on him. He said to him, "Ask for a boon."

एवमुक्तोऽब्रवीद्राजा प्रणम्य स पितामहम्।
एकमेवाहमिच्छामि त्वत्तो वरमनुत्तमम्॥१२॥
भूतग्रामस्य सर्वस्य स्थावरस्य चरस्य च।
भवेयं रक्षणायालं प्रलये समुपस्थिते॥१३॥

When so inspired by Brahmā, lord Manu, offering his salutation to Brahmā- the grand sire, spoke, "O Lord, I would like to ask for a

1. One of the five principal places of pilgrimage (viz. Viśrānti, Saukara, Naimiṣa, Prayāga, and Puṣkara). A most sacred place where all the Purāṇas are narreted.
2. The word signifies the offspring of a Kṣatriya by a Brahmin woman. This mixed caste used to keep horses and drive cars in the days of yore. A particular family of this caste however became famous for its knowledge of Puranas and other sacred writings.
3. Bearing a skull in the hand.
4. Bearing a mace in the hand.
5. Yoga or union with the Supreme Being. The union can be effected by two-fold means first by a true knowledge of the nature and being of Brahma or impersonal Self, which is called Jñāna-Yoga and Second by doing one's own duty and religious acts without any selfish motive which is called Karma-Yoga. This has been explained the Bhagavad-Gītā in detail.

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single boon from you, that at the time of every deluge, I should be able to protect the entire mobile and immobile creatures."

एवमस्त्विति विश्वात्मा तत्रैवान्तरधीयत।
पुष्पवृष्टिः सुमहती खात्पपात सुरार्पिता॥ १४॥

At this Brahmā, the soul of the universe, disappeared from the scene, saying, "Be it so." At the same time the gods showered enormous rain of flowers.

कदाचिदाश्रमे तस्य कुर्वतः पितृतर्पणम्।
पपात पाण्योरुपरि शफरी जलसंयुता॥ १५॥
दृष्ट्वा तच्छफरीरूपं स दयालुर्महीपतिः।
रक्षणायाकरोद्यत्नं स तस्मिन्करकोदरे॥ १६॥

Once, while performing oblation for the manes lord Manu, carried a small fish together with the water in the hand cup. Finding the fish there the king was filled with compassion. Keeping the fish in his kamaṇḍalu,[1] he tried to save it.

अहोरात्रेण चैकेन षोडशाङ्गुलविस्तृतः।
सोऽभवन्मत्स्यरूपेण पाहि पाहीति चाब्रवीत्॥ १७॥

In a single day and night the fish was enlarged to sixteen finger's breadth and started crying for safety.

स तमादाय मणिके प्राक्षिपज्जलचारिणम्।
तत्रापि चैकरात्रेण हस्तत्रयमवर्द्धत॥ १८॥

The king then placed the aquatic creature in a pitcher filled with water; where it was enlarged to the length of three hands.

पुनः प्राहार्त्तनादेन सहस्रकिरणात्मजम्।
स मत्स्यः पाहि पाहीति त्वामहं शरणं गतः॥ १९॥

Again the same fish spoke to the son of Sūrya in a pathetic voice, "O King, I take refuge in you. You kindly protect me."

ततः स कूपे तं मत्स्यं प्राहिणोद्रविनन्दनः।
यदा न माति तत्रापि कूपे मत्स्यः सरोवरे॥ २०॥

1. A gourd made of wood or earth used for water by ascetics.

क्षिप्तोऽसौ पृथुतामागात्पुनर्योजनसम्मिताम्।
तत्राप्याह पुनर्दीनः पाहि पाहि नृपोत्तम॥ २१॥
ततः स मनुना क्षिप्तो गंगायामप्यवर्द्धत।
यदा तदा समुद्रे तं प्राक्षिपन्मेदिनीपतिः॥ २२॥

After this, the son of Sūrya lodged the fish in the well, but when the fish could not be accommodated in the well, then it was lodged in a tank, where it grew to the size of a *yojana* (distance) and feeling miserable, it spoke, "O Best of kings, you save me, save me." Manu then released the fish in the Gaṅgā. When it further grew to a gigantic size in the Gaṅgā, then the king released it in the ocean.

यदा समुद्रमखिलं व्याप्यासौ समुपस्थितः।
तदा प्राह मनुर्भीतः कोऽपि त्वमसुरेश्वरः॥ २३॥
अथवा वासुदेवस्त्वमन्य ईदृक्कथं भवेत्।
योजनायुतविंशत्या कस्य तुल्यं भवेद्वपुः॥ २४॥

When the fish expanded its size to a gigantic proportions, then Manu, feeling panicky asked it, "Are you a demon king? Or, are you lord Vāsudeva? Otherwise how could anyone else be like that? How could anyone else attain the body of such an enormous proportions extending to crores of yojanas?

ज्ञातस्त्वं मत्स्यरूपेण मां खेदयति केशव।
हृषीकेश जगन्नाथ जगद्धाम नमोऽस्तु ते॥ २५॥

O Keśava, I have come to realise that you are teasing me taking to the form of a fish. O Hṛṣikeṣa, Lord of the universe, you are the abode of the universe, salutation to you.

एवमुक्तः स भगवान्मत्स्यरूपी जनार्दनः।
साधु साध्विति चोवाच सम्यग्ज्ञातस्त्वयानघ॥ २६॥

At these word of Manu, lord Janārdana in the form of Matsya, said, "O Sinless one, you are correct. You have well recognised me.

अचिरेणैव कालेन मेदिनी मेदिनीपते।
भविष्यति जले मग्ना सशैलवनकानना॥ २७॥

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O King, very shortly, the earth, together with the mountains and the forests shall be drowned in oceanic water.

नौरियं सर्वदेवानां निकायेन विनिर्मिता।
महाजीवनिकायस्य रक्षणार्थं महीपते॥ २८॥

Because of this, O Lord of the earth, in order to protect all the large creatures, the gods have made this boat.

स्वेदाण्डजोद्भिदो ये वै ये च जीवा जरायुजाः।
अस्यां निधाय सर्वांस्ताननाथान्पाहि सुव्रत॥ २९॥

All the creatures born of sweat, eggs, those which grow on earth and those which are covered by membrane, should all be lodged in this boat like orphans, and have to be protected by you.

युगान्तवाताभिहता यदा भवति नौर्नृप।
शृङ्गेऽस्मिन् मम राजेन्द्र तदेमां संयमिष्यसि॥ ३०॥

O King, when the boat starts shaking because of the winds of the time of dissolution, at that point of time, you connect it with my horn.

ततो लयान्ते सर्वस्य स्थावरस्य चरस्य च।
प्रजापतिस्त्वं भविता जगतः पृथिवीपते॥ ३१॥
एवं कृतयुगस्यादौ सर्वज्ञो धृतिमान्नृपः।
मन्वन्तराधिपश्चापि देवपूज्यो भविष्यसि॥ ३२॥

Thereafter, O Lord of earth, at the end of dissolution, you will become Prajāpati of all the living beings. In this way, at the start of Kṛtayuga in the form of a patient and omniscient ruler, you shall be the lord of Manvantara, and you would be adored by the gods even at that point of time.

इति श्रीमात्स्ये महापुराणे आदिसर्गे मनुविष्णुसंवादे
प्रथमोऽध्यायः॥ १॥

* * *

CHAPTER 2

Conversation between Matsya and Manu

सूत उवाच

एवमुक्तो मनुस्तेन पप्रच्छ मधुसूदनम्।
भगवन्कियद्भिर्वर्षैर्भविष्यत्यन्तरक्षयः॥ १॥
सत्त्वानि च कथं नाथ रक्षिष्ये मधुसूदन।
त्वया सह पुनर्योगः कथं वा भविता मम॥ २॥

Sūta said, "O Sages, at these words of the lord Matsya, Manu put a question to Madhusūdana. He said, "After how many years the deluge will occur? How shall I be able to save all the living beings? O Madhusūdana, when shall I have the chance of meeting you again?"

मत्स्य उवाच

अद्यप्रभृत्यनावृष्टिर्भविष्यति महीतले।
यावद्वर्षशतं साग्रं दुर्भिक्षमशुभावहम्॥ ३॥
ततोऽल्पसत्त्वक्षयदा रश्मयः सप्त दारुणाः।
सप्तसप्तेर्भविष्यन्ति प्रतप्ताङ्गारवर्णिनः॥ ४॥

Lord Matsya said, "O Great sage, for a hundred years from today, there shall be a rainfall on earth, as a result of which there would be terrific draught and famine. Thereafter at the time of the delusion at the end of the yuga, the seven scorching rays of the sun shall start destruction of the petty creatures.

और्वानलोऽपि विकृतिं गमिष्यति युगक्षये।
विषाग्निश्चापि पातालात्संकर्षणमुखच्युतः।
भवस्यापिं ललाटोत्थतृतीयनयनानलः॥ ५॥

The submarine fire would also take to the horrible form. The poisonous fire emerging out of the mouth of Saṁkarṣaṇa and the fire emerging out of the third eye of the lord Śiva, shall consume the three lokas raising high flames.

त्रिजगन्निर्दहन्क्षोभं समेष्यति महामुने।
एवं दग्धा मही सर्वा यदा स्याद्भस्मसन्निभा॥ ६॥
आकाशमूष्मणां तप्तं भविष्यति परन्तप।
ततः सदेवनक्षत्रं जगद्यास्यति संक्षयम्॥ ७॥

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O Great sage, when the entire earth is reduced to ashes, and the sky will be filled with heat then the entire universe with gods would be destroyed.

संवर्त्तो भीमनादश्च द्रोणश्चण्डो बलाहकः।
विद्युत्पताकः शोणस्तु सप्तैते लयवारिदाः॥ ८॥

These are the terrific clouds of that time known as Samvarta, Bhīmanada, Droṇa, Caṇḍa, Balāhaka, Vidyutpatāka and Śoṇa.

अग्निप्रस्वेदसम्भूतां प्लावयिष्यन्ति मेदिनीम्।
समुद्राः क्षोभमागत्य चैकत्वेन व्यवस्थिताः॥ ९॥
एतदेकार्णवं सर्वं करिष्यन्ति जगत्रयम्।
वेदनावमिमां गृह्य सत्त्वबीजानि सर्वशः॥ १०॥
आरोप्य रज्जुयोगेन मत्प्रदत्तेन सुव्रत।
संयम्य नावं मच्छृङ्गे मत्प्रभावाभिरक्षितः॥ ११॥

They would spring out from the vapours of the heat and drop heavy rains when all the oceans are united into a great mass. All the seven oceans shall be turned into one vast ocean. At that point of time, you owning the boat in the form of the Vedas, and carrying all the living beings in the same, tie the rope, then provided by me, with my horn. By doing so, O Great ascetic, all the gods shall be reduced to ashes, but only you people shall be saved with my influence.

एकः स्थास्यसि देवेषु दग्धेष्वपि परन्तप।
सोमसूर्यावहं ब्रह्म चतुर्लोकसमन्वितः॥ १२॥
नर्मदा च नदी पुण्या मार्कण्डेयो महानृषिः।
भवो वेदाः पुराणानि विद्याभिः सर्वतोवृतम्॥ १३॥
त्वया सार्द्धमिदं विश्वं स्थास्यत्यन्तरसंक्षये।
एवमेकार्णवे जाते चाक्षुषान्तरसंक्षये॥ १४॥
वेदान्प्रवर्त्तयिष्यामि त्वत्सर्गादौ महीपते।
एवमुक्त्वा स भगवांस्तत्रैवान्तरधीयत॥ १५॥

During this horrible delusion, only moon, the sun, myself, Brahmā with the four lokas, river Narmadā- the Purāṇas possessing all the lores and this boat together with you shall remain safe. O Great sage, during the delusion of Cākṣuṣa Manvantara, when the entire earth shall be submerged in the flood water, and the creation shall be started by you afresh. Then I shall propagate the Vedic knowledge." Thus speaking he vanished.

मनुरप्यास्थितो योगं वासुदेवप्रसादजम्।
अभ्यसन्यावदाभूतसंप्लवं पूर्वसूचितम्॥ १६॥

Manu on his part, remained there and by the grace of lord Vāsudeva, kept on practising till the advent of the time of destruction.

काले यथोक्ते सञ्जाते वासुदेवमुखोद्गते।
शृङ्गी प्रादुर्बभूवाथ मत्स्यरूपी जनार्दनः॥ १७॥
भुजङ्गो रज्जुरूपेण मनोः पार्श्वमुपागमत्।
भूतान्सर्वान्समाकृष्य योगेनारोप्य धर्मवित्॥ १८॥
भुजङ्गरज्ज्वा मत्स्यस्य शृङ्गे नावमयोजयत्।
उपर्युपस्थितस्तस्याः प्रणिपत्य जनार्दनम्॥ १९॥

Thereafter, when the time for delusion arrived, as foretold by the lord, Janārdana, he appeared in the form of a fish with a single horn. At that point of time a serpent also in the form of a rope reached there floating over the flood waters at the living being over the boat. With the use of his yogic powers, the boat was tied to the horn of the fish using the serpent as a cord. Thereafter he himself also boarded the boat offering his salutation to the lord Janārdana.

आभूतसंप्लवे तस्मिन्नतीते योगशायिना।
पृष्टेन मनुना प्रोक्तं पुराणं मत्स्यरूपिणा।
तदिदानीं प्रवक्ष्यामि शृणुध्वमृषिसत्तमाः॥ २०॥
यद्भवद्भिः पुरा पृष्टः सृष्ट्यादिकमहं द्विजाः।
तदेवैकार्णवे तस्मिन्मनुः पप्रच्छ केशवम्॥ २१॥

O Best of the sages, in this way, on the occasion of the ancient dissolution, the sage, who was well-versed in the yoga, at the instance of Manu, the lord Matsya had narrated the *Matsya Purāṇa*, and the same will the narrated by me, before you. Therefore you listen to the same quite carefully. O Brāhmaṇas, you have asked me about the creation of the universe and

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the same question was put by Manu at the time of deluge, to lord Keśava.

मनुरुवाच

उत्पत्तिं प्रलयं चैव वंशान्मन्वन्तरणि च।

वंश्यानुचरितं चैव भुवनस्य च विस्तरम्॥ २२॥

दानधर्मविधिं चैव श्राद्धकल्पं च शाश्वतम्।

वर्णाश्रमविभागं च तथेष्टापूर्त्तसंज्ञितम्॥ २३॥

देवतानां प्रतिष्ठादि यद्यान्यद्विद्यते भुवि।

तत्सर्वं विस्तरेण त्वं धर्मं व्याख्यातुमर्हसि॥ २४॥

Manu said, "You kindly enlighten us on the origin of the universe, and the destruction, the human race, Manvantaras, the stories relating to the people born in human race and their conduct, the expansions of *bhuvanas*, method of charities and *dharma*, *śāśvata-śrāddha-kalpa*, divisions of *varṇas* and *āśramas*,[1] the method of building stepwells, tanks and ponds etc. and the consecration of gods. Besides the other religious issues which exist on the earth, you kindly narrate them to me exhaustively.

मत्स्य उवाच

महाप्रलयकालान्त एतदासीत्तमोमयम्।

प्रसुप्तमिव चातर्क्यमप्रज्ञातमलक्षणम्॥ २५॥

अविज्ञेयमविज्ञातं जगत्स्थास्तु चरिष्णु च।

ततः स्वयम्भूरव्यक्तः प्रभवः पुण्यकर्मणाम्॥ २६॥

व्यञ्जयन्नेतदखिलं प्रादुरासीत्तमोनुदः।

Lord Matsya said, "At the time of dissolution, the entire universe, including mobiles and immobiles was covered with darkness like the one overpowered with sleep. No one could imagine about the then prevailing condition, nor could anything be known about the same. No trace of anything existing earlier was left. Nothing known thing was left. Thereafter lord Svayambhu who is the abode of the auspicious deeds and is not manifest, with the intention of creating the universe, piercing through the darkness, appeared in the universe alone.

योऽतीन्द्रियः परो व्यक्तादणुर्ज्यायान्सनातनः।

नारायण इति ख्यातः स एक स्वयमुद्बभौ॥ २७॥

At the same time, the one who is beyond the comprehension of the organs of senses, being greater than the greatest, smaller than the smallest, being imperishable and known as Nārāyaṇa, emerged on the universe alone.

यः शरीरादभिध्याय सिसृक्षुर्विविधं जगत्।

अप एव ससर्ज्जादौ तासु बीजमवासृजत्॥ २८॥

He, from his body with the intention of creating several type of creatures, meditated carefully and initially created water. He planted his semen as the seed in the same.

तदेवाण्डं समभवद्धेमरूप्यमयं महत्।

संवत्सरसहस्रेण सूर्यायुतसमप्रभम्॥ २९॥

After the lapse of a thousand years, the same seed was turned into an egg of gold and silver and its lustre resembled the lustre of ten thousand suns.

प्रविश्यांतर्महातेजाः स्वयमेवात्मसम्भवः।

प्रभावादपि तद्व्याप्या विष्णुत्वमगमत्पुनः॥ ३०॥

Thereafter the immensely illustrious Svayambhu, himself entered the egg and pervading in it with his own influence, he came to be known as Viṣṇu.

तदन्तर्भगवानेष सूर्यः समभवत्पुरा।

आदित्यश्चादिभूतत्वाद्ब्रह्मा ब्रह्म पठन्नभूत्॥ ३१॥

In due course to time, the sun emerged out of the golden egg, first of all. Since he was born first of all, therefore he was known as Āditya. Because of the reciting of the Vedas, he was known as Brahmā.

दिवं भूमिं समकरोत्तदण्डशकलद्वयम्।

स चाकरोद्दिशः सर्वा मध्ये व्योम च शाश्वतम्॥ ३२॥

He divided the egg into two parts creating heaven and the sky. In between both of them, he created the directions and imperishable sky.

1. A religious order of which there are four kinds referable to the different periods of life; 1st that of the student or *Brahmacārin.* 2 that of the house-holder or *Gṛhastha;* 3 that of the anchorite or *Vānaprastha;* 4th that of the *Saṁnyāsa* or *Bhikṣu.*

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जरायुर्मेरुमुख्यश्च शैलास्तस्याभवंस्तदा।
यदुल्बं तदभून्मेघस्तडित्सङ्घातमण्डलम्॥ ३३॥
नद्योऽण्डनाम्नः सम्भूताः पितरो मनवस्तथा।
सप्त येऽमी समुद्रश्च तेऽपि चान्तर्जलोद्भवाः।
लवणेक्षुसुराद्यश्च नानारत्नसमन्विताः॥ ३४॥

At that point of time, out of the embryo's skin, the mountains like the Meru and other seven mountains, were formed and the womb was turned into the lightning and clouds. From the same, the rivers, the manes and Manus were born. Besides the seven oceans with diamonds and gems were also born having the salt water, sugarcane juice and wine etc. They were also formed of the watery substance of the same egg.

स सिसृक्षुरभूद्देवः प्रजापतिररिन्दम।
तत्तेजसश्च तत्रैष मार्तण्डः समजायत॥ ३५॥

O Destroyer of the enemies, when lord Prajāpati became desirous of engaging himself in creation of the universe, then with his lustre Mārtaṇḍa (the sun) emerged.

मृतेऽण्डे जायते यस्मान्मार्त्तण्डस्तेन संस्मृतः।
रजोगुणमयं यत्तद्रूपं तस्य महात्मनः।
चतुर्मुखः स भगवानभूल्लोकपितामहः॥ ३६॥

Since he was born after the destruction of the egg, he came to be known as Mārtaṇḍa. The *rajoguṇa* form of the said Mahātmā appeared in the form of the four faced Brahmā also known as the Grand Sire.

येन सृष्टं जगत् सर्वं सदेवासुरमानुषम्।
तमवेहि रजोरूपं महत्सत्त्वमुदाहृतम्॥ ३७॥

It is he who created the gods, asuras and the humans, besides the other creatures of the world. You should take him to be *Mahatsattva*.

इति श्रीमात्स्ये महापुराणे आदिसर्गे ब्रह्माण्डदलनं नाम
द्वितीयोऽध्यायः॥ २॥

* * *

CHAPTER 3

The primary creation

मनु रुवाच

चतुर्मुखत्वमगमत्कस्माल्लोकपितामहः।
कथं तु लोकानसृजद्ब्रह्मा ब्रह्मविदां वरः॥ १॥

Manu said, "O Lord, how did Brahmā the best among the learned people, the Grand Sire achieve four faces and how did he engaged himself in creation of the universe?

मत्स्य उवाच

तप्श्चचार प्रथममराणां पितामहः।
आविर्भूतास्ततो वेदाः साङ्गोपाङ्गपदक्रमाः॥ २॥

Lord Matsya said, "O Royal priest, Brahmā, the Grand Sire of the gods, initially performed severe *tapas*, with the influence of which, *aṅgas*- (lores, *kalpa*, grammar, *nirukta*, astrology and metres), *Upāṅgas* (*Purāṇas*, *Nyāya*, *Mīmāṁsā* and *Dharmaśāstras*), *Padas*, (recitation of the Vedic mantras) and *Krama* (a method of the Vedic recitation) together with the Vedas, were created.

पुराणं सर्वशास्त्राणां प्रथमं ब्रह्मणा स्मृतम्।
नित्यं शब्दमयं पुण्यं शतकोटिप्रविस्तरम्॥ ३॥

Before the creation of all the śāstras, Brahmā composed the Purāṇas, which happen to be indestructible, full of words, auspicious and were comprised of a hundred crores of the verses.

अनन्तरं च वक्त्रेभ्यो वेदास्तस्य विनिःसृताः।
मीमांसान्यायविद्याश्च प्रमाणाष्टकसंयुताः॥ ४॥
वेदाभ्यासरतस्यास्य प्रजाकामस्य मानसाः।
मनसः पूर्वसृष्टा वै जाता यत्तेन मानसाः॥ ५॥

Thereafter, there emerged from the mouth of Brahmā, the Vedas with their accessories, *mīmāṁsā* and *nyāya*. Thereafter the sons of Brahmā, who were engaged in the recitation of the Vedas, were born with the desire of his mind. Because they were born of the mental desire of Brahmā, they came to be known as the mind-born sons of Brahmā.

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मरीचिरभवत्पूर्वं ततोऽत्रिर्भगवानृषिः।
अङ्गिराश्चाभवत्पश्चात्पुलस्त्यस्तदनन्तरम्॥ ६॥

Marīci was the foremost of the mind-born sons of Brahmā. Thereafter the illustrious Atri, Aṅgirā and Pulastya were born.

ततः पुलहनामा वै ततः क्रतुरजायत।
प्रचेताश्च ततः पुत्रो वसिष्ठश्चाभवत्पुनः॥ ७॥

Then Pulaha and Kratu were born. After them, a son named Pracetā was born. Vasiṣṭha was born thereafter.

पुत्रो भृगुरभूत्तद्वन्नारदोऽप्यचिरादभूत्।
दशेमान्मानसान्ब्रह्मा मुनीन्पुत्रानजीजनत्॥ ८॥

Bhṛgu was born after Vasiṣṭha, followed by Nārada.[1] These were the ten mind-born sons of Brahmā who came to be known as the great ascetics.

शारीरानथ वक्ष्यामि मातृहीनान्प्रजापतेः।
अंगुष्ठाद्दक्षिणाद्दक्षः प्रजापतिरजायत॥ ९॥
धर्मः स्तनान्तादभवद्धृदयात्कुसुमायुधः।
भ्रूमध्यादभवत्क्रोधो लोभश्चाधरसम्भवः॥ १०॥
बुद्धेर्मोहः समभवदहङ्कारादभून्मदः।
प्रमोदश्चाभवत्कंठान्मृत्युर्लोचनतो नृप।
भरतः करमध्यात्तु ब्रह्मसूनुरभूत्ततः॥ ११॥
एते नव सुता राजकन्या च दशमी पुनः।
अंगजा इति विख्याता दशमी ब्रह्मणः सुता॥ १२॥

Now I relate to you about nine sons of Brahmā. They all were void of their mother. Dakṣa Prajāpati was born from his right thumb, Dharma was born from the chest, Cupid was born from his heart, Krodha (anger) from the interval between the eyebrows and Lobha (greediness) from lower part of the body. Buddhi gave birth to Moha (delusion) and Mada (inebriety) was born out of Ahaṁkāra. Pramoda (pleasure) was originated from neck, and death from the eye. Bharata was born out of his palm. O King, these nine sons were born out of the body of Brahmā. The tenth issue of Brahmā happens to be a girl, who was known by the name of Aṅgajā.

मनुरुवाच
बुद्धेर्मोहः समभवदीति यत्परिकीर्तितम्।
अहङ्कार स्मृतः क्रोधो बुद्धिर्नाम किमुच्यते॥ १३॥

Manu asked- "O Lord, whatever has been told by you, that Moha was born out of intelligence and in the same context you have mentioned about *ahaṅkāra* (pride), *krodha* (anger) and the wisdom. What is all this? You kindly enlighten as on the subject.

मत्स्य उवाच
सत्त्वं रजस्तमश्चैव गुणत्रयमुदाहृतम्।
साम्यावस्थितिरेतेषां प्रकृतिः परिकीर्त्तिता॥ १४॥
केचित्प्रधानमित्याहुरव्यक्तमपरे जगुः।
एतदेव प्रजासृष्टिं करोति विकरोति च॥ १५॥

Lord Matsya said, "O Royal priest, the three guṇas known as sattva, rajas and tamas are often mentioned. The presence of these three guṇas or attributes are in equipoise form of the Prakṛti. The same Prakṛti is known as *Pradhāna*, *Avyakta* and *Māyā*.[2] The same

1. The Vāyu describes the Ṛṣis of each Manvantara as the sons or in some cases the descendants in a direct line, of the seven sages, Atri, Aṅgiras, Bhṛgu, Kaśyapa, Pulaha, Pulastya and Vasiṣṭha.

2. Māyā has been defined as the inherent force residing in the Supreme Brahma which is essentially existent and which cannot be differentiated. As the consuming flame of fire imparts an idea of its force, so the potentiality of force present itself is plainly seen in the objective world. But this Māyā cannot be said to be one with Para-brahman, nor as something distinct, in the same way as the consuming force of a fire cannot be said to be the fire itself. Then again if you admit it as a separate entity you cannot by any means describe its separate existence. *(Pañcadaśī,* Book II. V. & 43.)
Māyā is described as a force and it is elsewhere defined as something indescribable, which is neither existence *(sat)* nor non-existence *(asat)* in short it is one with Ignorance, which again being the chief factor of the grand cosmos, is the same as Prakṛti of Kapila.

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Prakṛti is responsible for the creation of the universe and also for unmaking of it.

गुणेभ्यः क्षोभमाणेभ्यस्त्रयो देवा विजज्ञिरे।
एका मूर्तिस्त्रयो भागा ब्रह्मविष्णुमहेश्वराः॥ १६॥

With the disturbance of these three guṇas the gods are born. The image of all the three gods is the same, but it turns into the forms of Brahmā, Viṣṇu and Maheśvara.

सविकारात्प्रधानात्तु महत्तत्वं प्रजायते।
महानिति यतः ख्यातिलोकानां जायते सदा॥ १७॥

Then with the deformation of Pradhāna or principal, emerges the *Mahat-tattva* [1]and he is called the supreme in the three worlds.

अहंकाश्च महतो जायते मानवर्द्धनः।
इन्द्रियाणि ततः पञ्च वक्ष्ये बुद्धिवशानि तु।
प्रादुर्भवन्ति चान्यानि तथा कर्मवशानि तु॥ १८॥

From, *Mahat-tattva* emerges the *ahaṅkāra* which is the cause of the increase of the pride. The said *ahaṅkāra* influences the ten sense organs.[2] Out of these ten sense organs, five are influenced by wisdom or knowledge while the other five are subservient to the *karmas* or deeds.

श्रोत्रं त्वक् चक्षुषी जिह्वा नासिका च यथाक्रमम्।
पायूपस्थं हस्तपादं वाक्केतीन्द्रियसंग्रहः॥ १९॥

In the group of the sense organs, the ears, eyes, tongue and the nose are known as *Jñānendriyas* or the organs of knowledge. The organs like anus, *liṅga,* hands, feet and speech are the organs of *karmas* or action.

शब्दः स्पर्शश्च रूपं च रसो गंधश्च पञ्चमः।
उत्सर्गानन्दनादानगत्यालापाश्च तत्क्रियाः॥ २०॥
मन एकादशं तेषां कर्मबुद्धिगुणान्वितम्।
इन्द्रियावयवाः सूक्ष्मास्तस्य मूर्ति मनीषिणः॥ २१॥

The functions of all the ten organs of senses include sound, touch, beauty, taste, fragrance, discharge of refuse or urine, delight, receiving, moving and the singing etc. Besides these sense organs, the mind is another organ of the individual soul that lies enshrined in it. It is for this reason that the frame within which lies the asylum of individual soul is known by the name of the subtle body.

श्रयन्ति यस्मात्तन्मात्राः शरीरं तेन संस्मृतम्।
शरीरयोगाज्जीवोऽपि शरीरी गद्यते बुधैः॥ २२॥

The individual soul, by coming into contact with the atomic body are called *tanmātras* or the corporeal body. Because of its (jīva's) coming into contact with the body, it is also called *Śarīrī* or the one having the body.

मनः सृष्टिं विकुरुते चोद्यमानं सिसृक्षया।
आकाशं शब्दतन्मात्रादभूच्छब्दगुणात्मकम्॥ २३॥
आकाशविकृतेर्वायुः शब्दस्पर्शगुणोऽभवत्।
वायोश्च स्पर्शतन्मात्रात्तेजश्चाविरभूत्ततः॥ २४॥

When the mind is forced by the desire to engage itself in creation, then it resorts to the creation of the universe. From the *śabda-tanmātrā*, emerges the sky having the qualities of sound which is brought into being, with the deformation of the sky, the wind is formed, having the qualities of sound and touch. Thereafter, with the touch of the wind with the subtle form of the matter, splendour is formed.

त्रिगुणं तद्विकारेण तच्छब्दस्पर्शरूपवत्।
तेजोविकारादभवद्वारि राजंश्चतुर्गुणम्॥ २५॥
रसतन्मात्रसंभूतं प्रायो रसगुणात्मकम्।
भूमिस्तु गन्धतन्मात्रादभूत्पञ्चगुणान्विता॥ २६॥

The wind on the other hand comprises of the sound, touch and form, (the three deformities) is called *Triguṇātmaka*. With this *Triguṇātmaka* coming in contact with the *tejas*, there emerges the water possessing the four *guṇas*, which

1. Intelligence otherwise called Mahat or Buddhi. This is the first production of nature and the intellectual principle.
2. Ahaṁkāra or the consciousness of ego or I am. This is produced by intellectual principle.

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because of deriving its source from the rasa or juice, it is usually liquid or fluid. Thereafter the earth with five *guṇas* or attributes is formed, having mainly the quality of fragrance. The wisdom comprises of possessing the factual knowledge about all these facts.

प्रायो गन्धगुणा सा तु बुद्धिरेषा गरीयसी।
एभिः सम्पादितं भुङ्क्ते पुरुषः पञ्चविंशकः॥ २७॥
ईश्वरेच्छावशः सोऽपि जीवात्मा कथ्यते बुधैः।
एवं षड्विंशकं प्रोक्तं शरीरमिह मानवे॥ २८॥

All these twenty four *tattvas*- (five organs of wisdom or *jñāna,* five organs of *karmas,* five mahābhūtas,[1] five tanmātrās,[2] ahaṅkāra, the mind and the wisdom) are enjoyed by the humans on earth. He also functions at the command of the lord or is subservient to the lord.[3] Because of this, he is called jīvātmā. Therefore the human body is conceived with twenty six *tattvas.*

सांख्यं संख्यात्मकत्वाच्च कपिलादिभिरुच्यते।
एतत्तत्त्वात्मकं कृत्वा जगद्वेधा अजीजनत्॥ २९॥

The sages like Kapila and others have given it the name of *sāṁkhya* because of their leanings towards *sāṁkhya* philosophy. Brahmā too had resorted to the creation of the universe depending on these *tattvas.*[4]

सावित्रीं लोकसृष्ट्यर्थं हृदि कृत्वा समास्थितः।
ततः सञ्जपतस्तस्य भित्त्वा देहमकल्मषम्॥ ३०॥

When Brahmā devoted himself to Sāvitrī in his mind with the intention of engaging himself in creation, he started performing *tapas.* At that point of time, his body, while performing *tapas* was divided into two parts; half of which was in male and the other half was in female form.

स्त्रीरूपमर्द्धमकरोदर्द्धं पुरुषरूपवत्।
शतरूपा च सा ख्याता सावित्री च निगद्यते॥ ३१॥
सरस्वत्यथ गायत्री ब्रह्माणी च परन्तप।
ततः स्वदेहसम्भूतामात्मजामित्यकल्पयत्॥ ३२॥
दृष्ट्वा तां व्यथितस्तावत् कामबाणार्दितो विभुः।
अहो रूपमहो रूपमिति चाह प्रजापतिः॥ ३३॥
ततो वसिष्ठप्रमुखा भगिनीमिति चुक्रुशुः।
ब्रह्मा न किंचिद्दृशे तन्मुखालोकनादृते॥ ३४॥
अहो रूपमहो रूपमिति प्राह पुनः पुनः।
ततः प्रणामनम्रां तां पुनरेवाभ्यलोकयत्॥ ३५॥

O Great sage, the female came to be known as Sāvitrī or Śatarūpā. The same is also called as Sarasvatī, Gāyatrī or Brahmāṇī. Thus Brahmā, accepted Sāvitrī, born of his own body as his own daughter. But suddenly at the sight of Sāvitrī, Brahmā, the best of the Prajāpatis was fascinated and filled with passion and uttered. "What a pleasant from, what a beauty." Brahmā then could think of nothing else except looking at the face of Sāvitrī. He kept on saying repeatedly, "What an astonishing form? What an astonishing beauty is there?" Then when Sāvitrī offered her salutation to Brahmā bending downwards, then Brahmā again gazed at her.

अथ प्रदक्षिणं चक्रे सा पितुर्वरवर्णिनी।
पुत्रेभ्यो लज्जितस्यास्य तद्रूपालोकनेच्छया॥ ३६॥
आविर्भूतं ततो वक्त्रं दक्षिणं पाण्डुगण्डवत्।
विस्मयस्फुरदोष्ठं च पश्चात्यमुदगात्ततः॥ ३७॥
चतुर्थमभवत्पश्चाद्वामं कामशरातुरम्।
ततोऽन्यदभवत्तस्य कामातुरतया तथा॥ ३८॥

Thereafter Sāvitrī, again circumambulated Brahmā, her father. At that point of time another head with yellow complexion, emerged to the right on the side of the head in order to gaze at Sāvitrī. Thereafter an astonishing head with fluttering lips also appeared at the back of the main head. Then to his left another head infested with the arrows of *kāma* also appeared. This was the fourth head.

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1. *Mahānti bhūtāni*, the gross elements.
2. The subtle element
3. The twenty-fifth being Puruṣa or Spirit which is neither a Producer nor Production but wholly distinct from the twenty-four other Tattvas. (Sāṁkhya K.)
4. According to Sāṁkhya the creation is effected by the involuntary union of soul and nature. Others hold that Brahmā brings about this union for a mere sport.

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उत्पतन्त्यास्तदाकारा आलोकनकुतूहलात्।
सृष्ट्यर्थं यत्कृतं तेन तपः परमदारुणम्॥३९॥
तत्सर्वं नाशमगमत्स्वसुतोपगमेच्छया।
तेनोर्ध्वं वक्त्रमभवत्पञ्चमं तस्य धीमतः।
आविर्भवज्जटाभिश्च तद्वक्त्रं चावृणोत्प्रभुः॥४०॥

Because of the repeated gazing at Sāvitrī, the severe *tapas* that had been performed by Brahmā, for engaging himself in creation, became infructuous. As a result of the same sin, another head emerged (over all the heads of Brahmā) which was the fifth head. This head had the matted locks of hair. The illustrious Brahmā accepted the said head as well.

ततस्तानब्रवीद्ब्रह्मा पुत्रानात्मसमुद्भवान्।
प्रजाः सृजध्वमभितः सदेवासुरमानुषीः॥४१॥

Thereafter Brahmā, commanded his mind-born sons named Marīci and others, for the creation of gods, demons and humans on earth.

एवमुक्तास्ततः सर्वे ससृजुर्विविधाः प्रजाः।
गतेषु तेषु सृष्ट्यर्थं प्रणामावनतामिमाम्॥४२॥
उपयेमे स विश्वात्मा शतरूपामनिन्दिताम्।

At this command of the father, the sons resorted to several types of creations. After the departure of the mind-born sons of Brahmā, after offering their salutation to the father, then the lord married Śatarūpā who had been lying over his feet.

संबभूव तथा सार्द्धमतिकामातुरो विभुः।
सलज्जां चकमे देवः कमलोदरमन्दिरे॥४३॥
यावदब्दशतं दिव्यं यथान्यः प्राकृतो जनः।
ततः कालेन महता तस्याः पुत्रोऽभवन्मनुः॥४४॥

After the lapse of a considerable time, a son named Manu was born from the womb of Śatarūpā, who in due course of time came to be known as Svayambhuva Manu.

स्वायम्भुव इति ख्यातः स विराडिति नः श्रुतम्।
तद्रूपगुणसामान्यादधिपूरुष उच्यते॥४५॥

He is also called Virāṭ since he possessed all the virtues and form of his father, he was also called Adhipuruṣa. This has been heard by us.

वैराजा यत्र ते जाता बहवः शंसितव्रताः।
स्वायम्भुवा महाभागाः सप्त सप्त तथापरे॥४६॥

The same Brahmā dynasty, multiplied considerably and the Vairājās are among them.

स्वारोचिषाद्याः सर्वे ते ब्रह्मतुल्यस्वरूपिणः।
औत्तमिप्रमुखास्तद्वद्येषां त्वं सप्तमोऽधुना॥४७॥

Svārociṣa and seven Manus, and another sect of seven Manus, like Auttami and others, numbering fourteen belong to this dynasty of Svayambhu Manu. O King, the lord, Vaivasvat Manu, you are the seventh of the last set of Manus.[1]

इति श्रीमात्स्ये महापुराणे आदिसर्गे मुखोत्पत्तिर्नाम
तृतीयोऽध्यायः॥३॥

* * *

CHAPTER 4

The story of Sarasvatī

मनु रुवाच
अहो कष्टतरं चैतदङ्गजागमनं विभो।
कथं न दोषमगमत्कर्मणानेन पद्मभूः॥१॥
परस्परं च सम्बन्धः सगोत्राणामभूत्कथम्।
वैवाहिकस्तत्सुतानां छिन्धि मे संशयं विभो॥२॥

Manu asked, "O Omniscient lord, it is surprising to stare at the daughter again and again which is a painful situation, but by indulging in such a manner, how could the lotus born Brahmā not earn any blemish? Moreover, how could the sons of Brahmā marry in the

1. Viṣṇupurāṇa describes here the seven manvantars- "The first Manu was Svāyambhuva, then came Svārociṣa, then Auttami, then Tāmasa, then Raivata, then Cākṣuṣa: these six Manus have passed away. The Manu who presides over the seventh Manvantara, which is the present period, is Vaivasvata, the son of the sun."

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same gotra? You kindly remove my doubt in this connection.

मत्स्य उवाच

दिव्येयमादिसृष्टिस्तु रजोगुणसमुद्भवा।
अतीन्द्रियेन्द्रिया तद्वदतीन्द्रियशरीरिका॥ ३॥
दिव्यतेजोमयी भूप दिव्यज्ञानसमुद्भवा।
न मर्त्यैरभितः शक्या वक्तुं वै मांसचक्षुभिः॥ ४॥

Lord Matsya said, "The *rajoguṇa* creation emerging in the form of Śatarūpā and others is divine. As the Mulaprakṛti is beyond the reach of the organs of senses, similarly the damsel Śatarūpā's body was beyond the reach of the sense organs. It possesses the divine lustre besides the divine knowledge, therefore, the humans having the bodies of flesh cannot be described with their mortal eyes.

यथा भुजङ्गः सर्पाणामाकाशं विश्वपक्षिणाम्।
विदन्ति मार्गं दिव्यानां दिव्या एव न मानवाः॥ ५॥

As the paths of the serpents are known to the serpents and those of the birds are known to the birds alone, similarly the ways of the divine souls like Śatarūpā and others could be known to the divine *jīvas* alone and not to humans.

कार्याकार्ये न देवानां शुभाशुभफलप्रदे।
यस्मात्तस्मान्न राजेन्द्र तद्विचारो नृणां शुभः॥ ६॥

O Great king, since the activities of the gods (irrespective of their being) proper or improper, do not yield good or bad fruits, therefore it would not be proper for the humans to think about them.

अन्यच्च सर्ववेदानामधिष्ठाता चतुर्मुखः।
गायत्री ब्रह्मणस्तद्वदङ्गभूता निगद्यते॥ ७॥
अमूर्त्तं मूर्त्तिमद्वापि मिथुनं तत्प्रचक्षते।
विरिञ्चिर्यत्र भगवांस्तत्र देवी सरस्वती।
भारती यत्र यत्रैव तत्र तत्र प्रजापतिः॥ ८॥

The other reason is that as Brahmā happens to be the creator of the Vedas, similarly, Gāyatrī in the form of Śatarūpā is said to have been born of the limbs of Brahmā, therefore, this union is conceived as visible as well as invisible. Alas wherever there is Brahmā, Sarasvatī is bound to be there and wherever there is Sarasvatī, Brahmā must be there.

यथातपो न रहितश्छायया दृश्यते क्वचित्।
गायत्री ब्रह्मणः पार्श्वं तथैव न विमुञ्चति॥ ९॥

As the sunshine cannot be separated from the sun, similarly Gāyatrī cannot leave the company of Brahmā.

वेदराशिः स्मृतो ब्रह्मा सावित्री तदधिष्ठिता।
तस्मान्न कश्चिद्दोषः स्यात्सावित्री गमने विभोः॥ १०॥

Though Brahmā represents all the Vedas and Sāvitrī or Gāyatrī is the supreme goddess for him, therefore Brahmā does not earn any blemish casting an evil eye over Sarasvatī.

तथापि लज्जावनतः प्रजापतिरभूत्पुरा।
स्वसुतोपगमाद्ब्रह्मा शशाप कुसुमायुधम्॥ ११॥

Still Brahmā, felt shameful for his evil action at that time and he cursed the god of love his own son.

यस्मान्ममापि भवता मनः संक्षोभितं शरैः।
तस्मात्त्वद्देहमचिराद्रुद्रो भस्मीकरिष्यति॥ १२॥

He said, "Since you have badly wounded my mind with your arrows, therefore, lord Rudra will soon burn you to ashes."

ततः प्रसादयामास कामदेवश्चतुर्मुखम्।
न मामकारणे शप्तुं त्वमिहार्हसि मानद॥ १३॥
अहमेवंविधः मृष्टस्त्वयैव चतुरानन।
इन्द्रियक्षोभजनकः सर्वेषामेव देहिनाम्॥ १४॥
स्त्रीपुंसोरविचारेण मया सर्वत्र सर्वदा।
क्षोभ्यं मनः प्रयत्नेन त्वयैवोक्तं पुरा विभो॥ १५॥

Thereafter Kāmadeva, offering several prayers, pleased Brahmā. He said, "O Lord it would not be proper for you to pronounce a curse uselessly on me, without any reason. You yourself have produced me for disturbing the minds of the living beings. O Lord, you have

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yourself commanded that irrespective of the man or the woman; you always disturb the minds of all.

तस्मादनपराधोऽहं त्वया शप्तस्तथा विभो।
कुरु प्रसादं भगवन्स्वशरीराप्तये पुनः॥ १६॥

Therefore, O Lord, I am faultless by earning a curse from you. Therefore, O Lord, be compassionate on me to enable me to attain my original body."

ब्रह्मोवाच

वैवस्वतेऽन्तरे प्राप्ते यादवान्वयसम्भवः।
रामो नाम यदा मर्त्यो मत्सत्त्वबलमाश्रितः॥ १७॥
अवतीर्यासुरध्वंसी द्वारकामधिवत्स्यति।
तद्भ्रातुस्तत्समस्य त्वं तदा पुत्रत्वमेष्यसि॥ १८॥

Brahmā said, "O Kāmadeva, on the arrival of the Vaivasvata Manvantara, when Rāma, the destroyer of the demons, possessing my prowess, shall incarnate in the form of Balarāma in the Yadu race and dwell at Dvārakā, at that point of time, you will be born as son of Śrī Kṛṣṇa, possessing the comparable prowess.

एवं शरीरमासाद्य भुक्त्वा भोगानशेषतः।
ततो भरतवंशान्ते भूत्वा वत्सनृपात्मजः॥ १९॥

You will achieve a similar type of body, enjoy all the pleasures in Dvārakā and then you will be born as the son of the king Vatsa in Bharata-race.

विद्याधराधिपत्यं च यावदाभूतसंप्लवम्।
सुखानि धर्मतः प्राप्य मत्समीपं गमिष्यसि॥ २०॥

Then you will become the lord of the Vidyādharas and enjoy all the pleasures till the time of dissolution and then shall return to me."

एवं शापप्रसादाभ्यामुपेतः कुसुमायुधः।
शोकप्रमोदाभियुतो जगाम स यथागतम्॥ २१॥

In this way, Kāmadeva, after earning a curse as well as the boon having been filled with grief and pleasure, returned in the same way as he had arrived.

मनुरुवाच

कोऽसौ यदुरिति प्रोक्तो यद्वंशे कामसम्भवः।
कथं च दग्धो रुद्रेण किमर्थं कुसुमायुधः॥ २२॥

Manu said, "O Lord, the race in which you have told that Kāmadeva would be born, who are those Yadus?

भरतस्यान्वये कस्य का च सृष्टिः पुराभवत्।
एतत्सर्वं समाचक्ष्व मूलतः संशयो हि ते॥ २३॥

What for did lord Rudra burn Kāmadeva and for what purpose, kindly speak out the early creations in the race of Bharata? Listening to these words a doubt has developed in my mind. Therefore, you narrate the same from the beginning.

मत्स्य उवाच

या सा देहार्द्धसम्भूता गायत्री ब्रह्मवादिनी।
जननी या मनोर्देवी शतरूपा शतेन्द्रिया॥ २४॥

Lord Matsya said, "O King, from the half of the body of Brahmā, Gāyatrī, the narrator of the Vedas was born, who happened to be the mother of Manu. She is also known by the name of Śatarūpā and Śatendrīyā.

रतिर्मनस्तपो बुद्धिर्महान्दिक्सम्भ्रमस्तथा।
ततः स शतरूपायां सप्तापत्यान्यजीजनत्॥ २५॥
ये मरीच्यादयः पुत्रा मानसास्तस्य धीमतः।
तेषामयमभूल्लोकः सर्वज्ञानात्मकः पुरा॥ २६॥

Rati, mana, tapa, buddhi, mahat, Dik, and *Sambharaṇa* produced the ten mind-born sons. The universe full of learnings emerged out of them.

ततोऽसृजद्वामदेवं त्रिशूलवरधारिणम्।
सनत्कुमारं च विभुं पूर्वेषामपि पूर्वजम्॥ २७॥

Thereafter Brahmā created Vāmadeva- the holder of trident, and also created Sanatkumāra, who were the ancestors of the ancestors.

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वामदेवस्तु भगवानसृजन्मुखतो द्विजान्।
राजन्यानसृजद्बाह्वोर्विट्छूद्रानूरुपादयोः॥ २८॥
विद्युतोऽशनिमेघांश्च रोहितेन्द्रधनूंषि च।
छन्दांसि च ससर्जादौ पर्ज्जन्यं च ततः परम्॥ २९॥

Lord Vāmadeva, created Brāhmaṇas from his mouth, Kṣatriyas from his arms, Vaiśyas respectively and created the lightening from Vajra, clouds, rainbow of different colours, besides the metres.

ततः साध्यगणानीशस्त्रिनेत्रानसृजत्पुनः।
कोटीश्च चतुराशीतिर्जरामरणवर्जिताः॥ ३०॥

Thereafter the powerful Vāmadeva, created eighty four crores of Sādhyas who were free from birth and death and had three eyes each.

वामोऽसृजन्नमर्त्यांस्तान्ब्रह्मणा विनिवारितः।
नैवंविधा भवेत्सृष्टिर्जरामरणवर्जिता॥ ३१॥

Since they were free from birth and death at the time of creation by Vāmadeva, therefore Brahmā, stopped them from indulging in creation work because there could be no creation without birth and death.

शुभाशुभात्मिका या तु सैव सृष्टिः प्रशस्यते।
एवं स्थितः स तेनादौ सृष्टेः स्थाणुरतोऽभवत्॥ ३२॥

The creation which is the combination of auspicious and inauspicious, it happens to be commendable. At these words of Brahmā, Vāmadeva was relieved of the job of creation and thereafter he became motionless.

स्वायम्भुवो मनुर्धीमांस्तपस्तप्त्वा सुदुश्चरम्।
पत्नीमेवाप रूपाढ्यामनन्तीं नाम नामतः॥ ३३॥
प्रियव्रतोत्तानपादौ मनुस्तस्यामजीजनत्।
धर्मस्य कन्या चतुरा सूनृता नाम भामिनी॥ ३४॥

(Now there is the description of sexual creation). The immensely intelligent Svayambhu Manu performed severe *tapas* and achieved a beautiful girl named Anantī, as his wife. Two sons named Priyavrata and Uttānapāda were born of her. Thereafter Sūnṛtā, the daughter of Dharma who was extremely beautiful walked gracefully, besides being intelligent one, in relation with Uttānapāda, produced the sons.

उत्तानपादात्तनयान्प्राप मन्थरगामिनी।
अपस्यतिमपस्यन्तं कीर्तिमन्तं ध्रुवं तथा॥ ३५॥

At the same time, Uttānapāda, the Prajāpati, produced four sons named Apasyati, Apasyanta, Kīrtimān and Dhruva.

उत्तानपादोऽजनयत्सूनृतायां प्रजापतिः।
ध्रुवो वर्षसहस्राणि त्रीणि कृत्वा तपः पुरा॥ ३६॥

Out of them Dhruva,[1] in earlier times, performed severe *tapas* for three thousand years.

दिव्यमाप ततः स्थानमचलं ब्रह्मणो वरात्।
तमेव पुरतः कृत्वा ध्रुवं सप्तर्षयः स्थिताः॥ ३७॥

Even today the seven sages[2] are lodged in the space, with Dhruva appearing as the foremost of them.

धन्या नाम मनोः कन्या ध्रुवाच्छिष्टमजीजनत्।
अग्निकन्या तु सुच्छाया शिष्टात्सा सुषुवे सुतान्॥ ३८॥
कृपं रिपुंजयं वृत्तं वृकं च वृकतेजसम्।
चक्षुषं ब्रह्मदौहित्र्यां वीरिण्यां स रिपुञ्जयः॥ ३९॥

In union with the same Dhruva, Dhanyā, the daughter of the Manu, gave birth to Śiṣṭā. With the union of Siṣtā with Suchāyā, the daughter of the fire god, produced the children named Kṛpa, Ripuñjaya, Vṛtta, Vṛka, Vṛkatejas, and Cakṣusa.

वीरणस्यात्मजायां तु चक्षुर्मनुमजीजनत्।
मनुर्वै राजकन्यायां नड्वलायां स चाक्षुषः॥ ४०॥
जनयामास तनयान्दश शूरानकल्मषान्।
ऊरुः पुरुः शतद्युम्नस्तपस्वी सत्यवाग्घविः॥ ४१॥

1. An exhaustive account of Dhruva's translation to stellar regions occurs in Viṣṇupuranam.
2. The seven sages, Marīci, Atri, Aṅgiras, Pulastya, Pulaha, Kratu and Vasiṣṭtha : here the constellation called Ursa Major, the seven stars of which are said to be the seven sages mentioned above.

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अग्निष्टुदतिरात्रश्च सुद्युम्नश्चापराजितः।
अभिमन्युस्तु दशमो नड्वलायामजायत॥४२॥

Ripuñjaya, out of them produced Cākṣuṣa Manu from the womb of Viriṇī, the daughter of Vīraṇa. Cākṣuṣa Manu, on the other hand produced from the princess Naḍvala, the sons named Uru, Puru, Satadyumna, Satyavāk, Havi, Agniṣṭut, Atirātra, Sudyumna, Aparājita and Abhimanyu, who had been the tenth. All the ten of them were quite valorous.

ऊरोरजनयत्पुत्रान्षडाग्नेयी तु सुप्रभान्।
अग्निं सुमनसं ख्यातिं ऋतुमङ्गिरसं गयम्॥४३॥
पितृकन्या सुनीथा तु वेनमङ्गादजीजनत्।
वेनमन्यायिनं विप्रा ममन्थुस्तत्करादभूत्।
पृथुर्नाम महातेजाः स पुत्रौ द्वावजीजनत्॥४४॥

Sunīthā, the daughter of the manes, in union with Aṅga, gave birth to Vena. (Vena was quite an evil one and met with his end due to the curse from a Brāhmaṇa). The Brāhmaṇas then churned the hand of irreligious Vena, as a result of which the immensely glorious Pṛthu was born. He had two sons.

अन्तर्द्धानस्तु मारीचं शिखण्डिन्यामजीजनत्।
हविर्द्धानात्षडाग्नेयी धिषणाजनयत्सुतान्।
प्राचीनबर्हिषं साङ्गं यमं शुक्रं बलं शुभम्॥४५॥
प्राचीनबर्हिर्भगवान्महानासीत्प्रजापतिः॥
हविर्द्धानाः प्रजास्तेन बहवः सम्प्रवर्त्तिताः॥४६॥
सवर्णायां तु सामुद्र्यां दशाधत्त सुतान्प्रभुः।
सर्वे प्रचेतसो नाम धनुर्वेदस्य पारगाः॥४७॥
तत्तपोरक्षिता वृक्षा बभुर्लोके समन्ततः।
देवादेशाच्च तानग्निरदहद्रविनन्दन॥४८॥

They were named as Antardhāna as well as Havirdhāna. Out of them, Antardhāna, produced a son named Mārīca from his wife Śikhaṇḍinī. Dhiṣaṇa, the daughter of Agni, in union with Havirdhāna, produced six sons named Prācīnabarhis, Śāṅga, Yama, Bala and Śubha. Out of them, Prācīnabarhis was crowned as Prajāpati. He expanded several races in the name of Havirdhāna and produced ten sons, from Savarṇā, the daughter of the ocean. He was extremely proficient in the science of archery and became popular in the name of Pracetā. O Son of Sūrya, because of the *tapas* of these Pracetās, remaining well protected the trees look graceful everywhere, but at the command of Indra, all the trees were burnt out by Agni, reducing them to ashes.

सोमकन्याऽभवत्पत्नी मारीषा नाम विश्रुता।
तेभ्यस्तु दक्षमेकं सा पुत्रमग्र्यमजीजनत्॥४९॥

Thereafter Mariṣā, the daughter of the moon, became the wife of these Pracetās. She in union with Pracetās, gave birth to Dakṣa.

दक्षादनन्तरं वृक्षानौषधानि च सर्वशः।
अजीजनत्सोमकन्या नदीं चन्द्रवतीं तथा॥५०॥

After the birth of Dakṣa, the Somakanyā, produced all the *oṣadhis*, the trees as well as the river Candravatī.

सोमांशस्य च तस्यापि दक्षस्याशीतिकोटयः।
तासां तु विस्तरं वक्ष्ये लोके यः सुप्रतिष्ठितः॥५१॥

Dakṣa[1] who was born of the aṁśa of the moon, had eighty crores of issues, who are currently spread in the entire length and breadth of the universe and shall be described by me shortly.

द्विपदश्चाभवन्केचित्केचिद्बहुपदा नराः।
क्लीमुखाः शङ्कुकर्णाः कर्णप्रावरणास्तथा॥५२॥

Some of them had two feet while some had many feet. Some of then had deformed faces. Some of them had the ears like pigs. The ears of some of them had been covered with the hair.

अश्वर्क्षमुखाः केचित्केचित्सिंहाननास्तथा।
श्वसूकरमुखाः केचित्केचिदुष्ट्रमुखास्तथा॥५३॥

1. Dakṣa is elsewhere said to have been one of the mind-born sons of Brahmā or to have been the son of the Pracetasas.

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The faces of some of them resembled those of the horses and the bears, while others were lion-faced. The faces of some of them resembled the dogs, pigs, as well as the Camels.

धर्मात्मा जनयामास म्लेच्छान्सर्वाननेकशः।
स सृष्ट्वा मनसा दक्षः स्त्रियः पश्चादजीजनत्॥५४॥

Thus the auspicious Dakṣa of his accord also created several types of Mlecchas. Thereafter he produced the females.

ददौ स दश धर्माय कश्यपाय त्रयोदश॥
सप्तविंशति सोमाय ददौ नक्षत्रसंहिताः।
देवासुरमनुष्यादि ताभ्यः सर्वमभूज्जगत्॥५५॥

Ten out of them were given over to Dharma, thirteen to Kaśyapa, twenty seven of them known as Nakṣatras (constellations) were given over to the moon. All the gods, demons, humans and others were born of these women, who filled the universe.

इति श्रीमात्स्ये महापुराणे आदिसर्गे सरस्वत्युपाख्याने
चतुर्थोऽध्यायः॥४॥

* * *

CHAPTER 5

Birth of the daughters of Dakṣa and Kumāra Kārttikeya

ऋषय ऊचुः

देवानां दानवानां च गन्धर्वोरगरक्षसाम्।
उत्पत्तिं विस्तरेणैव सूत ब्रूहि यथातथम्॥१॥

Śaunaka and other sages asked, "O Sūta, how are the gods, Dānavas, Gandharvas, Nāgas and Rākṣasas were born? You kindly enlighten me on the subject exhaustively.

सूत उवाच

सङ्कल्पादर्शनात्स्पर्शात्पूर्वेषां सृष्टिरुच्यते।
दक्षात्प्राचेतसादूर्ध्वं सृष्टिर्मैथुनसम्भवा॥२॥

Sūta said, "O Excellent Brāhmaṇas, prior to the creation said, have been made by Dakṣa- the son of Pracetā, was made by mental resolve, sight, and the mere touch. But after Dakṣa, the creation went on with the sexual intercourse between the male and the female.

प्रजाः सृजेति व्यादिष्टः पूर्वं दक्षः स्वयम्भुवा।
यथा ससर्ज्ज चैवादौ तथैव शृणुत द्विजाः॥३॥

In earlier times, when Brahmā, commanded Dakṣa for the creation of the living beings, then the initial creation of Dakṣa is being described by me; which should be listened by you.

यदा तु सृजतस्तस्य देवर्षिगणपन्नगान्।
न वृद्धिमगमल्लोकस्तदा मैथुनयोगतः।
दक्षः पुत्रसहस्राणि पाञ्चजन्यामजीजनत्॥४॥

When there was no expansion of the creation by mental resolve, sight or with the touch, there was no progress in the creation of the gods, the sages and the nāgas etc. Then Dakṣa produced a thousand sons from the womb of Pāñcajanī who were known by the name of Haryāśvas.

तांस्तु दृष्ट्वा महाभागः सिसृक्षुर्विविधाः प्रजाः।
नारदः प्राह हर्यश्वान्दक्षपुत्रान्समागतान्॥५॥

Finding that the Haryāśvas were ready to create several types of the living beings, Nārada said to them.

भुवः प्रमाणं सर्वत्र ज्ञात्वोर्ध्वमध एव च।
ततः सृष्टिं विशेषेण कुरुध्वमृषिसत्तमाः॥६॥

Nārada said, "O Best of the sages, initially, you should roam about on earth and visualise its expansion, besides the parts lodged above and beneath the same. Thereafter you can create the universe in a special form."

ते तु तद्वचनं श्रुत्वा प्रयाताः सर्वतो दिशम्।
अद्यापि न निवर्त्तन्ते समुद्रादिव सिन्धवः॥७॥

Listening to the words of Nārada, all of them proceeded on to different directions and could not return till date, in the same way as the rivers, after falling in the ocean, never return.

हर्यश्वेषु प्रणष्टेषु पुनर्दक्षः प्रजापतिः।
वैरिण्यामेव पुत्राणां सहस्रमसृजत्प्रभुः॥८॥

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शबला नाम ते विप्राः समेताः सृष्टिहेतवः।
नारदोऽनुगतान्प्राह पुनस्तान्पूर्ववत्स तान्॥ ९॥
भुवः प्रमाणं सर्वत्र ज्ञात्वा भ्रातॄनथो पुनः।
आगत्य चाथ सृष्टिं च करिष्यथ विशेषतः॥ १०॥

Then when the sons known as Haryāśvas, met with destruction, the influential Dakṣa Prajāpati again produced a thousand sons from the womb of Vīriṇī who became popular by the names of Sabalās. When those excellent Brāhmaṇas, collected before Nārada, for the purpose of creation, then Nārada spoke the same words to the new comers, "O Sages, all of you should first of all roam about on earth and examine its vastness and searching for your brothers, you return and engage yourself in the creation of the universe."

तेऽपि तेनैव मार्गेण जग्मुर्भ्रातृपथा तदा।
ततः प्रभृति न भ्रातुः कनीयान्मार्गमिच्छति।
अन्विष्यन्दुःखमाप्नोति तेन तत्परिवर्जयेत्॥ ११॥

Then all of them proceeded on following the path on which their brothers had moved earlier, never to return. Since then the younger brother does not go in search of the elder brother. But in case he does so, he finds himself in a miserable position. Therefore, one should not do so.

ततस्तेषु विनष्टेषु षष्टिं कन्याः प्रजापतिः।
वैरिण्यां जनयामास दक्षः प्राचेतसस्तथा॥ १२॥

As a result of the destruction of these sons as well, Prajāpati, the son of Pracetā, Dakṣa, produced sixty daughters from the womb of Pañcajanī - the daughter of Vīriṇī.

प्रादात्स दश धर्माय कश्यपाय त्रयोदश।
सप्तविंशति सोमाय चतस्रोऽरिष्टनेमये॥ १३॥
द्वे चैव भृगुपुत्राय द्वे कृशाश्वाय धीमते।
द्वे चैवाङ्गिरसे तद्वत्तासां नामानि विस्तरात्॥ १४॥

Out of those daughters, Dakṣa gave away, ten to Dharma, Thirteen to Kaśyapa, twenty seven to the moon, four to Ariṣṭanemi, two to Śukra, the son of Bhṛgu, two to the intelligent Kṛśāśva and two of them were given to Aṅgira. Now you listen to the names of the gods and the expansion of their progeny in detail.

शृणुध्वं देवमातॄणां प्रजाविस्तरमादितः।
मरुत्वती वसुर्यामी लम्बा भानुररुन्धती॥ १५॥
सङ्कल्पा च मुहूर्त्ता च साध्या विश्वा च भामिनी।
धर्मपत्न्यः समाख्यातास्तासां पुत्रान्निबोधत॥ १६॥

Out of them Mārutvatī, Vasu, Yamī, Lambā, Bhānu, Arundhatī, Saṅkalpa, Muhūrtā, Sādhyā and the beautiful Viśvā, the ten in number, are said to be the wives of Dharma. Now you listen to the sons of those damsels.

विश्वेदेवास्तु विश्वायाः साध्या साध्यानजीजनत्।
मरुत्वत्यां मरुत्वन्तो वसोस्तु वसवस्तथा॥ १७॥
भानोस्तु भानवस्तद्वन्मुहूर्त्तायां मुहूर्त्तकाः।
लम्बायां घोषणामानो नागवीथी तु यामिजा॥ १८॥
पृथिवीतलसम्भूतमरुन्धत्यामजायत।
सङ्कल्पायास्तु सङ्कल्पो वसुसृष्टिं निबोधत॥ १९॥

Out of them, Viśvā gave birth to the ten Viśvedevas, Sādhyā gave birth to the twelve Ādityas, Muhūrtā gave birth to Muhūrtā, Lambā to Ghoṣa, Yamī to Yogavīthī, and Saṅkalpā gave birth to Saṅkalpa. Arundhatī, gave birth to all the living beings on earth.

ज्योतिष्मन्तस्तु ये देवा व्यापका सर्वतो दिशम्।
वसवस्ते समाख्यातास्तेषां सर्गं निबोधत॥ २०॥

Now you listen to the birth of Vasus. These are the most influential gods and are spread in all the directions and are all known by the names of Vasus.

आपो ध्रुवश्च सोमश्च धरश्चैवानिलोऽनलः।
प्रत्यूषश्च प्रभासश्च वसवोऽष्टौ प्रकीर्त्तिताः॥ २१॥

Now you listen to the expansion of their creation. Āpa, Dhruva, Soma, Dharā, Anila, Anala, Pratyūṣa and Prabhāsa, are known as the eight Vasus.

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आपस्य पुत्रश्चत्वार: शान्तो वै दण्ड एव च।
शाम्बोऽथ मणिवक्त्रश्च यज्ञरक्षाधिकारिण:॥२२॥

Out of them, Vasu named Āpa, had four sons known as Śānta, Daṇḍa, Śāmba and Maṇivaktra, all of whom were the protectors of *yajña* (sacrifice).

ध्रुवस्य काल: पुत्रस्तु वर्चा: सोमादजायत।
द्रविणो हव्यवाहश्च धरपुत्रावुभौ स्मृतौ॥२३॥
कल्याणिन्यां तत: प्राणो रमण: शिशिरोऽपि च।
मनोहरा धरात्पुत्रानवापाथ हरे: सुता॥२४॥

Out of the rest of the Vasus, Kāla, the son of Dhruva had been quite well known. From Soma, Varcca was born. Dhara produced from his wife two sons named Draviṇa and Havyavāha. Then Manohara, the son of Hari, in union with Dharā, gave birth to three sons named Prāṇa, Ramaṇa and Śiśira.

शिवा मनोजवं पुत्रमविज्ञातगतिं तथा।
अवाप चानलात्पुत्रावग्निप्रायगुणौ पुन:॥२५॥

Śiva on the other hand in union with Anala, produced Manojava and Avijñātagati, the two sons who were illustrious like the fire.

अग्निपुत्र: कुमारस्तु शरस्तम्बे व्यजायत।
तस्य शाखो विशाखश्च नैगमेयश्च पृष्ठजा:॥२६॥

Kumara, the son of Agni was born in the forest of reeds. His younger brothers were Śākha, Viśākha and Naigameya were well known.

अपत्यं कृत्तिकानां तु कार्त्तिकेयस्तत: स्मृत:।
प्रत्यूष स ऋषि: पुत्रो विभुर्नाम्नाथ देवल:।
विश्वकर्म्मा प्रभासस्य पुत्र: शिल्पी प्रजापति:॥२७॥

Vasu Pratyūṣa, had two sons named Devala and Vibhu, who in future became the great Ṛṣis. Viśvakarmā was the son of Prabhāsa who became Prajāpati in building architecture.

प्रासादभवनोद्यानप्रतिमाभूषणादिषु।
तडागारामकूपेषु स्मृत: सोऽमरवर्द्धकि:॥२८॥

He was known as the main architect of the gods for the construction of palaces, buildings, orchards, images, ornaments, tanks and lakes, besides the wells or stepwells. He was known as the chief architect of the gods.

अजैकपादहिर्बुध्न्यो विरूपाक्षोऽथ रैवत:।
हरश्च बहुरूपश्च त्र्यम्बकश्च सुरेश्वर:॥२९॥
सावित्रश्च जयन्तश्च पिनाकी चापराजित:।
एते रुद्रा: समाख्याता एकादश गणेश्वरा:॥३०॥
एतेषां मानसानांतु त्रिशूलवरधारिणाम्।
कोट्यश्चतुराशीतिस्तत्पुत्राश्चाक्षया मता:॥३१॥

Ajaikapāda, Ahirbudhnya, Virūpākṣa, Raivata, Hara, Bahurūpa, Sureśvara, Trayambaka, Sāvitra, Jayanta, Pinākī and Aparājita were the eleven Rudras also known as Gaṇeśvaras. They were the mind-born sons of Brahmā, besides being the wielders of the tridents and known as Gaṇeśvaras, produced eighty four crores of sons who were all considered to be imperishable.

दिक्षु सर्वासु ये रक्षां प्रकुर्वन्ति गणेश्वरा:।
पुत्रपौत्रसुताश्चैते सुरभीगर्भसम्भवा:॥३२॥

These eleven Rudras born of the holy cow Surabhi, had sons and grandsons known as Gaṇeśvaras, protect all the directions.

इति श्रीमात्स्ये महापुराणे आदिसर्गे वसुरुद्रान्वयो नाम
पञ्चमोऽध्याय:॥५॥

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CHAPTER 6

Description of the Kaśyapa dynasty[1]

सूत उवाच

कश्यपस्य प्रवक्ष्यामि पत्नीभ्यः पुत्रपौत्रकान्।
अदितिर्दितिर्दनुश्चैव अरिष्टा सुरसा तथा॥ १॥
सुरभिर्विनता तद्वत्ताम्रा क्रोधवशा इरा।
कद्रूर्विश्वा मुनिस्तद्वत्तासां पुत्रान्निबोधत॥ २॥

Sūta said, "O Śaunaka and other Ṛṣis, now I shall narrate the sons and the grandsons born of the wives of Kaśyapa. Kaśyapa had thirteen wives known by the names of Aditi, Diti, Danu, Ariṣṭā, Surasā, Surabhi, Vinatā, Tāmrā, Krodhavaśā, Irā, Kadru, Viśvā and Muni. Now you listen to the details of their sons.

तुषिता नाम ये देवाश्चाक्षुषस्यान्तरे मनोः।
वैवस्वतेऽन्तरे चैते ह्यादित्या द्वादश स्मृताः॥ ३॥

During the life time of Cākṣusa Manu, there were the gods known as Tuṣitā. They came to be known as the twelve Ādityas in the Vaivasvata Manvantara.

इन्द्रो धाता भगस्त्वष्टा मित्रोऽथ वरुणो यमः।
विवस्वान्सविता पूषा अंशुमान् विष्णुरेव च॥ ४॥

They were known by the names of Indra, Dhātā, Bhaga, Tvaṣṭā, Mitra, Varuṇa, Yama, Vivasvān, Savitā, Pūṣā, Aṇśumān and Viṣṇu.

एते सहस्रकिरणा आदित्या द्वादश स्मृताः।
मारीचात्कश्यपादाप पुत्रानदितिरुत्तमान्॥ ५॥

All of them have a thousand rays each and are known as the twelve Ādityas. Aditi gave birth to the best of the sons, in union with Kaśyaya, the son of Marīci.

कृशाश्वस्य ऋषिः पुत्रा देवप्रहरणाः स्मृताः।
एते देवगणा विप्राः प्रतिमन्वन्तरेषु च॥ ६॥
उत्पद्यन्ते प्रलीयन्ते कल्पे कल्पे तथैव च।

The sons of the sage Kṛśāśva came to be known as Devapraharaṇas. These gods emerged in each kalpa[2] of the Manvantara and vanished at the same time.

दितिः पुत्रद्वयं लेभे कश्यपादिति नः श्रुतम्॥ ७॥
हिरण्यकशिपुं चैव हिरण्याक्षं तथैव च।
हिरण्यकशिपोस्तद्वज्ज्ञातं पुत्रचतुष्टयम्॥ ८॥
प्रह्लादश्चानुह्लादश्च संह्लादो ह्लाद एव च।

We have heard Diti, in union with the great sage Kaśyapa, gave birth to Hiraṇyakaśipu and Hiraṇyākṣa, the two great sons. Hiraṇyakaśipu had four sons who were valorous like him and were known by the names of Prahlāda, Anuhlāda, Sanhlāda and Hlāda.

प्रह्लादपुत्र आयुष्माञ्शिबिर्बाष्कल एव च॥ ९॥
विरोचनश्चतुर्थश्च स बलिं पुत्रमाप्तवान्।
बलेः पुत्रशतं त्वासीद्बाणज्येष्ठं ततो द्विजाः॥ १०॥

Out of them Prahlāda had four sons known as Āyuṣmān, Śibi, Bāṣkala and Virocana, the fourth one. The said Virocana had achieved Bali as his son. Bali had a hundred sons and Bāṇa was the eldest of all.

धृतराष्ट्रस्तथा सूर्यश्चन्द्रश्चद्रांशुतापनः।
निकुम्भनाभो गुर्वक्षः कुक्षिभीमो विभीषणः॥ ११॥
एवमाद्यास्तु बहवो बाणज्येष्ठा गुणाधिकाः।
बाणः सहस्रबाहुश्च सर्वास्त्रगणसंयुतः॥ १२॥

Besides that, he had several other sons like Dhṛtarāṣṭra, Sūrya, Candra, Candrāṅśu- tāpana, Nikumbhanābha, Gurvakṣa, Kukṣi- bhīma, Vibhīṣaṇa and many others sons like him, who were younger to Bāṇa but possessed all the best

1. The complete series of the different dynasties is found elsewhere only in the Vāyu, the Brahmāṇḍa, (which is the same), and the Bhāgavata Purāṇas. The Brahma Purāṇa and the Hari Vaṁśa, the Agni, Liṅga, Kūrma and Garuḍa Purāṇas have lists of various extent, but none beyond the families of Pāṇḍu and Kṛṣṇa. The Mārkaṇḍeya contains an account of a few of the kings of the solar dynasty alone; and the Padma, of a part of the solar and lunar princes only, besides accounts of individuals.

2. A day and night of Brahma, a period of 4,320,000,000, Solar-sydereal years or years of mortals measuring the duration, of the world and as many, the intervals of its annihilation.

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of the virtues. Bāṇa had a thousand hands, and he was well-versed in archery or warfare.

तपसा तोषितो यस्य पुरे वसति शूलभृत्।
महाकालत्वमगमत्साम्यं यश्च पिनाकिनः॥ १३॥

Having been pleased with his *tapas,* lord Śiva dwelt in his capital city. By the grace of Śiva, he had achieved the position of Mahākāla, which was comparable to the position of Śiva himself.

हिरण्याक्षस्य पुत्रोऽभूदुलूकः शकुनिस्तथा।
भूतसन्तापनश्चैव महानाभस्तथैव च॥ १४॥
एतेभ्यः पुत्रपौत्राणां कोटयः सप्तसप्ततिः।
महाबला महाकाया नानारूपा महौजसः॥ १५॥

Hiraṇyākṣa, the second son of Diti had four sons named Ulūka, Śakuni, Bhūta-santāpana and Mahānābha. The number of the sons and the grandsons born to them was seventy seven crores. All of them were immensely valorous, having gigantic bodies, being illustrious and could take to any form at will.

दनुः पुत्रशतं लेभे कश्यपाद्बलदर्पितम्।
विप्रचित्तिः प्रधानोऽभूद्येषां मध्ये महाबलः॥ १६॥

Similarly, Danu in union with Kaśyapa, gave birth to a hundred powerful sons. The valorous Vipracitti was the foremost of all.

द्विमूर्द्धा शकुनिश्चैव तथा शङ्कुशिरोधरः।
अयोमुखः शम्बरश्च कपिशो वामनस्तथा॥ १७॥
मारीचिर्मेघवांश्चैव इरागर्भशिरास्तथा।
विद्रावणश्च केतुश्च केतुवीर्यः शतह्रदः॥ १८॥
इन्द्रजित्सप्तजिच्चैव वज्रनाभस्तथैव च।
एकचक्रौ महाबाहुर्वज्राक्षस्तारकस्तथा॥ १९॥
असिलोमा पुलोमा च बिन्दुर्बाणो महासुरः।
स्वर्भानुर्वृषपर्वा च एवमाद्या दनोः सुताः॥ २०॥

Besides him, Dvimūrdhā, Śakuni, Śaṅkuśirodhara, Ayomukha, Śambara, Kapīśa, Vāmana, Marīci, Meghavān, Irāgarbha-śirā, Viddrāvaṇa, Ketu, Ketuvīrya, Śatahrada, Indrajit, Saptajit, Vajranābha, Ekacakra, Mahābāhu, Vajrākṣa, Tāraka, Asiloma, Puloma, Bindu, Bāṇa, the great asura, Svarabhānu and Vṛṣaparvā besides several others were the sons of Danu.

स्वर्भानोस्तु प्रभा कन्या शची चैव पुलोमजा।
उपदानवी मयस्यासीत्तथा मन्दोदरी कुहूः॥ २१॥
शर्म्मिष्ठा सुन्दरी चैव चन्द्रा च वृषपर्वणः।
पुलोमा कालका चैव वैश्वानरसुते हि ते॥ २२॥

Out of these, Svarbhānu had Prabhā as his daughter, Puloma had Śacī, Māyā had Upadānavī, Mandodarī and Kuhu; Vṛṣaparvā had Śarmiṣṭhā, Sundarī and Candrā, Vaiśvānara had Pulomā and Kālakā as his daughters.

बह्वपत्ये महासत्ये मारचिस्य परिग्रहे।
तयोः षष्टिसहस्राणि दानवानामभूत्पुरा॥ २३॥

Out of these Pulomā was very strong and having a number of issues. Pulomā and Kālakā were the wives of Kaśyapa. In earlier times, both of them gave birth to sixty thousand Dānavas.

पौलोमान्कालकेयांश्च मारीचोऽजनयत्पुरा।
अवध्या येऽमराणां वै हिरण्यपुरवासिनः॥ २४॥
चतुर्मुखाल्लब्धवरास्ते हता विजयेन तु।
विप्रचित्तिः सैंहिकेयान्सिंहिकायामजीजनत्॥ २५॥

In earlier times, Kaśyapa, the son of Marīci, had produced the Dānavas known as Paulomas and Kālakeyas, who dwelt in Hiraṇyapura and receiving boons from Brahmā, became infallible from the gods. But they were killed by Vijaya (Arjuna). Vipracitti on the other hand produced from the womb of Siṁhikā the demons known as Saiṁhakeyas, who were thirteen in number.

हिरण्यकशिपोर्ये वै भागिनेयास्त्रयोदश।
व्यंयः कल्पश्च राजेन्द्र नलो वातापिरेव च॥ २६॥
इल्वलो नमुचिश्चैव श्वसृपश्चाजनस्तथा।
नरकः कालनाभश्च सरमाणस्तथैव च॥ २७॥
कालवीर्यश्च विख्याता दनुवंशविवर्द्धनाः।

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संह्लादस्य तु दैत्यस्य निवातकवचाः स्मृताः॥२८॥

They were the sister's sons of Hiraṇyakaśipu and were known by the names of Vyaya, Kalpa, Rājendra, Nala, Vātāpi, Ilvala, Namuci, Śvasṛpa, Ajana, Naraka, Kālanābha, Saramāṇa and the well known Kālavīrya. All of them spreaded the Danu dynasty. The sons of Daitya Samhlāda, came to be known as Nivātakavacas.

अवध्याः सर्वदेवानां गन्धर्वोरगरक्षसाम्।

ये हता भर्गमाश्रित्य त्वर्जुनेन रणाजिरे॥२९॥

All of them were infallible from the gods, Gandharvas, Nāgas and the Rākṣasas. But Arjuna, taking refuge with Śiva, drove them over the way to Yama.

षट् कन्या जनयामास ताम्रा मारीचबीजतः।

शुकी श्येनी च भासी च सुग्रीवी गृध्रिका शुचिः॥३०॥

Tāmrā on the other hand in union with Kaśyapa gave birth to six daughters, known by the names of Śukī, Śyenī, Bhāsī, Sugrīvī, Gṛdhrikā and Śuci.

शुकी शुकानुलूकांश्च जनयामास धर्मतः।

श्येनी श्येनांस्तथा भासी कुररानप्यजीजनत्॥३१॥

गृध्री गृध्रान्कपोतांश्च पारावतविहङ्गमान्।

हंससारसक्रौञ्चांश्च प्लवाञ्छुचिरजीजनत्॥३२॥

Out of them, Śuki in union with Dharma, produced Śukas and Ulūkas (parrots and owls). Śyeni produced the eagles, while Bhāsī produced the Cuckoo birds and Gṛdhrī gave birth to vultures, ducks and the pigeons. Śuci gave birth to swans, cranes and Krauñca as well as the water fouls.

अजाश्वमेषोष्ट्रखरान् सुग्रीवी चाप्यजीजनत्।

एष ताम्रान्वयः प्रोक्तो विनतायां निबोधत॥३३॥

Sugrīvī produced goats, horses, rams, camels and asses. Thus the genealogy of Tāmrā's race has been defined. Now listen to the tradition of the race of Vinatā.

गरुडः पततां नाथः अरुणश्च पतत्रिणाम्।

सौदामनी तथा कन्या येयं नभसि विश्रुता॥३४॥

सम्पातिश्च जटायुश्च अरुणस्य सुतावुभौ।

सम्पातिपुत्रो बभ्रुश्च शीघ्रगश्चापि विश्रुतः॥३५॥

जटायुषः कर्णिकारः शतगामी च विश्रुतौ।

सारसो रज्जुपालश्च भेरुण्डश्चापि तत्सुताः॥३६॥

तेषामनन्तमभवत्पक्षिणां पुत्रपौत्रकम्।

सुरसायाः सहस्रं तु सर्पाणामभवत्पुरा॥३७॥

Garuḍa and Aruṇa, the two sons of Vinatā, happen to be the lords of the birds who fly in the sky. (Their third generation) happens to be the girl named Saudāmanī, who is well known in the region of the sky. Aruṇa got two sons named Sampāti and Jaṭāyu. The sons of Sampāti were known as Babhru and Śighraga. Jaṭāyu had two sons named Karṇikāra and Śatagāmī. Besides them Jaṭāyu had three more sons named Sārasa, Rajjupāla, and Bheruṇḍa. The number of sons and grandsons of these birds is beyond counting.

सहस्रशिरसां कद्रूः सहस्रं चापि सुव्रत।

प्रधानास्तेषु विख्याताः षड्विंशतिररिन्दम॥३८॥

O Suvrata! both Śirasā and Kadru gave birth to a thousand serpents each, having a thousand hoods. Out of them all, twenty six are more famous.

शेषवासुकिकर्कोटशङ्खैरावतकम्बलाः।

धनञ्जयमहानीलपद्माश्वतरतक्षकाः॥३९॥

एलापत्रमहापद्मधृतराष्ट्रबलाहकाः।

शङ्खपालमहाशंखपुष्पदंष्ट्रशुभाननाः॥४०॥

शङ्कुरोमा च बहुलो वामनः पाणिनस्तथा।

कपिलो दुर्मुखश्चापि पतञ्जलिरिति स्मृताः॥४१॥

एषामनन्तमभवत्सर्वेषां पुत्रपौत्रकम्।

प्रायशो यत्पुरा दग्धं जनमेजयमन्दिरे॥४२॥

They include Śeṣa, Vāsukī, Karkoṭaka, Saṁkha, Airāvata, Kambala, Dhanañjaya, Mahānīla, Padma, Aśvatara, Takṣaka, Elāpatra, Mahāpadma, Dhṛtarāṣṭra, Balāhaka, Śaṁkhapāla, Puṣpadaṁṣṭra, Śubhanāma, Saṅkuroma, Bahula, Vāmana, Pāṇina, Kapila, Durmukha and Patañjali. There were

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innumerable sons and daughters to these serpents. But in ancient times, Janamejaya burnt out most of them in the serpent sacrifice.

रक्षोगणं क्रोधवशा स्वनामानमजीजनत्।
दंष्ट्रिणां नियुतं तेषां भीमसेनादगाल्क्षयम्॥४३॥

Krodhavaśā on the other hand produced a lakh of serpents with teeth, who were destroyed by Bhīmasena.

रुद्राणां च गणं तद्वद्गोमहिष्यो वराङ्गनाः।
सुरभिर्जनयामास कश्यपात् संयतव्रता॥४४॥

The disciplined Surabhi, in union with the sage Kaśyapa, produced Rudragaṇas, the beautiful cows and the buffaloes.

मुनिर्मुनीनां च गणं गणमप्सरसां तथा।
तथा किन्नरगन्धर्वानरिष्टाजनयद्बहून्॥४५॥
तृणवृक्षलतागुल्ममिरा सर्वमजीजनत्।
विश्वा तु यक्षरक्षांसि जनयामास कोटिशः॥४६॥
तत एकोनपञ्चाशन्मरुतः कश्यपाद्दितिः।
जनयामास धर्मज्ञान्सर्वानमरवल्लभान्॥४७॥

The sage produced the sages as well as the groups of the *apsarās*. Similarly Ariṣṭā, produced several of the Gandharvas and Kinnaras. The grass, trees, creepers as well as the shrubs were produced by her. Similarly Viśvā produced crores of Yakṣas, and the Rākṣasas, while Diti, in union with Kaśyapa produced forty-nine Maruts who were quite religious and devoted to the gods.

इति श्रीमात्स्ये महापुराणे आदिसर्गे कश्यपान्वयो नाम षष्ठोऽध्यायः॥६॥

* * *

CHAPTER 7

Birth of Maruts and description of Madana Dvādasī

ऋषय ऊचुः
दितेः पुत्राः कथं जाता मरुतो देववल्लभाः।
देवैर्जग्मुश्च सापत्नैः कस्मात्ते सख्यमुत्तमम्॥१॥

The Ṛṣis asked, "O Sūta, how could the forty nine sons of Diti, the mother of the Daityas, known as Maruts become dear to the gods? Then how could they be friendly with the gods, who were their step brothers?"

सूत उवाच
पुरा देवासुरे युद्धे हतेषु हरिणा सुरैः।
पुत्रपौत्रेषु शोकार्त्ता गत्वा भूर्लोकमुत्तमम्॥२॥
स्यमन्तपञ्चके क्षेत्रे सरस्वत्यास्तटे शुभे।
भर्तुराराधनपरा तप उग्रं चचार ह॥३॥
तदादितिर्दैत्यमाता ऋषिरूपेण सुव्रत।
फलाहारा तपस्तेपे कृच्छ्रं चान्द्रायणादिकम्॥४॥

Sūta said, "O Noble sages, in the ancient time, during the war between the gods and the Daityas,[1] Diti was filled with grief, after killing

1. The mythological account of this war between the gods and the demons or the *Suras* and *Asuras* is as follows :
Viṣṇu, the lord of the creation, wanted to make his favourites the gods, immortal and powerful. He asked them to churn the ocean of milk so that ambrosia might be provided. The demons offered their services to the gods which they did not decline. When ambrosia was produced Viṣṇu, assuming the form of a beautiful damsel, distributed the whole amongst the Suras. Hence the quarrel arose. It continued for thousands of years."The demons were very powerful and some of them became invincible and unconquerable by the grace of their god Śiva. Though they could not exterminate the gods, yet they defeated them often, drove them from the celestial region and took possession of it.
There were supposed to be thirty three millions of gods and goddesses but Indra was their king and Lord. After the defeat of the Dānavas on the shore of the churned ocean the gods lived in happiness for several years till a great Dānava was born, who was known by the name of Vitrāsura. He collected all the demons under his banner and declared war against the Devas. It went on for years and the gods were greatly assailed. Indra then went to Brahmā for help who advised him to go to Dadhīci for his bones to make an weapon with them. Dadhīci agreed and Indra drove the demons away with that dreadful weapon.
Many years passed in peace when the demons again gathered round a leader named Taraka. Śiva helped them and the gods grew weakened gradually. The celestials, after holding a council, thought of arousing Śiva from his Yoga-Sleep through the help

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of her sons and the grandsons, at the hand of Viṣṇu. Then she went to the earth in the Syamantakakṣetra at the bank of the river Sarasvatī, and started attending her husband Kaśyapa who was engaged in *tapas* there. She also performed hard *tapas* herself as well. At that point of time, she conducting herself like the ascetic, lived on fruits and roots like the sages and performed *Kṛchhra-cāndrāyaṇa vrata.*

यावद्वर्षशतं साग्रं जराशोकसमाकुला।
ततः सा तपसा तप्ता वसिष्ठादीनपृच्छत॥५॥

In this way Diti felt disturbed because of the old age and grief and performed severe *tapas*, for a hundred years. Feeling upset with the *tapas*, she asked Vasiṣṭha and other sages.

कथयन्तु भवन्तो मे पुत्रशोकविनाशनम्।
व्रतं सौभाग्यफलदमिहलोके परत्र च॥६॥

"O Ṛṣis, you kindly speak out to me about a *vrata* by which I could be relieved of the grief of the sons and could achieve fortunes in this as well as the other world.

ऊचुर्वसिष्ठप्रमुखा मदनद्वादशीव्रतम्।
यस्याः प्रभावादभवत्सुत शोकविवर्ज्जिता॥७॥

Then Vasiṣṭha and other sages enlightened her about the glory of *Madana-dvādaśī*, with the influence of which, she was relieved of the grief of her son.

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of Madana, the god of love. Mahādeva awoke and beget Kartikeya or Umā. He became the commander-in-chief of the celestial army and defeated the demons.

Again the demons grew powerful under two Dānava-chiefs named Śumbha and Niśumbha. At this time Durgā went to the battlefield and destroyed the Dānavas.

There is however a spiritual significance about the story. The war between the gods and demons going on eternally means the struggle between good and evil that we find in this world. The gods are the representatives of good spirit and the demons those of the evil. The final triumph of the gods means the ultimate victory of good over evil in this world.

ऋषय ऋचुः

श्रोतुमिच्छामहे सूत मदनद्वादशीव्रतम्।
सुतानेकोनपञ्चाशद्येन लेभे दितिः पुनः॥८॥

The Ṛṣis asked, "O Sūta, we would like to listen about *Madana-dvādaśī vrata,* performing which Diti again gave birth to the forty nine sons.

सूत उवाच

यद्वसिष्ठादिभिः पूर्वं दितेः कथितमुत्तमम्।
विस्तरेण तदेवेदं मत्सकाशान्निबोधत॥९॥

Sūta said, "O Sages, in the ancient time, the best of *vrata,* which Vasiṣṭha and other sages, narrated to Diti, you better listen about it in an exhaustive manner.

चैत्रे मासि सिते पक्षे द्वादश्यां नियतव्रतः।
स्थापयेदव्रणं कुम्भं सिततण्डुलपूरितम्॥१०॥
नानाफलयुतं तद्वदिक्षुदण्डसमन्वितम्।
सितवस्त्रयुगच्छन्नं सितचन्दनचर्चितम्॥११॥

The performer of the *vrata,* in the month of Caitra, on the twelfth bright moon-day, should consecrate a pitcher filled with white rice. It should be plastered with the sandal paste. It should be covered with two pieces of cloth. It should be surrounded by seasonal fruits as well as the pieces of sugarcane.

नानाभक्ष्यसमोपेतं सहिरण्यं तु शक्तितः।
ताम्रपात्रं गुडोपेतं तस्योपरि निवेशयेत्॥१२॥

Different types of food items should be placed there. The gold pieces according to one's own means should be placed in the pitcher. Thereafter a copper vase filled with sugarcane balls should be placed over it.

तस्मादुपरि कामं तु कदलीदलसंस्थितम्।
कुर्याच्छर्करयोपेतां रतिं तस्य च वामतः॥१३॥

Above it should be placed a banana leaf bearing an image of Kāmadeva, and to its left should be placed an image of Rati which should be made of sugar.

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गन्धं धूपं ततो दद्यान्नीतं वाद्यं च कारयेत्।
तदभावे कथां कुर्यात्कामकेशवयोर्नरः॥ १४॥

Then the adoration should be made offering fragrance etc. followed by dance and music. (Due to financial problems) in case it is not possible to arrange for dance and music, one should arrange for the narration of the story of Kāmadeva and Viṣṇu.

कामनाम्नो हरेरर्च्चां स्नापयेद्गन्धवारिणा।
शुक्लपुष्पाक्षततिलैरर्चयेन्मधुसूदनम्॥ १५॥

While adoring Viṣṇu as Kāmadeva, he should be bathed with the fragrant water. White flowers, unbroken rice, sesame seeds, should be offered to lord Madhusūdana appropriately.

कामाय पादौ सम्पूज्य जङ्घे सौभाग्यदाय च।
उरू स्मरायेति पुनर्मन्मथायेति वै कटिम्॥ १६॥
स्वच्छोदरायेत्युदरमनङ्गायेत्युरो हरेः।
मुखं पद्ममुखायेति बाहू पञ्चशराय वै॥ १७॥
नमः सर्व्वात्मने मौलिमर्चयेदिति केशवम्।
ततः प्रभाते तं कुम्भं ब्राह्मणाय निवेदयेत्॥ १८॥

At that point of time, Kāmadeva has to be conceived in the feet of Viṣṇu, as Saubhāgyadātā (the bestower of the fortunes) in the thighs, Smara in amples, Manmatha in the waist, Svacchodara in the belly, Ananga in the chest, Padmamukha in the mouth, Pañcaśara in the arms, and Sarvātmā in the forehead. Salutation should be offered to all of them. In this way all the limbs of the lord Keśava should be adored. Thereafter that pitcher should be given away in charity to a Brāhmaṇa.

ब्राह्मणान्भोजयेद्भक्त्या स्वयं च लवणादृते।
भुक्त्वा तु दक्षिणां दद्यादिमं मन्त्रमुदीरयेत्॥ १९॥

Thereafter the Brāhmaṇas should be fed with devotion. Thereafter he should consume food which is free of salt. Then he should utter the *mantra*, saying, "The lord who staying in the hearts of all the living beings, is known by the name of bliss, the same lord Janārdana in the form of Kāma, be pleased with my *anuṣṭhāna*.

प्रीयतामत्र भगवान्कामरूपी जनार्द्दनः।
हृदये सर्वभूतानां य आनन्दोऽभिधीयते॥ २०॥
अनेन विधिना सर्वं मासि मासि व्रतं चरेत्।
उपवासी त्रयोदश्यामर्चयेद्विष्णुमव्ययम्॥ २१॥

The *Madana-Dvādaśī-vrata* should be similarly performed every month. On the day of Dvādaśī, he should consume a single fruit and should lie down over the floor. He should then adore the imperishable lord Viṣṇu on the day of Trayodaśī.

फलमेकं च सम्प्राश्य द्वादश्यां भूतले स्वपेत्।
ततस्त्रयोदशे मासि घृतधेनुसमन्विताम्॥ २२॥
शय्यां दद्यादनङ्गाय सर्वोपस्करसंयुताम्।
काञ्चनं कामदेवं च शुक्लां गां च पयस्विनीम्॥ २३॥

On the arrival of the thirteenth month, he should offer, collecting all the materials and should give away in charity the gold image of Kāmadeva together with a milching white cow to a Brāhmaṇa.

वासोभिर्द्विजदाम्पत्यं पूज्यं शक्त्या विभूषणैः।
शय्यागन्धादिकं दद्यात्प्रीयतामित्युदीरयेत्॥ २४॥

At that point of time he should also give away in charity the costumes and ornaments to a Brāhmaṇa couple, according to his means, together with the bed and fragrance.

होमः शुक्लतिलैः कार्यः कामनामानि कीर्त्तयेत्।
गव्येन हविषा तद्वत्पायसेन च धर्मवित्॥ २५॥
विप्रेभ्यो भोजनं दद्याद्वित्तशाठ्यं विवर्जयेत्।
इक्षुदण्डानथो दद्यात्पुष्पमालाश्च शक्तितः॥ २६॥

Thereafter, the religious performer of the *vrata* should perform the *homa*, with the *pāyasam* made of the milk of the white cow and the white sesame seeds, to please Kāmadeva. One should feed the Brāhmaṇa, leaving the miserliness. They should further be pleased offering the sugarcanes and flower garlands according to one's means.

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यः कुर्याद्विधिनानेन मदनद्वादशीमिमाम्।
स सर्वपापनिर्मुक्तः प्राप्नोति हरिसाम्यताम्॥ २७॥
इह लोके वरान्पुत्रान्सौभाग्यफलमश्नुते।
यः स्मरः संस्मृतो विष्णुरानन्दात्मा महेश्वरः॥ २८॥

One who performs the *Madana-Dvādaśī vrata* in this manner, he getting relieved of all the sins, achieves the position parallel to lord Viṣṇu. He achieves the best of the sons and other fortunes in the world. The lord who has been described as Smara, Ānandātmā, Viṣṇu and Maheśvara, he should be adored by a person desirous of comforts in the world.

सुखार्थी कामरूपेण स्मरेदङ्गजमीश्वरम्।
एतच्छ्रुत्वा चकारासौ दितिः सर्वमशेषतः॥ २९॥
कश्यपो व्रतमाहात्म्यादागत्य परया मुदा।
चकार कर्कशां भूयो रूपयौवनशालिनीम्॥ ३०॥

Having been attracted with the *vrata* of Diti, Maharṣi Kaśyapa reached before her and with utmost pleasure, and turned her as a beautiful young female, urging her to ask for a boon.

वरैराच्छन्दयामास सा तु व्रवे ततो वरम्।
पुत्रं शक्रवधार्थाय समर्थममितौजसम्॥ ३१॥
वरयामि महात्मानं सर्वामरनिषूदनम्।
उवाच कश्यपो वाक्यमिन्द्रहन्तारमूर्जितम्॥ ३२॥

Feeling desirous of seeking a boon from the sage, Diti said, "O sage, I seek such a type of son as a boon from you who should be able to kill Indra, besides being immensely valorous, having enormous self confidence and be the destroyer of all the gods." On hearing this Maharṣi Kaśyapa spoke to her– "O Auspicious one, I shall bestow on you an enormously valorous son, who could be able to kill even Indra.

प्रदास्याम्यहमेवेह किन्त्वेतत्क्रियतां शुभे।
आपस्तम्बः करोत्विष्टिं पुत्रीयामद्य सुव्रते॥ ३३॥
विधास्यामि ततो गर्भमिन्द्रशत्रुनिषूदनम्।
आपस्तम्बस्ततश्चक्रे पुत्रेष्टिं द्रविणाधिकाम्॥ ३४॥
इन्द्रशत्रुभवस्वेति जुहाव च सविस्तरम्।
देवा मुमुदिरे दैत्या विमुखाः स्युश्च दानवाः॥ ३५॥

But you should in consultation with the sage Āpastamba perform a Putreṣṭi-yajña. O Auspicious one, at the end of the Yajña, I shall make you conceive with my semen and bestow a son who would be able to kill Indra." Thereafter the sage Āpastambha, arranged for the extremely exhaustive Putreṣṭi-yajña. He made the final offering saying, "Let there be a son who should be inimical to Indra, who should be born to you. (With this yajña, the gods should have been panicky) but they felt pleased with this on the ground that the Daityas as well as the Dānavas would be deprived of the effect of this yajña.

दित्यां गर्भमथाधत्त कश्यपः प्राह तां पुनः।
त्वया यत्नो विधातव्यो ह्यस्मिन् गर्भे वरानने॥ ३६॥
संवत्सरशतं त्वेकमस्मिन्नेव तपोवने।
सन्ध्यायां नैव भोक्तव्यं गर्भिण्या वरवर्णिनि॥ ३७॥
न स्थातव्यं न गन्तव्यं वृक्षमूलेषु सर्वदा।
नोपस्करेषूपविशेन्मुसलोलूखलादिषु॥ ३८॥
जले च नावगाहेत शून्यागारं च वर्ज्जयेत्।
वल्मीकायां न तिष्ठेत न चोद्विग्नमना भवेत्॥ ३९॥

At the conclusion of the yajña, Kaśyapa made Diti to conceive and then said to her, "O Beautiful one, you have to perform a *tapas* for a hundred years for the protection of the pregnancy. O Excellent one, the pregnant woman should not take food in the evening time. She should not be seated at the root of the tree, nor should she go near it. She should not sit on a broom stick or a pestle.[1] She should not enter in deep waters and should also avoid entering in a lonely house. She should avoid,

1. The Ulūkhala or mortar is a large wooden bowl on a solid stand of timber, both cut out of one piece; the pestle is also of wood; and they are used chiefly for bruising or threshing unwinnowed corn and separating the chaff from the grain. As important agents in household economy, they are regarded as sacred, and even hymned in the Vedas.

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sitting upon an anthill, and also avoid depression of mind.

विलिखेन्न नखैर्भूमिं नाङ्गारेण न भस्मना।
न शयालुः सदा तिष्ठेद्यायामं च विवर्ज्जयेत्॥४०॥
न तुषाङ्गारभस्मास्थिकपालेषु समाविशेत्।
वर्ज्जयेत्कलहं लोकैर्गात्रभङ्गं तथैव च॥४१॥
न मुक्तकेशा तिष्ठेत नाशुचिः स्यात्कदाचन।
न शयतोत्तरशिरा न चापरशिराः क्वचित्॥४२॥

She should not write on earth with nail or with coal. She should not be lazy and should not remain sleepy always. She should not resort to hard work. She should not sit over place covered with coal, chaff, bones and should avoid quarrelling and yawning. She should not keep her hair loose, nor her body unclean. She should not sleep with her head towards the north. She should not remain impure.

न वस्त्रहीना नोद्विग्ना न चार्द्रचरणा सती।
नामङ्गल्यां वदेद्वाचं न च हास्याधिका भवेत्॥४३॥

She should not sleep naked or lowering her head. She should also not sleep with a disturbed mind or with the wet feet. She should not speak inauspicious words, nor should she laugh, aloud.

कुर्यात्तु गुरुशुश्रूषां नित्यं माङ्गल्यतत्परा।
सर्वौषधीभिः कोष्णेन वारिणा स्नानमाचरेत्॥४४॥
कृतरक्षा सुभूषा च वास्तुपूजनतत्परा।
तिष्ठेत्प्रसन्नवदना भर्तुः प्रियहिते रता॥४५॥

She should always engage herself in the welfare jobs, serving the preceptors. She should take bath with the lukewarm water mixed with *Auṣadhis*.[1] She should take good care of her safety and should remain well-dressed. She should engage herself in adoration. She should always have the cheerful face and remain engaged in the welfare of her husband.

दानशीला तृतीयायां पार्वण्यं नक्तमाचरेत्।
इतिवृत्तं भवेन्नारी विशेषेण तु गर्भिणी॥४६॥
यस्तु तस्या भवेत्पुत्रः शीलायुर्वृद्धिसंयुतः।
अन्यथा गर्भपतनमवाप्नोति न संशयः॥४७॥

She should give away charity on the third day of the moon. She should perform *vratas* on the festival days as also the *Nakta-vrata*. A pregnant woman, who specially follows these principles, the son who is born of the same pregnancy, he is quite humble, having a long life. One who does not observe these rules, for her the possibility of abortion is always there.

तस्मात्त्वमनया वृत्त्या गर्भेऽस्मिन्यत्नमाचर।
स्वस्त्यस्तु ते गमिष्यामि तथेत्युक्तस्तया पुनः॥४८॥
पश्यतां सर्वभूतानां तत्रैवान्तरधीयत।
ततः सा कश्यपोक्तेन विधिना समतिष्ठत॥४९॥

Let you meet with welfare. I am leaving now." Diti accepted the command of her husband, then Maharṣi Kaśyapa disappeared in the full view of all those present there. Diti on the other hand following the rules prescribed by the sage Kaśyapa, kept on spending her time.

अथ भीतस्तथेन्द्रोऽपि दितेः पार्श्वमुपागमत्।
विहाय देवसदनं तच्छुश्रूषुरवस्थितः॥५०॥
दितेश्छिद्रान्तरप्रेप्सुरभवत्पाकशासनः।
विनीतोऽभवदव्यग्रः प्रशान्तवदनो बहिः॥५१॥

On learning about this arrangement, Indra felt panicky, and at once deserting the heaven he reached before Diti and started living there in order to serve her. He always remained watchful about any shortcoming in the performance of Diti. Outwardly he was quite humble, peaceful with a delightful face.

अजानन्किल तत्कार्यमात्मनः शुभमाचरन्।
ततो वर्षशतान्ते सा न्यूने तु दिवसैस्त्रिभिः॥५२॥

But inwardly without caring for the activities of Diti, he was concerned with his own selfish ends. In this way when only three days were left in the completion of a hundred years, then Diti thought that she had been successful in her mission.

1. Herbal medicines.

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मेने कृतार्थमात्मानं प्रीत्या विस्मितमानसा।
अकृत्वा पादयोः शौचं प्रसुप्ता मुक्तमूर्द्धजा॥५३॥
निद्राभरसमाक्रान्ता दिवापरशिराः क्वचित्।

At the same time surprisingly, feeling lethargic overpowered with the sleep, without washing her feet, with loose hair, lowering her head, she went to sleep during the day time.

ततस्तदन्तरं लब्ध्वा प्रविष्टस्तु शचीपतिः॥५४॥
वज्रेण सप्तधा चक्रे तं गर्भं त्रिदशाधिपः।
ततः सप्तैव ते जाताः कुमाराः सूर्यवर्चसः॥५५॥
रुदन्तः सप्त ते बाला निषिद्धा गिरिदारिणा।
भूयोऽपि रुदतश्चैतानकैकं सप्तधा हरिः॥५६॥
चिच्छेद वृत्रहन्ता वै पुनस्तदुदरे स्थितः।
एवमेकोनपंचाशद्भूत्वा ते रुरुदुर्भृशम्॥५७॥

Then finding fault with Diti, Devendra (Indra), the husband of Śacī, entered the womb of Diti, and tore the womb to seven pieces, with *Vajra*. With those pieces, seven infants having the lustre of the sun were born. They started crying. But Indra stopped them from crying. But when they did not stop crying, Indra then further cut off each one of those pieces into seven pieces each. At that point of time too Indra was in the womb of Diti. Thus those pieces getting multiplied into forty nine, started crying aloud.

इन्द्रो निवारयामास मा रोदिष्ट पुनः पुनः।
ततः स चिन्तयामास किमेतदिति वृत्रहा॥५८॥
धर्मस्य कस्य माहात्म्यात्पुनः सञ्जीवितास्त्वमी।
विदित्वा ध्यानयोगेन मदनद्वादशीफलम्॥५९॥

Indra stopped them from crying again and again, but they could not be pacified. Indra then thought for the reason of the same. What was the cause because of which these continue to cry after having been cut with *Vajra* and become alive? Then by means of *dhyānayoga*, Indra came to realise that it was all due to the glory of *Madana-Dvādaśī-vrata*.

नूनमेतत्परिणतमधुना कृष्णपूजनात्।
वज्रेणापि हताः सन्तो न विनाशमवाप्नुयुः॥६०॥
एकोप्यनेकतामाप यस्मादुदरगोऽप्यलम्।
अवध्या नूनमेते वै तस्माद्देव भवन्तिति॥६१॥
यस्मान्मा रुदतेत्युक्ता रुदन्तो गर्भसंस्थिताः।
मरुतो नाम ते नाम्ना भवन्तु मखभागिनः॥६२॥
ततः प्रसाद्य देवेशः क्षमस्वेति दितिं पुनः।
अर्थशास्त्रं समास्थाय मयैतद्दुष्कृतं कृतम्॥६३॥

Surely it has happened due to the influence of the adoration of Śrī Kṛṣṇa, because inspite of the womb having been hurt by *Vajra* the infants could escape death. Surprisingly enough they were multiplied into several (from one to forty nine). Therefore they shall be known by the names of Maruts and shall enjoy their share in the *yajñas*. Thus speaking, Indra came out of the womb of Diti. Indra then pleasing Diti begged forgiveness from her. Saying, "O Goddess, I have indulged into this misdeed because the arthaśāstra ordains that a person with wisdom should always try to put an end to his enemies. These infants from today would be known as Maruts and would rank among the gods and would be entitled to their share in the sacrificial offerings as the other gods do.

कृत्वा मरुद्गणं देवैः समानममराधिपः।
दितिं विमानमारोप्य ससुतामनयद्दिवम्॥६४॥
यज्ञभागभुजो जाता मरुतस्ते ततो द्विजाः।
न जग्मुरैक्यमसुरैरतस्ते सुखवल्लभाः॥६५॥

Thus Indra made Maruts, the gods and made Diti with her sons to mount the plane, he took them to the heaven. By this way the Maruta-gaṇas became entitled to receive their share in the *yajñas*. They did not join the asuras as a result of which they became favourites of the gods.

इति श्रीमात्स्ये महापुराणे आदिसर्गे मरुदुत्पतौ मदनद्वादशीव्रतं नाम सप्तमोऽध्यायः॥७॥

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CHAPTER 8

Presiding deities of each sarga and the crowning of Pṛthu as king

ऋषय ऊचुः

आदिसर्गश्च यः सूत कथितो विस्तरेण तु।
प्रतिसर्गं च ये येषामधिपास्तान्वदस्व नः॥ १॥

The Ṛṣis asked, "O Sūta, you have exhaustively narrated the details about the Sarga and Prati-sarga. You kindly spell out the names of the presiding deity of each one of these sargas.

सूत उवाच

यदाभिषिक्तः सकलाधिराज्ये
पृथुर्धरित्र्यामधिपो बभूव।
तदौषधीनामधिपं चकार
यज्ञव्रतानां तपसां च चन्द्रम्॥ २॥
नक्षत्रताराद्विजवृक्षगुल्म-
लतावितानस्य च रुक्मगर्भः।
अपामधीशं वरुणं धनानां
राज्ञां प्रभुं वैश्रवणं च तद्वत्॥ ३॥

Sūta said, "O Sages, when the king Pṛthu, occupied the place of the presiding deity of the universe, having been so consecrated, he became the lord of all. At that point of time, Hiraṇyagarbha Brahmā, made the moon as the lord of *Auṣadhis*, *Yajñas*, *vratas*, *tapas*, the constellations, stars, Brāhmaṇas, trees, shrubs and creepers. He also made Varuṇa as the lord of waters. Kubera was made the lord of riches and the rulers.

विष्णुं रवीणामधिपं वसूना-
मग्निं च लोकाधिपतिश्चकार।
प्रजापतीनामधिपं च दक्षं
चकार शक्रं मरुतामधीशम्॥ ४॥
दैत्याधिपानामथ दानवानां
प्रह्लादमीशं च यमं पितॄणाम्।
पिशाचरक्षः पशुभूतयक्ष-
वेतालराजं त्वथ शूलपाणिम्॥ ५॥

Viṣṇu was made the lord of Ādityas, while Agni was made the lord of Vasus. Dakṣa was made the lord of Prajāpatis. Indra was made the lord of Maruts, Prahlāda was made the lord of the Daityas and Dānavas. Yama of the manes, Śiva– the holder of the trident as the lord of piśācas or goblins, ghosts, Yakṣas and the Vetālas.

प्रालेयशैलं च पतिं गिरीणा-
मीशं समुद्रं ससरिन्नदानाम्।
गन्धर्वविद्याधरकिन्नराणा-
मीशं पुनश्चित्ररथं चकार॥ ६॥

Himālaya was made the lord of the mountains, the ocean was made the lord of big and small rivers, Citraratha was made the lord of Gandharvas, Vidyādharas and Kinnarās.

नागाधिपं वासुकिमुग्रवीर्यं सर्पाधिपं तक्षकमादिदेश।
दिशां गजानामधिपं चकार गजेन्द्रमैरावतनामधेयम्॥ ७॥

The immensely valorous Vāsuki[1] was made the lord of the Nāgas; and Takṣaka was made the lord of serpents, Gajendra Airāvata was made the lord of the elephants of the directions.

सुपर्णमीशं पततामथाश्व-
राजानमुच्चैःश्रवसं चकार।
सिंहं मृगाणां वृषभं गवां च
प्लक्षं पुनः सर्ववनस्पतीनाम्॥ ८॥

Garuḍa was made the lord of birds, Uccaiśravā was made the lord of horses, lion was made the lord of forest animals, the bull was made the lord of cows, Plakṣa was made the lord of plants or herbs.

पितामहः पूर्वमथाभ्यषिञ्च-
च्चैतान्पुनः सर्वदिशाधिनाथान्।

1. A serpent, the king of snakes. In Mahābhārata Vāsuki is the king of a clan of barbarians called Nāgas.

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पूर्वेण दिक्पालमथाभ्यषिञ्च-
न्नाम्ना सुधर्माणमरातिकेतुम्॥ ९॥
ततोऽधिपं दक्षिणतश्चकार
सर्वेश्वरं शङ्खपदाभिधानम्।
स केतुमन्तं च दिगीशमीश-
श्चकार पश्चाद्भुवनाण्डगर्भः॥ १०॥
हिरण्यरोमाणमुदग्दिगीशं
प्रजापतिर्देवसुतं चकार
अद्यापि कुर्वन्ति दिशामधीशाः
शत्रून्दहन्तस्तु भुवोऽभिरक्षाम्॥ ११॥

Then Brahmā at the start of the sarga, also consecrated the lords of all the directions. He established Sudharma, the killer of the enemies, as Dikpāla of the eastern direction. Thereafter Śaṁkhapada, the lord of all was declared the lord of the southern direction, Ketumān of the western direction, and Hiraṇyaroma as the lord of Northern direction. All of them protect the universe, destroying its enemies to this day.

चतुर्भिरेभिः पृथुनामधेयो
नृपोऽभिषिक्तः प्रथमं पृथिव्याम्।
गतेऽन्तरे चाक्षुषनामधेये
वैवस्वताख्ये च पुनः प्रवृत्ते।
प्रजापतिः सोऽस्य चराचरस्य
बभूव सूर्यान्वयवंशचिह्नः॥ १२॥

Various kings named above assembled together and joined the festivities of the crowning of the king Pṛthu. He was recognised as the sovereign of the world. The rule of the king Pṛthu continued till the end of the Cākṣusa Manvantara. He was succeeded by the king Vaivasvata Manu of the solar dynasty.

इति श्रीमात्स्ये महापुराणे आधिपत्याभिषेचनं
नामाष्टमोऽध्यायः॥ ८॥

* * *

CHAPTER 9

Description of Manvantaras and seven Ṛṣis

सूत उवाच

एवं श्रुत्वा मनुः प्राह पुनरेव जनार्दनम्।
पूर्वेषां चरितं ब्रूहि मनूनां मधुसूदन॥ १॥

Sūta said, "O Sages, in this way, listening to the description of creation of the earth, lord Manu questioned lord Janārdana, "O Lord, you kindly spell out the stories of the Manus, who had been born earlier."

मत्स्य उवाच

मन्वन्तराणि राजेन्द्र मनूनां चरितं च यत्।
प्रमाणं चैव कालस्य तां सृष्टिं च समासतः॥ २॥
एकचित्तः प्रशान्तात्मा शृणु मार्त्तण्डनन्दन।
यामा नाम पुरा देवा आसन्स्वायम्भुवान्तरे॥ ३॥

Lord Matsya said, "O Rājendra, now I shall describe all the Manvantaras, the stories of all the Manus, the rule of each one of them and the details of the contemporary earth, in brief. You listen to the same with an attentive and peaceful mind. O Son of Mārtaṇḍa, in the ancient times, there had been the god known as Svāyambhuva-Manvantara.

सप्तैव ऋषयः पूर्वे ये मरीच्यादयः स्मृताः।
आग्नीध्रश्चाग्निबाहुश्च सहः सवन एव च॥ ४॥
ज्योतिष्मान् द्युतिमान्हव्यो मेधा मेधातिथिर्वसुः।
स्वायम्भुवस्यास्य मनोर्दशैते वंशवर्द्धनाः॥ ५॥

Marīci (Atri) and the like were the Saptarṣis. This Svāyambhuva Manu[1] had ten sons known

1. The name Manu is specially applied to fourteen successive mythical progenitors and sovereigns of the earth described in the Code of Manu and in the later mythology as creating and supporting this world of moving and stationery beings through successive Antaras or long periods of time. Svāyambhuva, who sprang from Svayambhu, the self-born or Brahmā, who according to one account divided himself into persons, male and female,

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as Āgnidhra, Agnibāhu, Saha, Savana, Jyotiṣmān, Dyutimān, Havya, Medhā, Medhātithi[1] and Vasu, who were responsible for the expansion of their race.

प्रतिसर्गमिमे कृत्वा जग्मुर्यत्परमं पदम्।
एतत्स्वायम्भुवं प्रोक्तं स्वारोचिषमतः परम्॥६॥
स्वारोचिषस्य तनयाश्चत्वारो देववर्चसः।
नभो नभस्यप्रसृतिभानवः कीर्त्तिवर्द्धनाः॥७॥

All of them, while creating the Pratisarga achieved the supreme position. Thus the Svāyambhuva Manvantara has been described. Now I describe the Svārociṣa Manu.[2] Svārociṣa Manu had four sons known as Nabha, Nabhasya, Prasṛti and Bhānu, who had earned the glory like the gods.

दत्तो निश्चयवनस्तम्बः प्राणः कश्यप एव च।
और्वो बृहस्पतिश्चैव सप्तैते ऋषयः स्मृताः॥८॥
देवाश्च तुषिता नाम स्मृताः स्वारोचिषेऽन्तरे।
हस्तीन्द्रः सुकृतो मूर्त्तिरापो ज्योतिरयः स्मयः॥९॥
वसिष्ठस्य सुताः सप्त ये प्रजापतयः स्मृताः।
द्वितीयमेतत्कथितं मन्वन्तरमतः परम्॥१०॥

In this Manvantara, there were the seven ṛṣis known by the names of Datta, Niścayavana, Stamba, Prāṇa, Kaśyapa, Aurva and Bṛhaspati. The gods of this Svārociṣa Manvantara came to be known as Tuṣitā. The Maharṣis of the age are known as Vasiṣṭha, Hastīndra, Sukṛta, Mūrtti, Apa, Jyoti, Aya and Smaya. They were seven in number. Thus the second Manvantara has been described.

औत्तमीयं प्रवक्ष्यामि तथा मन्वन्तरं शुभम्।
मनुर्नामौत्तमिर्यत्र दशपुत्रानजीजनत्॥११॥
ईष ऊर्जश्च तर्जश्च शुचिः शुक्रस्तथैव च।
मधुश्च माधवश्चैव नभस्योऽथ नभास्तथा॥१२॥
सहः कनीयानेतेषामुदारः कीर्तिवर्द्धनः।
भावनास्तत्र देवाः स्युरूर्जा सप्तर्षयः स्मृताः॥१३॥
कौकुरुण्डिश्च दाल्भ्यश्च शंखः प्रवहणः शिवः।
सितश्च सस्मितश्चैव सप्तैते योगवर्द्धनाः॥१४॥

Thereafter I am going to describe the Manvantara known as Auttami which bestowed welfare. Manu named Auttami ruled during this time. He had ten sons named Īṣa, Ūrja, Tarja, Śuci, Śukra, Madhu, Mādhava, Nabhasya, Nabhasa and Saha. Of these, tenth son Saha was the youngest and the race was carried on by him. The gods known as Bhāvanas, were born in this Manvantara. The names of the contemporary Saptarṣis were Kaukuruṇḍī, Dālbhya, Śaṁkha, Pravahaṇa, Śiva, Sita and Sasmita. All of them were illustrious and the promoters of yoga.

मन्वन्तरं चतुर्थं तु तामसं नाम विश्रुतम्।
कविः पृथुस्तथैवाग्निरकपिः कपिरेव च॥१५॥
तथैव जल्पधीमानौ मुनयः सप्त तामसे।
साध्या देवगणा यत्र कथितास्तामसेऽन्तरे॥१६॥
अकल्मषस्तथा धन्वी तपोमूलस्तपोधनः।
तपोरतिस्तपस्यश्च तपोद्युतिपरन्तपौ॥१७॥
तपोभोगी तपोयोगी धर्माचाररताः सदा।
तामसस्य सुताः सर्वे दशवंशविवर्द्धनाः॥१८॥

The fourth Manvantara is known by the name of Tāmasa, in which there were seven sages known as Kavi, Pṛthu, Agni, Akapi, Kapi, Jalpa and Dhīmān. The contemporary divine gods were known by the name of Sādhyas.

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whence was produced Virāṭ and from him the first Manu, According to others Svāyambhuva converted himself into the first man called Svāyambhuva Manu and the first woman called Śata-Rūpā. The first Manu is the author of the Manu Saṁhitā. He is sometimes called Prajāpati, Hiraṇyagarbha and Pracetas.

1. Medhātithi is the author of many hymns in the Ṛgveda and we have therefore Brāhmaṇas and religious teachers descended from Kṣatriyas.
2. Manu, according to the legend of his birth in the Mārkaṇḍeya Purāṇa, was the son of Svārociṣa, so named from the splendour of his appearance when born and who was the son of the nymph Varūthinī by the Gandharva Kali. The text, in another place, makes him a son of Priyavrata. The Vāyu gives the names of the individuals of these two classes, consisting each of twelve. It furnishes also the nomenclature of all the classes of divinities and of the sons of the Manus in each Manvantara.

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Tamas Manu had ten sons known by the names of Akalmaṣ, Dhanvī, Tapomūla, Tapodhana, Taporati, Tapasyā, Tapodyuti, Parantapa, Tapobhogī and Tapoyogi. All of them possessed the noble conduct and expanded the race.

पञ्चमस्य मनोस्तद्वद्रैवतस्यान्तरं शृणु।
देवबाहुः सुबाहुश्च पर्ज्जन्यः सोमपो मुनिः॥ १९॥
हिरण्यरोमा सप्ताश्च सप्तैते ऋषयः स्मृताः।
देवाश्चाभूतरजसस्तथा प्रकृतयः शुभाः॥ २०॥

Now you listen to the details of the fifth Manvantara known as Raivata.[1] The Saptaṛṣis of this Manvantara were known by the names of Devabāhu, Subāhu, Parjanya, Somapa, Muni, Hiraṇyaroma and Saptāśca. The gods of the contemporary times were knows as Abhūtaraja and all the six Prakṛtis (people) were devoted to noble ways.

अरुणस्तत्त्वदर्शी च वित्तवान् हव्यपः कपिः।
युक्तो निरुत्सुकः सत्त्वो निर्मोहोऽथ प्रकाशकः॥ २१॥

Raivataka Manu had ten sons known by the names of Havyapa, Kapi, Yukta, Nirutsuka, Sattva, Nirmoha and Prakāśaka. All of them were quite valorous and devoted to Dharma.

धर्मवीर्यबलोपेता दशैते रैवतात्मजाः।
भृगुः सुधामा विरजाः सहिष्णुर्नाद एव च॥ २२॥
विवस्वानतिनामा च षष्ठे सप्तर्षयोऽपरे।
चाक्षुषस्यान्तरे देवा लेखा नाम परिश्रुताः॥ २३॥

Thereafter, there was the sixth Cākṣusa Manvantara, in which the names of the seven sages had been Bhṛgu, Sudhāmā, Virajā, Sahiṣṇu, Nāda, Vivasvān and Atināma. The gods of the contemporary period were known as Lekhā.

ऋभवोऽथ ऋभाद्यश्च वारिमूला दिवौकसः।
चाक्षुषस्यान्तरे प्रोक्तं देवानां पंच योनयः॥ २४॥
रुरुप्रभृतयस्तद्वच्चाक्षुषस्य सुता दश।
प्रोक्ताः स्वायम्भुवे वंशे ये मया पूर्वमेव तु॥ २५॥
अन्तरं चाक्षुषं चैतन्मया ते परिकीर्तितम्।
सप्तमं तत्प्रवक्ष्यामि यद्वैवस्वतमुच्यते॥ २६॥
अत्रिश्चैव वसिष्ठश्च कश्यपो गौतमस्तथा।
भरद्वाजस्तथा योगी विश्वामित्रः प्रतापवान्॥ २७॥
जमदग्निश्च सप्तैते साम्प्रतं ये महर्षयः।
कृत्वा धर्मव्यवस्थानं प्रयान्ति परमं पदम्॥ २८॥

Thus in that Manvantara there were the five types of the gods known as Ṛbhava, Ṛbhādyā, Vārimūla and Divaukasa. Earlier, I had described the first Svāyambhuva Manu, who had ten sons, similarly Cākṣusa Manu too had ten sons like Ruru and others. Thus I have introduced you to the Cākṣusa Manvantara. Now I shall describe Cākṣusa Manvantara to you, which is presently known as Vaivasvata. In this particular Manvantara, there are seven ṛṣis known as Atri, Vasiṣṭha, Kaśyapa, Gautama, Yogi, Bharadvāja, Pratāpi, Viśvāmitra and Jamadagni. All the seven ṛṣis defining the dharma ultimately achieved the highest position.

साध्या विश्वे च रुद्राश्च मरुतो वसवोऽश्विनौ।
आदित्याश्च सुरास्तद्वत्सप्त देवगणाः स्मृताः॥ २९॥

In the Vaivasvata Manvantara, there are the seven gods viz. Sādhya, Viśvedeva, Rudra, Marut, Vasu, Aśvinīkumāra and Āditya. These are the seven gods.

इक्ष्वाकुप्रमुखाश्चास्य दशपुत्राः स्मृता भुवि।
मन्वन्तरेषु सर्वेषु सप्त सप्त महर्षयः॥ ३०॥
कृत्वा धर्मव्यवस्थानं प्रयान्ति परमं पदम्।
सावर्ण्यस्य प्रवक्ष्यामि मनोर्भावि तथान्तरम्॥ ३१॥

Vaivasvata Manu too had ten sons including Ikṣvāku and others, who are well known on earth. In this way there are always seven ṛṣis in

1. Raivata, as well as his three predecessors, is regarded usually as a descendant of Priyavrata. The Mārkaṇḍeya has a long legend of his birth, as the son of king Durgama by the nymph Revatī, sprung from the constellation Revatī, whom Ritavāk, a Muni, caused to fall from heaven.

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each one of the seven Manvantaras, who after protecting the dharma, achieve the highest position. O Royal sage, I am now describing Sāvarṇi Manvantara.

अश्वत्थामा शरद्वांश्च कौशिको गालवस्तथा।
शतानन्दः काश्यपश्च रामश्च ऋषयः स्मृताः॥३२॥
धृतिर्वरियान्यवसः सुवर्णो वृष्टिरेव च।
चरिष्णुरीड्यः सुमतिर्वसुः शुक्रश्च वीर्यवान्॥३३॥
भविष्या दश सावर्णेर्मनोः पुत्राः प्रकीर्तिताः।
रौच्यादयस्तथान्येऽपि मनवः सम्प्रकीर्तिताः॥३४॥
रुचेः प्रजापतेः पुत्रो रौच्यो नाम भविष्यति।
मनुर्भूतिसुतस्तद्वद्भौत्यो नाम भविष्यति॥३५॥
ततस्तु मेरुसावर्णिर्ब्रह्मसूनुर्मनुः स्मृताः।
ऋतश्च ऋतधामा च विष्वक्सेनो मनुस्तथा॥३६॥

In this particular Manvantara, Aśvatthāmā, Śaradvān, Kauśika, Gālava, Śatānanda, Kaśyapa and Rāma (Paraśurāma) are the seven Ṛṣis. Sāvarṇi Manu shall have ten sons viz. Dhṛti, Variyān, Yavas, Suvarṇa, Vṛṣti, Cariṣṇu, Iḍya, Sumati, Vasu and valorous Śukra. These will be his ten sons. Similar description has been provided for Raucya and other future Manvantaras. At that point of time, Raucya the son of Ruci, would be known as Manu. Similarly, Bhautya, the son of Bhūti shall be known as Manu. Thereafter, Meru-sāvarṇi, the son of Brahmā shall be known as Manu. Besides them Ṛta, Ṛtadhāmā and Viśvakṣena will also be known as Manus.

अतीतानागताश्चैते मनवः परिकीर्त्तिताः।
षड्नं युगसाहस्रमेभिर्व्याप्तं नराधिप॥३७॥
स्वे स्वेऽन्तरे सर्वमिदमुत्पाद्य सचराचरम्।
कल्पक्षये विनिर्वृत्ते मुच्यन्ते ब्रह्मणा सह॥३८॥

The Manus rule over the earth for 994 *yugas* (in other words the duration of each one of the fourteen Manus, extends upto seventy one divine *yugas*). Thus all of them during their period of rule, create the mobile and immobile world, are freed with Brahmā at the end of the *kalpa*.

एते युगसहस्रान्ते विनश्यन्ति पुनः पुनः।
ब्रह्माद्या विष्णुसायुज्यं याता यास्यंति वै द्विजाः॥३९॥

O Brāhmaṇas, thus all the Manus, are reborn after a thousand yugas one after the other and get destroyed as well. Brahmā and other gods on the other hand achieve the *Sāyujya* devotion of Viṣṇu. This process shall be repeated even in future.

इति श्रीमात्स्ये महापुराणे मन्वंतरानुकीर्त्तनं नाम
नवमोऽध्यायः॥९॥

* * *

CHAPTER 10

The story of the king Pṛthu and the milking of the cow

ऋषय ऊचुः
बहुभिर्धरणी भुक्ता भूपालैः श्रूयते पुरा।
पार्थिवाः पृथिवीयोगात्पृथिवी कस्य योगतः॥१॥
किमर्थं च कृता संज्ञा भूमेः किं पारिभाषिकी।
गौरितीयं च विख्याता सूत कस्माद्ब्रवीहि नः॥२॥

The Ṛṣis asked, "O Sūta, it is learnt that several of the ruler have ruled the country and have been called as Pārthivas or Pṛthvīpatis, because of their association with the earth. But how did the name of the earth came to be known as Pṛthvī? Why was the earth also known as *gau* or cow? You kindly reveal its secret.

सूत उवाच
वंशे स्वायम्भुवस्यासीदङ्गो नाम प्रजापतिः।
मृत्योस्तु दुहिता तेन परिणीता सुदुर्म्मुखा॥३॥
सुनीथा नाम तस्यास्तु वेनो नाम सुतः पुरा।
अधर्मनिरतश्चासीद्बलवान्वसुधाधिपः॥४॥

Sūta said, "O Ṛṣis, in the Svāyambhuva dynasty in ancient times, there had been a Prajāpati known by the name of Aṅga; who married Sunithā, the daughter of Mṛtyu. The

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face of Sunithā was quite ugly, but she gave birth to a powerful son named Vena who became a splendid king in due course of time. But he always engaged himself in evil ways.

लोकेऽप्यधर्मकृज्ज्ञातः परभार्यापहारकः।
धर्माचारस्य सिद्ध्यर्थं जगतोऽथ महर्षिभिः॥ ५॥

He always indulged in abducting and seducing others wives. In this way he kept on spreading *adharma* in the universe. Then the ṛṣis humbly prayed Vena to embrace the noble ways.

अनुनीतोऽपि न ददावनुज्ञां स यदा ततः।
शापेन मारयित्वैनमराजकभयार्दिताः॥ ६॥

But because of his evil mind, he failed to agree to their request, then the sages killed him pronouncing a curse on him.

ममन्थुर्ब्राह्मणास्तस्य बलादेहमकल्मषाः।
तत्कायान्मथ्यमानात्तु निपेतुर्म्लेच्छजातयः॥ ७॥

The kingdom was thus deprived of a ruler. The sages then churned the body of Vena, getting apprehensive of disturbance. First of all the forces of Mlecchas emerged out of his body.

शरीरे मातुरंशेन कृष्णाञ्जनसमप्रभाः।
पितुरंशस्य चांशेन धार्मिको धर्मचारिणः॥ ८॥
उत्पन्नो दक्षिणाद्धस्तात्सधनुः सशरो गदी।
दिव्यतेजोमयवपुः सरत्नकवचाङ्गदः॥ ९॥
पृथोरेवाभवद्यत्नात्ततः पृथूरजायत।

The barbarian race black as the soot, emerged out of the body of Vena due to the evil qualities of his mother. For the good qualities of his noble and auspicious father, a most brilliant figure appeared from the right hand wearing the armour studded with precious gems and holding the bow, arrow and a club in both the hands. This figure emerged out of the body of Vena, when it was quite carefully churned. He therefore came to be known as Pṛthu.

स विप्रैरभिषिक्तो तपः कृत्वा सुदारुणम्॥ १०॥
विष्णोर्वरेण सर्वस्य प्रभुत्वमगमत्पुनः।
निःस्वाध्यायवषट्कारं निर्द्धर्मं वीक्ष्य भूतलम्॥ ११॥
दग्धुमेवोद्यतः कोपाच्छरेणामितविक्रमः।
ततो गोरूपमास्थाय भूः पलायितुमुद्यताः॥ १२॥

Though the Brāhmaṇas had crowned him as the king over the kingdom of his father, but, still, he pleased lord Viṣṇu performing the severe *tapas*. Then he, with the boon of lord Viṣṇu, conquering all the mobiles and immobiles of the world, himself became the lord of the entire universe. When the king found that the earth was deprived of the Vedic rites, he was filled with righteous indignation and endeavoured to destroy it with his infallible arrow. The earth then shook with fear. Assuming the form of a cow, she took to flight.

पृष्ठतोऽनुगतस्तस्याः पृथुर्दीप्तशरासनः।
ततः स्थित्वैकदेशे तु किं करोमीति चाब्रवीत्॥ १३॥
पृथुरप्यवदद्वाक्यमीप्सितं देहि सुव्रते।
सर्वस्य जगतः शीघ्रं स्थावरस्य चरस्य च॥ १४॥

She was followed by Pṛthu, the great archer. Finding that she was being followed by Pṛthu, the earth felt exhausted and standing there at a particular place, she spoke, "What should I do to please you, O Lord?" At this Pṛthu said, "O Noble one, you at once bestow the best of the king to the mobile and immobile world."

तथैव साब्रवीद्भूमिर्दुदोह स नराधिपः।
स्वके पाणौ पृथुर्वत्सं कृत्वा स्वायम्भुवं मनुम्॥ १५॥

On hearing this, the earth said, "All right, it will be done accordingly. With the consent of the earth as cow, Pṛthu made Svāyambhuva Manu as a calf and milked the cow in his own hand cup. The milched material became the spotless cereals, which made the people to remain alive.

तदन्नमभवच्छुद्धं प्रजा जीवन्ति येन वै।
ततस्तु ऋषिभिर्दुग्धा वत्सः सोमस्तदाभवत्॥ १६॥
दोग्धा बृहस्पतिरभूत्पात्रं वेदस्तपो रसः।
देवैश्च वसुधा दुग्धा दोग्धा मित्रस्तदाभवत्॥ १७॥

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इन्द्रो वत्सः समभवत्क्षीरमूर्ज्जस्करं बलम्।
देवानां काञ्चनं पात्रं पितृणां राजतं तथा॥ १८॥

Thereafter the process of milking the cow was started. The Ṛṣis also milked the same cow. At that point of time moon was turned as a calf, Bṛhaspati became the milkman, Vedas became the vases and the milked material was the *tapas*. The gods also milked the cow, when Mitra became the milkman and Indra became the calf, while the prowess was the essence as milk. At the time of the milking of the cow, golden was the vase of the gods.

अन्तकश्चाभवद्दोग्धा यमो वत्सः स्वधा रसः।
अलाबुपात्रं नागानां तक्षको वत्सकोऽभवत्॥ १९॥
विषं क्षीरं ततो दोग्धा धृतराष्ट्रोऽभवत्पुनः।
असुरैरपि दुग्धेयमायसे शक्रपीडिनीम्॥ २०॥

Then Antaka also milked the cow, when Yama became the calf, Svadhā was the juice, the manes had the vase of silver. In the milking of the cow by the nāgas, Dhṛtarāṣṭra became the milkman, Takṣaka, the lord of serpents became the calf, gourd was the vase, while *pāyasam* or poison was the milked material.

पात्रे मायामभूद्वत्सः प्राह्लादिस्तु विरोचनः।
दोग्धा द्विमूर्द्धा तत्रासीन्माया येन प्रवर्तिता॥ २१॥

The demons also milked the cow. They milked Māyā used for the torture of Indra in the vase of iron. In that case Virocana, the son of Prahlāda became the calf. Dvimūrdhā had been the milkman, and pressed out Māyā in an iron pot.

यक्षैश्च वसुधा दुग्धा पुरान्तर्द्धानमीप्सुभिः।
कृत्वा वैश्रवणं वत्समामपात्रे महीपते॥ २२॥

Yakṣas also milked the cow with the desire of becoming invisible. For this purpose, they made Kubera the calf and milked the cow in the vase of clay.

प्रेतरक्षोगणैर्दुग्धा धारारुधिरमुल्बणम्।
रौप्यनाभोऽभवद्दोग्धा सुमाली वत्स एव तु॥ २३॥

The goblins as well as the *pretas* milked the cow yielding a terrific flow of blood. For this purpose, Raupyanābha, a goblin, functioned as a milkman, the goblin Sumālī became the calf.

गन्धर्वैश्च पुरा दुग्धा वसुधा साप्सरोगणैः।
वत्सं चैत्ररथं कृत्वा गन्धान्पद्मदले तथा॥ २४॥
दोग्धा वररुचिर्नाम नाट्यवेदस्य पारगः।
गिरिभिर्वसुधा दुग्धा रत्नानि विविधानि च॥ २५॥
औषधानि च दिव्यानि दोग्धा मेरुर्महाचलः।
वत्सोऽभूद्धिमवांस्तत्र पात्रे शैलमयं पुनः॥ २६॥

The *apsaras* as well as the Gandharvas, making Caitraratha as the calf milked the fragrance of the earth in a lotus leaf from the earth. During this exercise, a Gandharva Vararuci, the excellent dancer became the milkman. The mountains milked the precious gems as well as the divine *auṣadhis* from the cow. Sumeru, the great mountain was used as the milkman, while Himavān acted as a calf. The vase was like the mountain.

वृक्षैश्च वसुधा दुग्धा क्षीरं छिन्नप्ररोहणम्।
पालाशपात्रे दोग्धा तु शालः पुष्पलताकुलः॥ २७॥
प्लक्षोऽभवत्ततो वत्सः सर्ववृक्षो धनाधिपः।
एवमन्यैश्च वसुधा तदा दुग्धा यथेप्सितम्॥ २८॥

The trees milked the power of regermination even after being lopped off, in a leaf of Pālāśa (Butea frondosa). For this purpose Śāla (Shorearobusta) was made the milkman and the fig tree officiated as a calf. In the same manner, everyone who milked the earth, received the desired fruit.

आयुर्धनानि सौख्यं च पृथौ राज्यं प्रशासति।
न दरिद्रस्तदा कश्चिन्न रोगी न च पापकृत्॥ २९॥
नोपसर्गभयं किंचित्पृथौ राजनि शासति।
नित्यं प्रमुदिता लोका दुःखशोकविवर्जिताः॥ ३०॥

During the rule of the king Pṛthu, the people had long life, were quite well off and wealthy. No one was poor at that time. There were no ailments and no one indulged in the evil ways.

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During the rule of the king Pṛthu, there were no misfortunes or dangers and the people were free from sufferings and enjoyed a comfortable life.

धनुष्कोट्या च शैलेन्द्रानुत्सार्य स महाबलः।
भुवस्तलं समं चक्रे लोकानां हितकाम्यया॥ ३१॥

The valorous Pṛthu, getting inspired with the welfare of the people, raised the huge mountains with the bow and made the surface even.

न पुरग्रामदुर्गाणि न चायुधधरा नराः।
क्षयातिशयदुःखं च नार्थशास्त्रस्य चादरः॥ ३२॥
धर्मैकवासना लोकाः पृथौ राज्यं प्रशासति।
कथितानि च पात्राणि यत्क्षीरं च मया तव॥ ३३॥

During the rule of Pṛthu, there were no cities, towns or the forts, nor did the people carry the weapons for self protection. The ailments were totally absent; the science of political economy was unknown and had been neglected having no importance. All the people performed their duties and the prescribed rites. There was no trace of greed in them and they were all devoted to dharma. O Ṛṣis, thus, I have narrated the story of the milking of the cow by Pṛthu and the milking vases, in which the milk was poured.

येषां यत्र रुचिस्तत्तद्देयं तेभ्यो विजानता।
यज्ञश्राद्धेषु सर्वेषु मया तुभ्यं निवेदितम्॥ ३४॥

Whatever things are desired by the people, they should make offering of the same in the *yajñas* as well as in the *Śrāddhas*[1] of the manes.

दुहितृत्वं गता यस्मात्पृथोर्धर्मवती मही।
तदानुरागयोगाच्च पृथिवी विश्रुता बुधैः॥ ३५॥

Thus the story of the milking of the earth has been narrated by me, by which the earth had become the daughter of Pṛthu. Therefore, because of the immense love of Pṛthu, the earth came to be known as Pṛthvī, by the learned people.

इति श्रीमात्स्ये महापुराणे वैन्याभिवर्णनो नाम
दशमोऽध्यायः॥ १०॥

* * *

CHAPTER 11

Genesis of the solar and lunar dynasties and the story of Ilā

ऋषय ऊचुः

आदित्यवंशमखिलं वद सूत यथाक्रमम्।
सोमवंशं च तत्त्वज्ञ यथावद्वक्तुमर्हसि॥ १॥

The Ṛṣis asked, "O Sūta, well-versed in tattvas, now you kindly describe in detail the solar and the lunar dynasties."

सूत उवाच

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1. The Nirṇaya Sindhu, in a passage referred to by Colebrooke (*As. Res.* VII.) specifies the following Śrāddhas : 1. The Nitya or perpetual; daily offerings to ancestors in general; 2. The Naimittika or occasional; as the Ekoddiṣṭa or obsequial offerings on account of a kinsman recently deceased; 3. The Kāmya, voluntary; performed for the accomplishment of a special design (अभिप्रेतसिद्धये); 4. The Vṛddhi; performed on occasions of rejoicing or prosperity; 5. The Sapiṇḍana; offerings to all individual and to general ancestors; 6. The Pārvaṇa Śrāddha; offerings to the manes on certain lunar days called Parvas or day of full moon and new moon and the eighth and fourteenth days of the lunar fortnight; 7. The Goṣṭhi; for the advantage of a number of learned persons or of an assembly of Brāhmaṇas, invited for the purpose; 8. The Śuddhi; one performed to purify a person from some defilement; an expiatory Śrāddha; 9. The Karmānga; one forming part of the intiatory ceremonies or Saṅskāras, observed at conception, birth, tonsure; 10. The Daiva; to which the gods are invited; 11. The Yātrā Śrāddha; held by a person going a journey; and 12. The Puṣṭi Śrāddha; one performed to promote health and wealth. Of these, the four which are considered the most solemn are the rite performed for a parent or near relative, lately deceased; that which is performed for kindred collectively: that observed on certain lunar days; and that celebrated on occasions of rejoicing : अत्र पार्वणैकोद्दिष्टवृद्धिसपिण्ह्यौकरणात्मकं चतुर्विधेनेव मुख्यं। *Nirṇaya Sindhu*, p. 271.

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विवस्वान्कश्यपात्पूर्वमदित्यामभवत्सुतः।
तस्य पत्नीत्रयं तद्वत्संज्ञा राज्ञी प्रभा तथा॥ २॥
रैवतस्य सुता राज्ञी रेवतं सुषुवे सुतम्।
प्रभा प्रभातं सुषुवे त्वाष्ट्री संज्ञा तथा मनुम्॥ ३॥
यमश्च यमुना चैव यमलौ तु बभूवतुः।
ततस्तेजो मयं रूपमसहन्ती विवस्वतः॥ ४॥

Sūta said, "O Ṛṣis, in the ancient times, Maharṣi Kaśyapa produced from his wife Aditi, Vivasvān Sūrya, who had three wives viz. Rājñī, Sanjñā and Prabhā. Out of them Rājñī, the daughter of Raivata, produced a son named Raivata, while Prabhā gave birth to a son named Prabhāta. Sanjñā was the daughter of Viśvakarmā. She gave birth to Vaivasvata Manu and Yama as the two sons besides a daughter named Yamunā.

नारीमुत्पादयामास स्वशरीरादनिन्दिताम्।
त्वाष्ट्री स्वरूपरूपेण नाम्ना छायेति भामिनी॥ ५॥

Yama and Yamunā were the twins. After sometime when the beautiful Tvaṣṭrī (Sanjñā) could not bear the heat of the sun, then she out of her own body created an exceedingly beautiful lady who came to be known as Chāyā.[1]

पुरतः संस्थितां दृष्ट्वा संज्ञा तां प्रत्यभाषत।
छाये त्वं भज भर्तारमस्मदीयं वरानने॥ ६॥

Finding Chāyā standing before her, Sanjñā said, "O Beautiful one, O Chāyā, you should serve my husband, extending motherly affection to my children. You bring them up with loving care.

अपत्यानि मदीयानि मातृस्नेहेन पालय।
तथेत्युक्त्वा तु सा देवमगमत्कापि सुव्रता॥ ७॥

Chāyā said, "All right, I shall do so." Saying this, she went to Vivasvān, in order to serve him.

कामयामास देवोऽपि संज्ञेयमिति चादरात्।
जनयामास तस्यां तु पुत्रं च मनुरूपिणम्॥ ८॥

Vivasvān on the other hand, taking Chāyā as Sanjñā, kept on behaving well with Chāyā. In due course of time he produced from the womb of Chāyā, a son who was powerful like Manu.

सवर्णत्वाच्च सावर्णिर्मनोर्वैवस्वतस्य च।
ततः शनिं च तपतीं विष्टिं चैव क्रमेण तु॥ ९॥

Because of his possessing the figure and complexion of gold, he came to be known as Sāvarṇi. The sun taking Chāyā to be Sanjñā, produced from the womb of Chāyā, a son named Śani and two daughters known as Tapatī and Viṣṭi.

छायायां जनयामास संज्ञेयमिति भास्करः।
छाया स्वपुत्रेऽभ्यधिकं स्नेहं चक्रे मनौ तथा॥ १०॥
पूर्वो मनुस्तु चक्षाम न यमः क्रोधमूर्च्छितः।
सन्तर्ज्जयामास तदा पादमुद्यम्य दक्षिणम्॥ ११॥
शशाप च यमं छाया भक्षितः कृमिसंयुतः।
पादोऽयमेको भविता पूयशोणितविस्रवः॥ १२॥

Chāyā loved her son Manu much more than the other children. This step motherly treatment was tolerated by Manu the son of Sanjñā, but once Yama was enraged because of this and threatened Chāyā to kick her with his left foot. At this Chāyā pronounced a curse on Yama, "Your foot shall be eaten up by the worms. The blood and puss shall always ooze out of it."

निवेदयामास पितुर्यमः शापादमर्षितः।
निष्कारणमहं शप्तो मात्रा देवं सकोपया॥ १३॥
बालभावान्मया किञ्चिदुद्यतश्चरणः सकृत्।
मनुना वार्यमाणापि मम शापमदाद्विभो॥ १४॥
प्रायो न माता सास्माकं शापेनाहं यतो हतः।
देवोऽप्याह यमं भूयः किं करोमि महामते॥ १५॥
मौर्ख्यात्कस्य न दुःखं स्यादथवा कर्मसन्ततिः।
अनिवार्या भवस्यापि का कथाऽन्येषु जन्तुषु॥ १६॥

1. That is, her shadow or image. It also means 'shade'. The Bhāgavata, however, makes both Sanjñā and Chāyā daughters of Viśvakarmā.

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On hearing the curse, the enraged Yama, went to his father and spoke, "O Lord, the enraged mother has pronounced a curse on me for no reason at all. O Lord, because of my childish habit, I had raised my right foot once. At this, she, inspite of dissuading by the elder brother Manu, pronounced a curse on me. Since she has attacked me by means of a curse, therefore she does not appear to be our mother." On hearing this the sun god again said to Yama, "O Intelligent one, what should I do? One has to suffer sometime due to some one's own foolishness. Or otherwise one has to reap the reward of his own *karmas*. This rule is applicable over Śiva himself, then what to speak of others.

कृकवाकुर्मया दत्तो यः कृमीन्भक्षयिष्यति।
क्लेदं च रुधिरं चैव वत्सायमपनेष्यति॥ १७॥

Therefore, O Son, I am giving you a cock or a peacock, which shall consume all the worms of your foot besides the blood and the puss emerging out of it."

एवमुक्तस्तपस्तेपे यमस्तीव्रं महायशाः।
गोकर्णतीर्थे वैराग्यात्फलपत्रा निलाशनः॥ १८॥
आराधय महादेवं यावद्वर्षायुतायुतम्।
वरं प्रादान्महादेवः सन्तुष्टः शूलभृत्तदा॥ १९॥

At these words of the father, the immensely glorious Yama developed detachment in his mind. Then he went to the holy place of Gokarṇa living on fruits, leaves and the air, engaged himself in severe *tapas*. In this way, he adored lord Mahādeva for twenty thousand years. In due course of time, the trident bearer Śiva, getting pleased with his *tapas* appeared before him.

वव्रे स लोकपालत्वं पितृलोके नृपालयम्।
धर्माधर्मात्मकस्यापि जगतस्तु परीक्षणम्॥ २०॥
एवं स लोकपालत्वमगमच्छूलपाणिनः।
पितृणां चाधिपत्यं च धर्माधर्मस्य चानघ॥ २१॥

Then Yama, in the form of a boon, achieved the position of a Lokapāla, besides the lordship of the manes, and the powers of judgement for the performing of *dharma* and *adharma* by the people. Śiva, the lord of the universe, bestowed all the boons on him.

विवस्वानथ तज्ज्ञात्वा संज्ञायाः कर्मचेष्टितम्।
त्वष्टुः समीपमगमदाचचक्षे च रोषवान्॥ २२॥

On the other hand, Vivasvān came to know about the reality about Sanjñā and then went to Viśvakarmā and angrily narrated to him the entire course of events.

तमुवाच ततस्त्वष्टा सान्त्वपूर्वं द्विजोत्तमाः।
तवासहन्ती भगवन्महस्तीव्रं तमोनुदम्॥ २३॥
वडवारूपमास्थाय मत्सकाशमिहागता।
निवारिता मया सा तु त्वया चैव दिवाकर॥ २४॥
यस्मादविज्ञाततया मत्सकाशमिहागता।
तस्मान्मदीयं भवनं प्रवेष्टुं न त्वमर्हसि॥ २५॥

O Brāhmaṇas, then Tvaṣṭā reassuring Vivasvān, said to him, "O Lord, you are the remover of darkness and unable to bear the heat of your lustre, Sanjñā came to me in the form of a mare, but I did not allow her to enter my place, saying, "Since you have arrived stealthily, without the knowledge of your husband, therefore, you cannot enter my place.

एवमुक्ता जगामाथ मरुदेशमनिन्दिता।
वडवारूपमास्थाय भूतले सम्प्रतिष्ठिता॥ २६॥

Thus getting disappointed from your as well my place, she is still wandering on earth in the form of a mare.

तस्मात्प्रसादं कुरु मे यद्यनुग्रहभागहम्।
अपनेष्यामि ते तेजो यन्त्रे कृत्वा दिवाकर॥ २७॥
रूपं तव करिष्यामि लोकानन्दकरं प्रभो।
तथेत्युक्तः स रविणा भ्रमौ कृत्वा दिवाकरम्॥ २८॥

Therefore, O Divākara, in case, I am quite dear to you, then you should be pleased with me and then grant my request. O Lord, I shall

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sharpen your unbearable lustre with the use of the *yantra*, reducing it at the same time. By this way you would become pleasant for the people." When the sun accepted the request, Tvaṣṭā, with the use of his *yantra*, reduced his lustre to some extent.

पृथक् चकार तत्तजेश्चक्रं विष्णोरकल्पयत्।
त्रिशूलं चापि रुद्रस्य वज्रमिन्द्रस्य चाधिकम्॥ २९॥

With the lustre which was removed from the body of the sun, Tvaṣṭā, made Sudarśana Cakra for Viṣṇu, a trident for Śiva and the *Vajra* for Indra for the subjugation of the Daityas and Dānavas.

दैत्यदानवसंहर्त्तुः सहस्रकिरणात्मकम्।
रूपं चाप्रतिमं चक्रे त्वष्टा पद्भ्यामृते महत्॥ ३०॥

In this way, Tvaṣṭā, leaving the feet, made the thousand rayed form of the sun more beautiful.

न शशाकाथ तदद्रष्टुं पादरूपं रवेः पुनः।
अर्चास्वपि ततः पादौ न कश्चित्कारयेत्क्वचित्॥ ३१॥
यः करोति स पापिष्ठां गतिमाप्नोति निन्दिताम्।
कुष्ठरोगमवाप्नोति लोकेऽस्मिन्दुःखसंयुतः॥ ३२॥

At that point of time, he was unable to look at the lustre of the sun. Therefore the said lustre of the feet remained unchanged. Because of this the images of the sun are made without his feet and in case one does so, he, after his death, has to achieve an extremely sinful position. He suffering various ailments on earth ultimately attracts leprosy.

तस्माच्च धर्मकामार्थी चित्रेष्वायतनेषु च।
न क्वचित्कारयेत्पादौ देवदेवस्य धीमतः॥ ३३॥

Therefore the people well-versed while making the images of the sun, the feet should not be cast.

ततः स भगवान्ज्ञात्वा भूलोकममराधिपः।
कामयामास कामार्त्तो मुख एव दिवाकरः॥ ३४॥
अश्वरूपेण महता तेजसा च समावृतः।
संज्ञा च मनसा क्षोभमगमद्भयविह्वला॥ ३५॥
नासापुटाभ्यामुत्सृष्टं परोऽयमिति शङ्कया।
तद्रेतसस्ततो जाताववश्विनाविति निश्चितम्॥ ३६॥
दस्रौ सुतत्वात्संजातौ नासत्यौ नासिकाग्रतः।
ज्ञात्वा चिराच्च तं देवं सन्तोषमगमत्परम्।
विमानेनागमत्स्वर्गं पत्या सह मुदान्विता॥ ३७॥

On Tvaṣṭā's disclosing the whereabouts of Sanjñā, the sun god reached the earth, he produced Aśvanikumāras from Sanjñā. This is absolutely true. Because they were born from the nostrils of Sanjñā, they were known as Nāsatya and Dasra. After sometime, Sanjñā finding the sun in the form of a horse, was extremely satisfied. She boarded the plane delightfully and proceeded on to the heaven.

सावर्णोऽपि मनुर्मेरावद्याप्यास्ते तपोधनः।
शनिस्तपोबलादाप ग्रहसाम्यं ततः पुनः॥ ३८॥

Out of the issues born of Chāyā, Sāvarṇī Manu is still present over the mountain Sumeru. Śani on the other hand, because of his *tapas*, was included in the list of planets.

यमुना तपती चैव पुनर्नद्यौ बभूवतुः।
विष्टिर्घोरात्मिका तद्वत्कालत्वेन व्यवस्थिता॥ ३९॥

After a lot of time, both the daughters named Tapatī and Yamunā, were turned as rivers. The third daughter known as Viṣṭi or Bhadra, attained blue colour and was located in time (hell).

मनोर्वैवस्वतस्यासन्दश पुत्रा महाबलाः।
इलस्तु प्रथमस्तेषां पुत्रेष्ट्यां समजायत॥ ४०॥

Vaivasvata Manu produced ten powerful sons. Ila was the eldest of all. They were born as a result of the Putreṣṭi yajña.

इक्ष्वाकुः कुशनाभश्च अरिष्टो धृष्ट एव च।
नरिष्यन्तः करूषश्च शर्यातिश्च महाबलाः।
पृषध्रश्चाथ नाभागः सर्वे ते दिव्यमानुषाः॥ ४१॥

The rest of the nine sons were known by the names of Ikṣvāku, Kuśanābha, Ariṣṭa, Dhṛṣṭa,

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Nariṣyanta, Kurūṣa, Śaryāti, Pṛṣadhra and Nābhāga. All of them were quite valorous and divine.

अभिषिच्य मनुः पुत्रमिलं ज्येष्ठं स धार्मिकः।
जगाम तपसे भूयः स महेन्द्रवनालयम्॥४२॥

Attaining the old age, the noble Manu, crowned his eldest son over the throne and he himself retired for performing *tapas* in the forest over Mahendra mountain.

अथ दिग्जयसिद्ध्यर्थमिलः प्रायान्महीमिमाम्।
भ्रमन्द्वीपानि सर्वाणि क्ष्याभृतः संप्रधर्षयन्॥४३॥
जगामोपवनं शम्भोरश्वाकृष्टः प्रतापवान्।
कल्पद्रुमलताकीर्णं नाम्ना शरवणं महत्॥४४॥

The new king Ila,[1] with the desire of conquering the universe, started wandering on earth. He was wandering on all the islands, defeating the rulers. In the meantime the horse of the illustrious Ila, entered the orchard of Śiva, which was filled with Kalpavṛkṣas as well as the creepers. It was known by the name of Śaravaṇa.

रमते यत्र देवेशः शम्भुः सोमार्द्धशेखरः।
उमया समयस्तत्र पुरा शरवणे कृतः॥४५॥
पुन्नाम सत्त्वं यत्किञ्चिदागमिष्यति ते वने।
स्त्रीत्वमेष्यति तत्सर्वं दशयोजनमण्डले॥४६॥

Lord Śiva with the crescent adorning his head, was engaged in love sports with Pārvatī. Before starting the sports with Umā, in that forest, Śiva had made it a condition that whosoever male entered in the ten *yojana* wide forest, he would be turned into a female.

अज्ञातसमयो राजा इलः शरवणे पुरा।
स्त्रीत्वमाप विशन्नेव वडवात्वं हयस्तदा॥४७॥
पुरुषत्वं हतं सर्वं स्त्रीरूपे विस्मितो नृपः।
इलेति साऽभवन्नारी पीनोन्नतघनस्तनी॥४८॥

The king Ila was unaware of the above situation, and soon after his entry into the forest, he was turned into a female. Even the horse was turned as a mare. In a moment the manhood disappeared from the body of Ila. With the disappearing of the manhood from the body of Ila, he was surprised. The female then came to be known as Ilā, possessing immense beauty having the breasts developed like a woman.

उन्नतश्रोणिजघना पद्मपत्रायतेक्षणा।
पूर्णेन्दुवदना तन्वी विलासोल्लासितेक्षणा॥४९॥
मूलोन्नतायतभुजा नीलकुंचितमूर्द्धजा।
तनुलोमा सुदशना मृदुगम्भीरभाषिणी॥५०॥

She looked amazed to find herself turned as woman. Her thighs became stouter and the face started beaming like a moon which made her more attractive in that female form. She had curly hair, the hair on the body was soft and the teeth were quite pleasant. Her speech was quite sweet and deep.

श्यामगौरेण वर्णेन हंसवारणगामिनी।
कार्मुकभ्रूयुगोपेता तनुताम्रनखाङ्कुरा॥५१॥

She had the mixed complexion of her body between fair and dark. She could walk like and swan like an elephant. Both her eyebrows resembled the bow. Her nails resembled the colour of copper.

भ्रमन्ती च वने तस्मिंश्चिन्तयामास भामिनी।
को मे पिताऽथवा भ्राता का मे माता भवेदिह॥५२॥
कस्य भर्त्तुरहं दत्ता कियद्वत्स्यामि भूतले।
चिन्तयन्तीति ददृशे सोमपुत्रेण साङ्गना॥५३॥
इलारूपसमाक्षिप्तमनसा वरवर्णिनीम्।
बुधस्तदाशये यत्नमकरोत्कामपीडितः॥५४॥

Thus the beautiful damsel, while wandering in the forest, started thinking, who is my father or the mother or a brother in this lonely forest. Who is my husband, to whom my care has been entrusted or who is my husband? For how long shall I have to remain on this earth?" When she was thus thinking at the same time, Budha the son of the moon spotted her and he became anxious to get her.

1. According to the Matsya, no change of sex took place in the first instance. The eldest son of Manu was Iḍa or Ila (इडः or इलः), whom his father appointed sovereign of the seven Dvīpas.

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विशिष्टाकारवान्दण्डी सकमण्डलुपुस्तकः।
वेणुदण्डकृतानेकपवित्रकगणत्रिकः॥५५॥

Budha then took to a special form of a Daṇḍī or an ascetic holding a staff. He carried a *kamaṇḍalu* as well as the book. In the pole of a bamboo, he had tied a number of articles.

द्विजरूपः शिखी ब्रह्म निगदन्कर्णकुण्डलः।
बटुभिश्चान्वितो युक्तैः समित्पुष्पकुशोदकैः॥५६॥

He was in the form of a Brahmacārī,[1] having a long and a thick tuft. Using the sacrificial stick, flowers, kuśa, and water, he was reciting the Vedas with his pupils.

किलान्विषन्वने तस्मिन्नाजुहाव स तामिलाम्।
बर्हिवनस्यान्तरितः किल पादपमण्डले॥५७॥

He projected himself as a researcher, searching for something in the forest. In this way he seated himself in the cluster of trees outside the forest, he started attracting the attention of Ilā.

ससम्भ्रममकस्मात्तां सोपालम्भमिवावदत्।
त्यक्त्वाग्निहोत्रशुश्रूषां क्व गता मन्दिरान्मम॥५८॥
इयं विहारवेला ते ह्यतिक्रामति साम्प्रतम्।
एह्येहि पृथुसुश्रोणि सम्भ्रान्ता केन हेतुना॥५९॥
इयं सायन्तनी वेला विहारस्येह वर्त्तते।
कृत्वोपलेपनं पुष्पैरलङ्कुरु गृहं मम॥६०॥
सा त्वब्रवीद्विस्मृताहं सर्वमेतत्तपोधन।
आत्मानं त्वां च भर्त्तारं कुलं च वद मेऽनघ॥६१॥

When Ilā approached Budha, he getting confused, complained to her, "O Beautiful one, why have you entered my abode, leaving aside the task of serving others?" On hearing this, Ilā said, "I have forgotten myself, yourself, my husband and my race, I have forgotten all, therefore, O Sinless one, you therefore introduce me about your race as well as that of mine."

1. First stage in the life of a Brāhmaṇa, student of the Vedas.

बुधः प्रोवाच तां तन्वीमिला त्वं वरवर्णिनि।
अहं च कामुको नाम बहुविद्यो बुधः स्मृतः॥६२॥
तेजस्विनः कुले जातः पिता मे ब्राह्मणाधिपः।
इति सा तस्य वचनात्प्रविष्टा बुधमन्दिरम्॥६३॥
रत्नस्तम्भसमायुक्तं दिव्यमायाविनिर्मितम्।
इला कृतार्थमात्मानं मेने तद्भवनस्थिता॥६४॥

At these enquiries of Ilā, Budha said to the beautiful damsel. "O Beautiful one, you are known as Ilā, while I am known as Budha and am well-versed in many lores. I have been born in an illustrious race." At these words spoken by Budha, Ilā believed in him and she entered his abode having the pillars of gems, which were built with the divine Māyā. Reaching the abode, she felt herself as quite fortunate.

अहो वृत्तमहो रूपमहो धनमहो कुलम्।
मम चास्य च मे भर्त्तुरहो लावण्यमुत्तमम्॥६५॥
रेमे च सा तेन सममतिकालमिला ततः।
सर्वभोगमये गेहे यथेन्द्रभवने तथा॥६६॥

She uttered, "What a beautiful conduct is there? What an astonishing beauty is there! Look at the enormous riches. How high is the race? How beautiful am I and my husband?" Thereafter Ilā, enjoyed all the pleasures in the luxurious house of Budha, and spent time with him comfortably, as if dwelling in the abode of Indra.

इति श्रीमात्स्ये महापुराणे बुधसङ्गमो
नामैकादशोऽध्यायः॥११॥

* * *

CHAPTER 12

The story of Ilā and description of Ikṣvāku dynasty

सूत उवाच

अथान्विषन्तो राजानं भ्रातरस्तस्य मानवाः।
इक्ष्वाकुप्रमुखा जग्मुस्तदा शरवणान्तिकम्॥१॥
ततस्ते ददृशुः सर्वे वडवामग्रतः स्थिताम्।

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रत्नपर्याणकिरणदीप्तकायामनुत्तमाम्॥ २॥
पर्याणप्रत्यभिज्ञानात्सर्वे विस्मयमागताः।
अयं चन्द्रप्रभो नाम वाजी तस्य महात्मनः॥ ३॥
अगमद्वडवारूपमुत्तमं केन हेतुना।
ततस्तु मैत्रावरुणिं पप्रच्छुस्ते पुरोधसम्॥ ४॥
किमित्येतदभूच्चित्रं वद योगविदां वर।
वसिष्ठश्चाब्रवीत्सर्वं दृष्ट्वा तद्व्यानचक्षुषा॥ ५॥

Sūta said, "O Ṛṣis, when the king did not return to his kingdom for long, his brother Manu and son Ikṣvāku became apprehensive, while searching for the king Ila, all of them reached the outskirts of the Śaravaṇa forest. All of them found a beautiful mare on the path. Her body made of gems was issuing lustre. Then recognising the saddle, all the relatives felt surprised and started talking among themselves, "This is the horse Candraprabhā, which belongs to our king Ila. How is it that it has been turned in the form of a mare?" Then all of them returned and enquired from their family priest Vasiṣṭha, "O Great sage, you are the best among those having been well-versed in the yogic practices. How could this astonishing event happen? You better speak out the secret about the same?" Then the sage Vasiṣṭha, learnt about the event with the use of his yogic power and spoke to Ikṣvāku and others.

समयः शम्भुदयिताकृतः शरवणे पुरा।
यः पुमान् प्रविशेदत्र स नारीत्वमवाप्स्यति॥ ६॥

He said, "O Princes, in earlier times, Umā, the spouse of Śiva, had made a condition for this forest, that whomsoever male would enter it, he would be turned as a woman.

अयमश्वोऽपि नारीत्वमगाद्राज्ञा सहैव तु।
पुनः पुरुषतामेति यथासौ धनदोपमः॥ ७॥
तथैव यत्नः कर्त्तव्यश्चाराध्यैव पिनाकिनम्।
ततस्ते मानवा जग्मुर्यत्र देवो महेश्वरः॥ ८॥

Because of the same, the horse together with the king Ila have been turned to female form. Therefore all of you should adore Śiva, in order to relieve the womanhood of Ilā like Kubera. At the command of the sage Vasiṣṭha, all the sons of Manu reached in the abode of Śiva.

तुष्टुवुर्विविधैः स्तोत्रैः पार्वतीपरमेश्वरौ।
तावूचतुरलङ्घ्योऽयं समयः किन्तु साम्प्रतम्॥ ९॥
इक्ष्वाकोरश्वमेधेन यत्फलं स्यात्ततदावयोः।
दत्त्वा किम्पुरुषो वीरः स भविष्यत्यसंशयम्॥ १०॥
तथेत्युक्तास्ततस्ते तु जग्मुर्वैवस्वतात्मजाः।
इक्ष्वाकोश्चाश्वमेधेन चेलः किम्पुरुषोऽभवत्॥ ११॥

Reaching there, all of them adored Pārvatī and Maheśvara, reciting various stotras. Getting pleased with their prayers, both Śiva and Pārvatī said, "O Princes, though no one has the strength to surpass this rule made by me, but, for the removal of the same, I am going to speak out a method to you. In case the reward of the Aśvamedha Yajña is dedicated to us fully, then the king would become a kinnara." On hearing this the sons of Vaivasvata Manu, returned saying, "All right" to their abode. Reaching there, they arrange for an Aśvamedha yajña. The reward of the same was dedicated to both Śiva and Pārvatī as a result of which Ilā was transformed as a Kiṁpuruṣa.

मासमेकं पुमान् वीरः स्त्री च मासमभूत्पुनः।
बुधस्य भवने तिष्ठन्निलो गर्भधरोऽभवत्॥ १२॥

Thereafter, he remained a man for a month and in the next month he was turned into a woman. He remained as a woman in the palace of Budha, and in such circumstances Ilā had been conceived.

अजीजनत्पुत्रमेकमनेकगुणसंयुतम्।
बुधश्चोत्पाद्य तं पुत्रं स्वर्लोकमगमत्ततः॥ १३॥

An extremely virtuous son was born of that conception. After that Budha returned from earth to the heaven.

इलस्य नाम्ना तद्वर्षमिलावृतमभूत्तदा।
सोमार्कवंशयोरादाविलोऽभून्मनुनन्दनः॥ १४॥

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Since that time Varṣa was named as Ilāvṛta after the name of Ilā. Thus at the start of the solar and the lunar races, Ilā the son of Manu was the first king.

एवं पुरूरवाः पुंसोरभवद्वंशवर्द्धनः।
इक्ष्वाकुरर्कवंशस्य तथैवोक्तस्तपोधनाः॥ १५॥

O Ṛṣis, performing the great *tapas*, as Purūravā who was born of Ilā in his male form, expanded the lunar dynasty, similarly, the king Ikṣvāku, was responsible for the spreading of the solar dynasty.

इलःकिम्पुरुषत्वे च सद्युम्न इति चोच्यते।
पुनः पुत्रत्रयमभूत्सुद्युम्नस्यापराजितम्॥ १६॥
उत्कलो वै गयस्तद्वद्धरिताश्च्च वीर्यवान्।
उत्कलस्योत्कला नाम गयस्य तु गया मता॥ १७॥

While functioning as Kiṁpuruṣa, Ilā was known as Sudyumna. This Sudyumna got three invincible sons known by the name of Utkala, Gaya and the valorous Haritāśva.[1]

हरिताश्वस्य दिक्पूर्वा विश्रुता कुरुभिः सह।
प्रतिष्ठानेऽभिषिच्याथ स पुरूरवसं सुतम्॥ १८॥
जगामेलावृतं भोक्तुं वर्षं दिव्यफलाशनम्।
इक्ष्वाकुर्ज्येष्ठदायादो मध्यदेशमवाप्तवान्॥ १९॥

Out of the four sons, Ilā bestowed the kingship of Utkala to Utkala, Gayapradeśa to Gaya and eastern region of Kurupradeśa to Haritāśva. Then he established Purūravā, his eldest son as the king of Pratiṣṭhānapura, he himself retired to Ilāvartavarṣa for consuming the roots and fruits there. The eldest son of Manu, known as Ikṣvāku, became the lord of Madhyadeśa.

नारिष्यन्तस्य पुत्रोऽभूच्छुचो नाम महाबलः।
नाभागस्याम्बरीषस्तु धृष्टस्य च सुतत्रयम्॥ २०॥
धृतकेतुश्चित्रनाथो रणधृष्टश्च वीर्यवान्।

Out of the other sons of Manu, a valorous son was born to Nārisyanta. Nābhāga had the son named Ambarīṣa, while Dhṛṣṭa had three sons named Dhṛtaketu, Citranātha and Raṇadhṛṣṭa.

आनर्त्तो नाम शर्यातेः सुकन्या चैव दारिका॥ २१॥
आनर्तस्याभवत्पुत्रो रोचमानः प्रतापवान्।
आनर्त्तो नाम देशोऽभून्नगरी च कुशस्थली॥ २२॥

Śaryāti had a son named Ānarta, besides a daughter named Sukanyā. Ānarta had a glorious son named Rocamān. The country ruled by Ānarta, came to be known as Ānarta-Kuśasthali = Dvārakā was its capital city.

रोचमानस्य पुत्रोऽभूद्रेवो रैवत एव च।
ककुद्मी चापरं नाम ज्येष्ठः पुत्रशतस्य च॥ २३॥

Revā was the son of Rocamān, who was known by the name of Raivata or Kakudmī.[2] He was the eldest of the hundred sons of Rocamān.

रेवती तस्य सा कन्या भार्या रामस्य विश्रुता।
करूषस्य तु कारूषा बहवः प्रथिता भुवि॥ २४॥

He had a daughter named Revatī who was married to Balarāma. Karūṣa had many sons who were known on earth as Kārūṣas.

पृषध्रो गोवधाच्छूद्रो गुरुशापादजायत।
इक्ष्वाकुवंशं वक्ष्यामि शृणुध्वमृषिसत्तमाः॥ २५॥

Pṛṣadhra, due of the killing of a cow, was turned as a Śūdra because of the curse of the preceptor. O Best of the sages, now I am going

1. The Matsya calls the name of third Haritāśva; the Vāyu- Vinatāśva; the Mārkaṇḍeya- Vinaya; and the Bhāgavata- Vimala. All but the last agree in stating that Uktala (Orissa) and Gayā in Bihar are named after the two first. The Matsya calls the third the sovereign of the east, along with the Kauravas; the Vāyu makes him king of the west. The Bhāgavata calls them all three rulers of the south.

2. According to the Vāyu, the brothers of Raivata founded a celebrated race called Śāryāta, from Śaryāti. The Brahma Purāṇa says they took refuge in secret places (gahana); for which the Hari Vaṁśa substitutes (parvatagaṇa) mountains. The Vāyu has neither and says merely that they were renowned in all regions : विख्याता दिक्षु सर्वासु।

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to describe about the Ikṣvāku dynasty, you please listen to me carefully.

इक्ष्वाकोः पुत्रतामाप विकुक्षिर्नाम देवराट्।
ज्येष्ठः पुत्रशतस्यासीद्दश पञ्च च तत्सुताः॥ २६॥
मेरोरुत्तरतस्ते तु जाताः पार्थिवसत्तमाः।
चतुर्दशोत्तरं चान्यच्छतमस्य तथाभवत्॥ २७॥
मेरोर्दक्षिणतो ये वै राजानः सम्प्रकीर्त्तिताः।
ज्येष्ठः ककुत्स्थो नाम्नाभूत्तत्सुतस्तु सुयोधनः॥ २८॥

Devarāja Vikukṣī was born as a son of Ikṣvāku and was the eldest of the hundred sons of Ikṣvāku. Vikukṣī had fifteen sons who ruled to the north of the Sumeru mountain. Vikukṣī had a hundred and fourteen sons, who ruled the southern side of the Sumeru mountain. The eldest son of Vikukṣī was known by the name of Kakutstha. He had a son named Suyodhana.

तस्य पुत्रः पृथुर्नाम विश्वगश्च पृथोः सुतः।
इन्दुस्तस्य च पुत्रोऽभूद्युवनाश्वस्ततोऽभवत्॥ २९॥

Pṛthu was the son of Suyodhana. Pṛthu had a son named Viśvaga, Indu was the son of Viśvaga, while Yavanāśva was the son of Indu.

श्रावस्तश्च महातेजा वत्सकस्तत्सुतोऽभवत्।
निर्मिता येन श्रावस्ती गौडदेशे द्विजोत्तमाः॥ ३०॥
श्रावस्ताद्बृहदश्वोऽभूत्कुवलाश्वस्ततोऽभवत्।
धुन्धुमारत्वमगमद्धुन्धुर्नाम्ना हतः पुरा॥ ३१॥
तस्य पुत्रास्त्रयो जाता दृढाश्वो दण्ड एव च।
कपिलाश्चश्च विख्यातो धौन्धुमारिः प्रतापवान्॥ ३२॥

Śrāvasta was the son of Yavanāśva, who was also known as Vatsaka, O Brāhmaṇas, It is he who established the town of Srāvastī in the Gauda country. From Śrāvasta was born Bṛhadaśva, and from him was born Kuvalāśva, who having been killed by Dhundhu in the earlier times, came to be known as Dhundhumāra. Dṛḍhāśva was the son of Dhundhumāra, besides Daṇḍa and Kapilāśva. These were the three sons of Dhundhumāra.

दृढाश्वस्य प्रमोदश्च हर्यश्वस्तस्य चात्मजः।
हर्यश्वस्य निकुम्भोऽभूत्संहताश्वस्ततोऽभवत्॥ ३३॥

Pramoda was the son of Dṛḍhāśva, while Haryāśva was the son of Pramoda. Nikumbha was the son of Haryāśva. A son named Saṁhitāśva was born to Nikumbha.

अकृताश्वो रणाश्वश्च संहताश्वसुतावुभौ।
युवनाश्वो रणाश्वस्य मान्धाता च ततोऽभवत्॥ ३४॥

Saṁhitāśva had two sons named Akṛtāśva and Raṇāśva. Out of them Raṇāśva had a son named Yuvanāśva, who produced a son named Māndhātā.

मान्धातुः पुरुकुत्सोऽभूद्धर्मसेनश्च पार्थिवः।
मुचुकुन्दश्च विख्यातः शत्रुजिच्च प्रतापवान्॥ ३५॥

Māndhātā had the sons named Purukutsa, king Dharmasena and the glorious Mucukunda, the destroyer of foes.

पुरुकुत्सस्य पुत्रोऽभूद्वसुदो नर्मदापतिः।
सम्भूतिस्तस्य पुत्रोभूत्त्रिधन्वा च ततोऽभवत्॥ ३६॥

Out of these Purukutsa had a son named Vasuda, the lord of Narmadā. Sambhūti was his son and Tridhanvā was born to Sambhūti.

त्रिधन्वतः सुतो जातस्त्रय्यारुण इति स्मृतः।
तस्मात्सत्यव्रतो नाम तस्मात्सत्यरथः स्मृतः॥ ३७॥
तस्य पुत्रो हरिश्चिन्द्रो हरिश्चिन्द्राच्च रोहितः।
रोहिताच्च वृको जातो वृकाद्बाहुरजायत॥ ३८॥
सगरस्तस्य पुत्रोऽभूद्राजा परमधार्मिकः।
द्वे भार्ये सगरस्यापि प्रभा भानुमती तथा॥ ३९॥

Trayyāruṇa was the son of Tridhanvā, who had a son named Satyavrata. Satyaratha was born as son to Satyavrata. Hariścandra was born to Satyaratha, Rohita was the son of Hariścandra. Rohita had the son named Vṛka, while Bahuka was born to Vṛka. Sagara was the son of the king Bahuka who was quite religious. He had two wives known by the names of Prabhā and Bhānumatī.

ताभ्यामाराधितः पूर्वमौर्वोऽग्निः पुत्रकाम्यया।

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और्वस्तुष्टस्तयोः प्रादाद्यथेष्टं वरमुत्तमम्॥४०॥

एका षष्टिसहस्राणि सुतमेकं तथापरा।

गृह्णातु वंशकर्त्तारं प्रभाऽगृह्णाद्वहूंस्तदा॥४१॥

Both of them adored Aurava Agni for begetting sons. Getting pleased with their adoration, Aurava said to them, "Either one of you two will get sixty thousand sons and the other one will have a single son who will expand the dynasty." At this Prabhā, accepted sixty thousand sons, while Bhānumatī begged for a single son.

एकं भानुमती पुत्रमगृह्णादसमञ्जसम्।

ततः षष्टिसहस्राणि सुषुवे यादवी प्रभा॥४२॥

After sometime Bhānumatī gave birth to Asamañjasa while Prabhā, the daughter of Yadu's race gave birth to sixty thousand sons.

खनन्तः पृथिवीं दग्धा विष्णुना येऽश्वमार्गणे।

असमञ्जसस्तु तनयो योंऽशुमान्नाम विश्रुतः॥४३॥

When those sixty thousand sons of Sagara were digging the earth, they were reduced to ashes by lord Viṣṇu in the form of Kapila. The son of Asamañjasa came to be known by the name of Anśumān.

तस्य पुत्रो दिलीपस्तु दिलीपात्तु भगीरथः।

येन भागीरथी गङ्गा तपः कृत्वावतारिता॥४४॥

He had a son named Dilīpa and Bhagīratha was born to Dilīpa. It was Bhagīratha, who after performing hard *tapas* brought Bhāgīrathī Gaṅgā from the heaven.

भगीरथस्य तनयो नाभाग इति विश्रुतः।

नाभागस्याम्बरीषोऽभूत्सिन्धुद्वीपस्ततोऽभवत्॥४५॥

Nābhāga was known as the son of Bhagīratha. Amabrīṣa was the son of Nābhāga who produced Sindhudvīpa as his son.

तस्यायुतायुः पुत्रोऽभूदृतुपर्णस्ततोऽभवत्।

तस्य कल्माषपादस्तु सर्वकर्मा ततः स्मृतः॥४६॥

Ayutāyu was the son of Sindhudvīpa and Ṛtuparṇa was born to Ayutāyu. Ṛtuparṇa had a son named Kalmāṣapāda, to whom Sarvakarmā was born as a son.

तस्यानरण्यः पुत्रोऽभून्निघ्नस्तस्य सुतोऽभवत्।

निघ्नपुत्रावुभौ जातावनमित्ररघू नृपौ॥४७॥

His son was Anaraṇya, who had a son named Nighna. Nighna has a son named Anamitra and Raghu, who was the king.

अनमित्रो वनमगाद्भविता स कृते नृपः।

रघोरभूद्दिलीपस्तु दिलीपादजकस्तथा॥४८॥

Out of them Anamitra retired to the forest, who would be the king in Kṛtayuga. Dilīpa was born to Raghu, while Aja was born to Dilīpa.

दीर्घबाहुरजाज्जातश्छाजपालस्ततो नृपः।

तस्माद्दशरथो जातस्तस्य पुत्रचतुष्टयम्॥४९॥

Dīrghabāhu was the son of Aja, Aja had the son named Ajapāla, while Daśaratha was born to Ajapāla. Daśaratha had four sons.

नारायणात्मकाः सर्वे रामस्तेष्वग्रजोऽभवत्।

रावणान्तकरस्तद्वद्रघूणां वंशवर्द्धनः॥५०॥

All of them had been born of the aṁśa of Nārāyaṇa. Rāma was the eldest of all, who had been the destroyer of Rāvaṇa and expanded the race of Raghu.

वाल्मीकिस्तस्य चरितं चक्रे भार्गवसत्तमः।

तस्य पुत्रौ कुशलवाविक्ष्वाकुकुलवर्द्धनौ॥५१॥

अतिथिस्तु कुशाज्जज्ञे निषधस्तस्य चात्मजः।

नलस्तु नैषधस्तस्मान्नभस्तस्मादजायत॥५२॥

The Maharṣi Vālmīki of the race of Bhṛgu, had described the life story of Śrī Rāma, exhaustively in the form of Rāmāyaṇa. Śrī Rāma had two sons named Lava and Kuśa, who expanded the race of Raghu. Atithi was the son of Kuśa and Atithi had a son named Niṣadha. Nala was the son of Niṣadha. Nala's son was named Nabha.

नभसः पुण्डरीकोऽभूत्क्षेमधन्वा ततः स्मृतः।

तस्य पुत्रोऽभवद्वीरो देवानीकः प्रतापवान्॥५३॥

Puṇḍarīka was born as the son of Nabha. Puṇḍarīka had a son named Kṣemadhanvā, Devānīka was the valorous son of

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Kṣemadhanvā.

अहीनगुस्तस्य सुतः सहस्राश्वस्ततः परः।

ततश्चन्द्रावलोकस्तु तारापीडस्ततोऽभवत्॥५४॥

Devānīka's son was Ahīnagu, who had a son named Sahasrāśva; who had a son named Candrāvaloka. Tārāpīḍa was born as a son to him.

तस्यात्मजश्चन्द्रगिरिर्भानुश्चन्द्रस्ततोऽभवत्।

श्रुतायुरभवत्तस्माद्भारते यो निपातितः॥५५॥

From Tārāpīḍa was born Candragiri as his son who had a son named Bhānucandra. Bhānucandra's son was Śrutāyu, who was killed in the war of the Mahābhārata.

नलौ द्वावेव विख्यातौ वंशे कश्यपसम्भवे।

वीरसेनसुतस्तद्वन्नैषधश्च नराधिपः॥५६॥

This dynasty which originated from the sage Kaśyapa, had two kings known by the names of Nala. One of them was the son of Vīrasena and the other was the son of the king Niṣadha.

एते वैवस्वते वंशे राजानो भूरिदक्षिणाः।

इक्ष्वाकुवंशप्रभवाः प्राधान्येन प्रकीर्त्तिताः॥५७॥

In this way, all the kings born in Ikṣvāku race of Vaivasvata, were extremely charitable. I have narrated their stories broadly.

इति श्रीमात्स्ये महापुराणे सूर्यवंशानुकीर्त्तनं नाम
द्वादशोऽध्यायः॥१२॥

* * *

CHAPTER 13

Description of Pitṛ-vaṁśa, and the hundred and eight names of the Goddess, in relation to the episode of Satī

मनुरुवाच

भगवञ्श्रोतुमिच्छामि पितृणां वंशमुत्तमम्।

रवेश्च श्राद्धदेवत्वं सोमस्य च विशेषतः॥१॥

Manu asked, "Now I would like to listen to the best of Pitṛ-vaṁśa. In that too I have the special desire to know as to how the sun and the moon became the *Śrāddha*-devas?

मत्स्य उवाच

हन्त ते कथयिष्यामि पितृणां वंशमुत्तमम्।

स्वर्गे पितृगणाः सप्त त्रयस्तेषाममूर्तयः॥२॥

मूर्तिमन्तोऽथ चत्वारः सर्वेषाममितौजसः।

अमूर्तयः पितृगणा वैराजस्य प्रजापतेः॥३॥

जयन्ति यान्देवगणा वैराजा इति विश्रुताः।

ये चैते योगविभ्रष्टाः प्राप्य लोकान्सनातनान्॥४॥

पुनर्ब्रह्मदिनान्ते तु जायन्ते ब्रह्मवादिनः।

संप्राप्य तां स्मृतिं भूयो योगं सांख्यमनुत्तमम्॥५॥

सिद्धिं प्रयान्ति योगेन पुनरावृत्तिदुर्लभाम्।

योगिनामेव देयानि तस्माच्छ्राद्धानि दातृभिः॥६॥

Lord Matsya replied, "O Royal sage, it is quite blissful, that I am now going to narrate to you the story of the Pitṛ-vaṁśa. You please listen. There are the seven gaṇas of Pitṛs in the heaven. Out of them three are formless, and the remaining four are with forms. All of them are immensely glorious. The formless[1] Pitṛ-gaṇas are the sons of Prajāpati Vairāja. Therefore they are known by the names of Vairāja. They are adored by the gods. All of them after achieving the Sanātanalokas, fall from the yogic path and then at the end of the day of Brahmā, are reborn

1. The Vāyu, Matsya and Padma Purāṇas and Hari Vaṁśa, profess to give an account of the original Pitṛs. The account is much the same and for the most part in the same words, in all. They agree in distinguishing the Pitṛs into seven classes; three of which are without form (अमूर्त्तयः) or composed of intellectual, not elementary substance and assuming what forms they please; and four are corporal (समूर्त्तयः). According to a legend given by the Vāyu and the Hari Vaṁśa, the first Pitṛs were the sons of the gods. Matsysa has मन्वन्तरेषु जायन्ते पितरो देवसूनवः। 'The Pitṛs are born in the Manvantaras as the sons of the gods. The Hari Vaṁśa has the same statement, but more precisely distinguishes the Vairājas as one class only of the incorporeal Pitṛs. The commentator states the same, calling the three incorporeal Pitṛs, Vairājas, Agniṣvāttas and Varhiṣads; and the four corporeal orders, Sukālas, Āṅgirasas, Susvadhas and Somapās. The Vairājas are described as the fathers of Menā, the mother of Umā. Their abode is variously denoted the Satyaloka, Sanātana and Soma loka.

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as Brahmavādins. Then they regaining the memory of the past, taking refuge in the excellent Sāṁkhyayoga, achieve the *siddhi* which relieves them from the cycle of rebirth. Because of this, the donors should donate the offerings of the *Śrāddha*[1] to the *yogis*.

एतेषां मानसी कन्या पत्नी हिमवतो मता।
मैनाकस्तस्य दायादः क्रौञ्चस्तस्याग्रजोऽभवत्।
कौञ्चद्वीपः स्मृतो येन चतुर्थो घृतसंवृतः।।७।।

Menā, the mind-born daughter of the Pitṛs is known to be the wife of Himavān. Maināka happens to be her son. Krauñca had been born even earlier to him. On the basis of this same Krauñca, an island has been named after it, which is surrounded by the clarified butter (ghṛta).

मेना च सुषुवे तिस्रः कन्या योगवतीस्ततः।
उमैकपर्णाऽपर्णा च तीव्रव्रतपरायणाः।।८।।

Thereafter Menā gave birth to Ekaparṇā, Aparṇā and Umā- the three girls. All of them were engaged in yogic practices and performed severe *tapas*. They were considered to be the best of the female ascetics in the world.

रुद्रस्यैका सितस्यैका जैगीषव्यस्य चापरा।
दत्ता हिमवता बालाः सर्वा लोके तपोऽधिकाः।।९।।

Out of these daughters, Himavān, gave one to Rudra, one to Śiva, and the third to Jaigīṣavya.

ऋषय ऊचुः
कस्माद्दाक्षायणी पूर्वं ददाहाऽऽत्मानमात्मना।
हिमवद्दुहिता तद्वत्कथं जाता महीतले।।१०।।

Ṛṣis asked, "O Sūta, why did Satī, the daughter of Dakṣa immolate her body? Then how could she reappear in the same form as daughter of Himavān?

संहरन्ती किमुक्ताऽसौ सुता वा ब्रह्मसूनुना।
दक्षेण लोकजननी सूत विस्तरतो वद।।११।।

At that point of time, what did Dakṣa, the son of Brahmā, speak to Satī, his own daughter, as a result of which she immolated herself? You kindly narrate the entire story exhaustively to us."

सूत उवाच
दक्षस्य यज्ञे विततते प्रभूतवरदक्षिणे।
समाहूतेषु देवेषु प्रोवाच पितरं सती।।१२।।
किमर्थं तात भर्ता मे यज्ञेऽस्मिन्नाभिमन्त्रितः।
अयोग्य इति तामाह दक्षो यज्ञेषु शूलभृत्।।१३।।
उपसंहारकृद्रुद्रस्तेनामङ्गलभागयम्।
चुकोपाथ सती देहं त्यक्ष्यामीति त्वदुद्भवम्।।१४।।

Sūta said, "O Ṛṣis, in earlier times, Dakṣa organised a vast *yajña,* in which enormous riches were given away in dakṣinā. All the gods had been invited to receive their shares of the *yajña.* (But Śiva, the lord of the gods, remained uninvited. Satī finding the share of her husband in the yajña absent) asked Dakṣa, her father, "O Father, why has my husband not been invited in the *yajña.*" At this Dakṣa replied to Satī, "O Daughter, your husband carrying a trident, destroys the world in the form of Rudra. As a result of this he is considered to be inauspicious. Therefore he is not fit enough to be invited in the *yajña.*"

दशानां त्वं च भविता पितॄणामेकपुत्रकः।
क्षत्रियत्वेऽश्वमेधे च रुद्रात्त्वं नाशमेष्यसि।।१५।।

On hearing this, Satī felt enraged and in the height of anger she uttered, "O Dear one, I shall finish this body born out of your sinful body. You will be the only son of the ten Pitṛs and after having been born in the Kṣatriya family, at the time of Aśvamedha sacrifice, you will get destroyed by Rudra."

इत्युक्त्वा योगमास्थाय स्वदेहोद्भवतेजसा।

1. Śrāddha is commonly an obsequial or funeral sacrifice, but it implies offerings to the progenitors of an individual and of mankind and always forms part of a religious ceremony on an occasion of rejoicing or an accession of prosperity, this being termed the Abhyudaya or Vṛddhi Śrāddha. *As. Res.* VII. 270.

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निर्दहन्ती तदात्मानं सदेवासुरकिन्नरैः।।१६।।
किं किमेतदिति प्रोक्ता गन्धर्वगणगुह्यकैः।
उपगम्याब्रवीद्दक्षः प्रणिपत्याथ दुःखितः।।१७।।

Thus speaking Satī, burnt her body with the yogic power emerging out of her own body. At that point of time the gods, asuras, kinnaras and the Gandharvas cried aloud, "Oh, what is all this happening here? What is happening? They sounded miserable as they cried.

त्वमस्य जगतो माता जगत्सौभाग्यदेवता।
दुहितृत्वं गता देवि ममानुग्रहकाम्यया।।१८।।

Observing all this Dakṣa went close to Satī and offering his salutation to her spoke, "O Goddess, you are the mother of the universe. Be graceful on me. You had been born to me at my request showering your grace on me. You are the deity showering your fortunes on the people of the world.

न त्वया रहितं किंचिद्ब्रह्माण्डे सचराचरम्।
प्रसादं कुरु धर्मज्ञे न मां त्यक्तुमिहार्हसि।।१९।।

O Goddess well-versed in dharma, you pervade in the entire mobile and immobile things of the universe. Be graceful on me. You should not desert me at the present moment.

प्राह देवी यदारब्धं तत्कार्यं मे न संशयः।
किंत्ववश्यं त्वया मर्त्ये हतयज्ञेन शूलिना।।२०।।
प्रसादे लोकसृष्ट्यर्थं तपः कार्यं ममान्तिके।
प्रजापतिस्त्वं भविता दशानामङ्गजोऽप्यलम्।।२१।।

At this prayer of Dakṣa, the goddess said, "O Dakṣa, the task which has been started by me would surely be completed by me. After the destruction of the yajña by the trident bearer Śiva, and with the desire to create the universe, you should perform *tapas* for me. With the influence of the same, you would become a Prajāpati named Pracetā and become a son of ten fathers.

मदंशेनाङ्गना षष्टिर्भविष्यन्त्यङ्गजास्तव।
मत्संनिधौ तपः कुर्वन्प्राप्स्यसे योगमुत्तमम्।।२२।।

At that point of time sixty girls would be born to you out of my aṁśa. Because of you performing *tapas* for me, you would achieve the excellent position in yoga."

एवमुक्तोऽब्रवीद्दक्षः केषु केषु मयाऽनघे।
तीर्थेषु त्वं च द्रष्टव्या स्तोतव्या कैश्च नामभिः।।२३।।

At these words of the goddess, Dakṣa said, "O Sinless goddess, for this purpose, which are the sacred places to be visited by me, to have the audience with you? Which are the names by which, you should be eulogised by me?"

देव्युवाच
सर्वदा सर्वभूतेषु द्रष्टव्या सर्वतो भुवि।
सर्वलोकेषु यत्किंचिद्रहितं न मया विना।।२४।।
तथाऽपि येषु स्थानेषु द्रष्टव्या सिद्धिमीप्सुभिः।
स्मर्तव्या भूतिकामैर्वा तानि वक्ष्यामि तत्त्वतः।।२५।।

The goddess said, "Though I pervade in all the living beings on earth, and you can visualise me everywhere. Because whatever exists in the universe is not separated from me. Or in other words I pervade in all the mobile and immobile beings, still a person desirous of success and riches or fortunes, should have an audience with me at the sacred places, the details of which are being given by me.

वाराणस्यां विशालाक्षी नैमिषे लिङ्गधारिणी।
प्रयागे ललिता देवी कामाक्षी गन्धमादने।।२६।।
मानसे कुमुदा नाम विश्वकाया तथाऽम्बरे।।२७।।

At Vārānasī, I live as Viśālākṣī, Liṅgadhāriṇī in Naimiṣāraṇya, Lalitādevī in Prayāga,[1] Kāmākṣī at Gandhamādana mountain, Kumudā at Mānasarovara, Viśvakāyā at Ambara.

गोमन्ते गोमती नाम मन्दरे कामचारिणी।
मदोत्कटा चैत्ररथे जयन्ती हस्तिनापुरे।।२८।।

1. A sacred shrine of the Hindus the junction of the rivers Ganga and Yamunā.

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कान्यकुब्जे तथा गौरी रम्भा मलयपर्वते।
एकाम्भके कीर्तिमती विश्वा विश्वेश्वरे विदुः॥२९॥

Gomatī at Gomanta, Kāmacāriṇī at Mandarācala, Madotkaṭā at Caitraratha, Jayantī at Hastināpura, Gaurī at Kānyakubja, Rambhā at Malaya mountain, Kīrtimatī at Ekāmbhaka (Bhubaneśvara) and Viśvā at Viśveśara.

पुष्करे पुरुहूतेति केदारे मार्गदायिनी।
नन्दा हिमवतः पृष्ठे गोकर्णे भद्रकर्णिका॥३०॥
स्थानेश्वरे भवानी तु बिल्वले विल्वपत्रिका।
श्रीशैले माधवी नाम भद्रा भद्रेश्वरे तथा॥३१॥

Puruhūtā at Puṣkara, Mārgadāyinī at the Kedāratīrtha, Nandā at the back of Himavat, Bhadrakarṇikā at Gokarṇa tīrtha, Bhavānī at Sthāneśvara, Bilvapatrikā at Bilvatīrtha Mādhavī at Śriśaila, Bhadrā at Bhadreśvara.

जया वराहशैले तु कमला कमलालये।
रुद्रकोट्यां च रुद्राणी काली कालञ्जरे गिरौ॥३२॥
महालिंगे तु कपिला मर्कोटे मुकुटेश्वरी।
शालग्रामे महादेवी शिवलिंगे जलप्रिया॥३३॥
मायापुर्यां कुमारी तु संताने ललिता तथा।
उत्पलाक्षी सहस्राक्षे कमलाक्षे महोत्पला॥३४॥

Jayā at Varāha mountain, Kamalā at Kamalālaya tīrtha, Rudrāṇī at Rudrakoṭi-tīrtha, Kālī at Kālañjara mountain, Kapilā at Mahāliṅga tīrtha, Mukuṭeśvarī at Markoṭa, Mahādevī Śālagrāmatīrtha, Jalapriyā at Śivaliṅga, Kumarī at Māyāpuri (Rishikesh), Lalitā at Santānatīrtha, Utpalākṣī at Sahasrākṣa-tīrtha, Mahotpala at Kamalākṣa-tīrtha.

गङ्गायां मङ्गला नाम विमला पुरुषोत्तमे।
विपाशायाममोघाक्षी पाटला पुण्ड्रवर्धने॥३५॥
नारायणी सुपार्श्वे तु विकूटे भद्रसुन्दरी।
विपुले विपुला नाम कल्याणी मलयाचले॥३६॥
कोटवी कोटितीर्थे तु सुगन्धा माधवे वने।
गोदाश्रमे त्रिसंध्या तु गङ्गाद्वारे रतिप्रिया॥३७॥

Maṅgalā at Gaṅgā, Vimalā at Puruṣotama-tīrtha (Jagannāthpurī), Amoghākṣī at Vipāśi, Pāṭalā at Vikūṭa, Vipulā at Vipula, Kalyāṇī at Malayācala, Koṭavī[1] at Koṭi-tīrtha, Sugandhā at Mādhavavana, Trisandhyā at Godāśrama, Ratipriyā at Gaṅgādvāra.

शिवकुण्डे शिवानन्दा नन्दिनी देविकातटे।
रुक्मिणी द्वारवत्यां तु राधा वृन्दावने वने॥३८॥

Nandinī over to Devīkā river in Punjab, Rukmiṇī in Dvārikā and Rādhā in Vṛndāvana.

देवकी मथुरायां तु पाताले परमेश्वरी।
चित्रकूटे तथा सीता विन्ध्ये विन्ध्याधिवासिनी॥३९॥
सह्याद्रावेकवीरा तु हरिश्चन्द्रे तु चन्द्रिका।
रमणा रामतीर्थे तु यमुनायां मृगावती॥४०॥

I am Devakī in Mathurā Purī, Parameśvarī in Pātalā, Sītā in Citrakuṭa, Vindhyavāsinī over the Vindhya mountain, Ekavīrā at Sahyādri mountain, Candrikā at Hariścandra-tīrtha, Ramaṇā at Rāma tīrtha, Mṛgāvatī in Yamunā.

करवीरे महालक्ष्मीरुमा देवी विनायके।
अरोगा वैद्यनाथे तु महाकाले महेश्वरी॥४१॥
अभयत्युष्णतीर्थेषु चामृता विन्ध्यकन्दरे।
माण्डव्ये माण्डवी नाम स्वाहा माहेश्वरे पुरे॥४२॥

Mahālakṣmī at Karavīra (Kolhapura), Umādevi at Vināyaka-tīrtha, Aroga at Vaidyanātha, Maheśvarī at Mahākāla, Abhaya at Uṣṇa-tīrtha, Amṛtā in Vindhya caves, Māṇḍavī at Māṇḍava-tīrtha, Svāhā at Maheśvarapura.

छागलाण्डे प्रचण्डा तु चण्डिका मकरन्दके।
सोमेश्वरे वरारोहा प्रभासे पुष्करावती॥४३॥
देवमाता सरस्वत्यां पारावारतटे मता।
महालये महाभागा पयोष्ण्यां पिङ्गलेश्वरी॥४४॥

Pracaṇḍā at Chāgalāṇḍa, Caṇḍikā at Makaranda, Varārohā at Someśvara-tīrtha,

1. Koṭavī is said to be an eighth portion of Rudrāṇī, and the tutelary goddess of the Daityas The word in the lexicons designates a naked woman, and is thence applicable to Durgā in some of her forms.

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Puṣkarāvatī at Prabhāsa-tīrtha,[1] Devamātā at Sarasvatī, Mahābhāgā at Mahālaya-tīrtha over the seashore, Piṅgaleśvari in Payoṣṇī.

सिंहिका कृतशौचे तु कार्तिकेये यशस्करी
उत्पलावर्तके लोला सुभद्रा शोणसंगमे।।४५।।
माता सिद्धपुरे लक्ष्मीरङ्गना भरताश्रमे।
जालन्धरे विश्वमुखी तारा किष्किन्धपर्वते।।४६।।

Siṁhikā in the Kṛtaśaucatīrtha, Yaśaskarī at the Kārttikeya-tīrtha, Lolā at Utapalāvartaka, Subhadrā at the confluence of Śoṇa, Lakṣmī at Siddhapura, Aṅganā in Bharatāśrama, Viśvamukhī over the Jālandhara mountain, Tārā at Kiṣkindhāpura.

देवदारुवने पुष्टिर्मेधा काश्मीरमण्डले।
भीमा देवी हिमाद्रौ तु पुष्टिर्विश्वेश्वरे तथा।।४७।।
कपालमोचने शुद्धिर्माता कायावरोहणे।
शङ्खद्वारे ध्वनिर्नाम धृतिः पिण्डारके तथा।।४८।।
काली तु चन्द्रभागायामच्छोदे शिवकारिणी।
वेणायाममृता नाम बदर्यामुर्वशी तथा।।४९।।

Puṣṭi at Dāruvana, Medhā in Kāśmīra region, Bhīmādevī at Himagiri, Puṣṭi at Visveśvara, Śuddhi at Kapālamocana, Mātā at Kāyavarāhaṇa, Dhvani in Saṁkhadvāra, Dhṛti in the Piṇḍāraka-kṣetra, Kālī at Candrabhāga, Śivakāriṇī at Acchoda, Amṛtā in Veṇa, Urvaśī at Badri-tīrtha.

ओषधी चोत्तरकुरौ कुशद्वीपे कुशोदका।
मन्मथा हेमकूटे तु मुकुटे सत्यवादिनी।।५०।।
अश्वत्थे वन्दनीया तु निधिर्वैश्रवणालये।
गायत्री वेदवदने पार्वती शिवसंनिधौ।।५१।।
देवलोके तथेन्द्राणी ब्रह्मास्येषु सरस्वती।
सूर्यबिम्बे प्रभा नाम मातृणां वैष्णवी मता।।५२।।

Auṣadhī in Uttarakuru, Kuśodakā in Kuśadvīpa, Manmathā at Hemakūṭa mountain, Satyavādinī at Mukuṭa, Vandanīyā in Aśvatīrtha, Nidhi[2] in Vaiśravaṇālaya, Gāyatrī in Vedavadana, Pārvatī with Śiva, Indrāṇī in Devaloka, Sarasvatī in the mouth of Brahmā, Prabhā in the solar disk, Vaiṣṇavī among the mothers.

अरुन्धती सतीनां तु रामासु च तिलोत्तमा।
चित्ते ब्रह्मकला नाम शक्तिः सर्वशरीरिणाम्।।५३।।

Arundhatī among the chaste women, Tilottamā among the beautiful women, Brahmakalā in the mind and Śakti in the people of the universe.

एतदुद्देशतः प्रोक्तं नामाष्टशतमुत्तमम्।
अष्टोत्तरं च तीर्थानां शतमेतदुदाहृतम्।।५४।।
यः स्मरेच्छृणुयाद्वाऽपि सर्वपापैः प्रमुच्यते।
एषु तीर्थेषु यः कृत्वा स्नानं पश्यति मां नरः।।५५।।
सर्वपापविनिर्मुक्तः कल्पं शिवपुरे वसेत्।
यस्तु मत्परमं कालं करोत्येतेषु मानवः।।५६।।
स भित्त्वा ब्रह्मसदनं पदमभ्येति शाङ्करम्।
नाम्नामष्टशतं यस्तु श्रावयेच्छिवसंनिधौ।।५७।।

In this way, I have spelt out a hundred and eight names of mine, together with an equal number of the holy places. Whosoever will recite my hundred and eight names or shall listen to them from the mouths of others, he shall be freed from all his sins. A person who having a bath at the above holy places shall have an audience with me, he, getting relieved of all the sins, shall reside in the Śivaloka for the duration of a *kalpa*. Besides a person who would remember these holy place at the end of his life, he piercing through the globe shall reach the place of Śiva.

तृतीयायामथाष्टभ्यां बहुपुत्रो भवेन्नरः।
गोदाने श्राद्धदाने वा अहन्यहनि वा बुधः।।५८।।

1. Prabhāṣa is a place of pilgrimage in the west of India, near the temple of Somanāth, and town of Pattan Somanath. It is also known by the name of Soma-tīrtha; Soma, or the moon, having been here cured of the consumption brought upon him by the imprecation of Dakṣa, his father-in-law, Mahābhārata, Śalya Parva.

2. Nidhi is a treasure, of which there are several belonging to Kubera; each has its guardian spirit or is personified.

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देवार्चनविधौ विद्वान्पठन्ब्रह्माधिगच्छति।

एवं वदन्ती सा तत्र ददाहाऽऽत्मानमात्मना।।५९।।

A person who on the third or the eighth day of the moon, shall recite my hundred and eight names, he shall achieve a number of sons. A person who would recite these names at the time of donation of cow, *Śrāddha* or daily at the time of adoration, he would achieve the position of the supreme Brahman." Satī thus speaking, reduced herself to ashes in *yajña-maṇḍapa* of Dakṣa.

स्वायंभुवोऽपि कालेन दक्षः प्राचेतसोऽभवत्।

पार्वती साऽभवद्देवी शिवदेहार्धधारिणी।।६०।।

मेनागर्भसमुत्पन्ना भुक्तिमुक्तिफलप्रदा।

अरुन्धती जपन्त्येतत्प्राप यागमनुत्तमम्।।६१।।

Then at the appropriate time, Brahmā's son Dakṣa appeared as the son of Pracetās while the goddess Satī was reborn as Pārvatī to become the spouse of Śiva. She was born from the womb of Menā, who bestows pleasures as well as the salvation. By recitation the aforesaid hundred and eight names, Arundhatī achieved the best of the *yogasiddhi*.

पुरूरवाश्च राजर्षिर्लोके व्यजेयतामगात्।

ययातिः पुत्रलाभं च धनलाभं च भार्गवः।।६२।।

The Royal sage became invincible in the world. Yayāti achieved a son, while the son of Bhṛgu achieved enormous riches.

तथाऽन्ये देवदैत्याश्च ब्राह्मणाः क्षत्रियास्तथा।

वैश्याः शूद्राश्च बहवः सिद्धिमीयुर्यथेप्सिताम्।।६३।।

Thus several of the gods, Daityas, Brāhmaṇas, Kṣatriyas, Vaiśyas and the Śūdras, achieved success in various ways, in their desired wishes.

यत्रैतल्लिखितं तिष्ठेत्पूज्यते देवसंनिधौ।

न तत्र शोको दौर्गत्यं कदाचिदपि जायते।।६४।।

Wherever the list of these names is kept or is adored keeping it near a god, the misfortunes or grief can never reach that place.

इति श्रीमात्स्ये महापुराणे पितृवंशान्वये

गौरीनामाष्टोत्तरशतकथनं नाम त्रयोदशोऽध्यायः।।१३।।

CHAPTER 14

Fall of Acchodā from the heaven and her redemption at her prayer to the manes

सूत उवाच

लोकाः सोमपथा नाम यत्र मारीचनन्दनाः।

वर्तन्ते देव पितरो देवा यान्भावयन्त्यलम्।।१।।

Sūta said, "O Ṛṣis, the place where the manes of the gods of the descendants of Mārīca are lodged is known as Somapathā. The gods adore the manes.

अग्निष्वात्ता इति ख्याता यज्वानो यत्र संस्थिताः।

अच्छोदा नाम तेषां तु मानसी कन्यदा नदी।।२।।

अच्छोदं नाम च सरः पितृभिर्निर्मितं पुरा।

अच्छोदा तु तपश्चक्रे दिव्यं वर्षसहस्रकम्।।३।।

आजग्मुः पितरस्तुष्टाः किल दातुं च तां वरम्।

दिव्यरूपधराः सर्वे दिव्यमाल्यानुलेपनाः।।४।।

The manes who are devoted to the *yajñas* are known by the name of Agniṣvāttā.[1] At their dwelling place, a river named Acchodā flows who happens to be the mind-born daughter of the manes. The manes had in the earlier times built a lake named Acchodā. In earlier times Acchodā performed severe *tapas* for a thousand years. The manes getting pleased with the *tapas* reached there, getting pleased in order to grant her the boon. All the manes were clad in divine costumes wearing the garland of divine flowers and their bodies were plastered with the divine paste.

सर्वे युवानो बलिनः कुसुमायुधसंनिभाः।

तन्मध्येऽमावसुं नाम पितरं वीक्ष्य साऽङ्गना।।५।।

ववे वरार्थिनी सङ्गं कुसुमायुधपीडिता।

योगाद्भ्रष्टा तु सा तेन व्यभिचारेण भामिनी।।६।।

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1. Agniṣvāttas—sons of Marīci and Pitṛs of the gods (Manu-Matsya, Padma) : living in Soma-loka and parents of Achchodā (Matsya, Padma, Hari Vaṁśa). The commentator on the Hari Vaṁśa derives the name from Agniṣu (अग्निषु), 'in or by oblations to fire.' and Ātta (आत्त), 'obtained,' 'invoked.'

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धरां तु नास्पृशत्पूर्वं पपाताथ भुवस्तले।
तिथावमावसुर्यस्यामिच्छां चक्रे न तां प्रति।।७।।
धैर्येण तस्य सा लोकैरमावास्येति विश्रुता।
पितृणां वल्लभा तस्मात्तस्यामक्षयकारकम्।।८।।

All of them were quite young, valorous, besides being beautiful like Kāmadeva. Among them there was a mane named Amāvasu, the beautiful Acchodā, desirous of a mate, became excited and expressed her desire to live with him. Because of this mental folly the beautiful Acchodā, was deprived from yoga and fell on earth. She had never touched the earth earlier. The date on which she expressed such a desire and Amāvasu, the mane, did not yield to the passion, was subsequently known as Amāvasyā tithi. Amāvasyā is therefore quite liked by the manes and the offerings made to them on that particular day are heartily accepted by them.

अच्छोदाऽधोमुखी दीना लज्जिता तपसः क्षयात्।
सा पितॄन्प्रार्थयामास पुरे चाऽऽत्मप्रसिद्धये।।९।।

Acchodā after losing her powers acquired by hard *tapas* felt ashamed and crest fallen. She lowered down her head in shame and prayed to the manes for her salvation.

विलप्यमाना पितृभिरिदमुक्ता तपस्विनी।
भविष्यमर्थमालोक्य देवकार्यं च ते तदा।।१०।।
इदमूचुर्महाभागाः प्रसादशुभया गिरा।
दिवि दिव्यशरीरेण यत्किंचित्क्रियते बुधैः।।११।।
तेनैव तत्कर्मफलं भुज्यते वरवर्णिनी।
सद्यः फलन्ति कर्माणि देवत्वे प्रेत्य मानुषे।।१२।।

Then the manes reassured the female ascetic, who had been crying in the lonely forest. The great manes, taking into account the future task of the gods with the speech filled with delight and welfare spoke to her, "O Auspicious one, whatever auspicious deeds are performed by the people with wisdom in the heaven,. they enjoy the reward of the same with the same body, because the deeds performed in the *devayoni* yield the reward atonce. To the contrary, the deeds in the human life yield the reward after death.

तस्मात्त्वं पुत्रि तपसः प्राप्स्यसे प्रेत्य तत्फलम्।
अष्टाविंशे भवित्री त्वं द्वापरे मत्स्ययोनिजा।।१३।।
व्यतिक्रमात्पितृणां त्वं कष्टं कुलमवाप्स्यसि।
तस्माद्राज्ञो वसोः कन्या त्वमवश्यं भविष्यसि।।१४।।

Therefore, O Daughter, you will reap the reward of your *tapas* in the next birth, after your death. In the twenty eight *Dvāpara*, you would be born as the fish. Because of your violating the norms of the Pitṛ-race, you will achieve that painful *yoni*. Then getting relieved of that *yoni*, you would be born as a daughter to the king Vasu.

कन्या भूत्वा च लोकान्स्वान्पुनराप्स्यसि दुर्लभान्।
पराशरस्य वीर्येण पुत्रमेकमवाप्स्यसि।।१५।।
द्वीपे तु बदरीप्राये बादरायणमच्युतम्।
स वेदमेकं बहुधा विभजिष्यति ते सुतः।।१६।।

Inspite of your being a girl, you shall surely achieve to inaccessible lokas. When still a girl, you shall conceive a son in the island of Badarī forest, who would be known by the name of Bādarāyaṇa, besides being the incarnation of Nārāyaṇa, who shall never fail in his duties. Your only son would divide the provisions of the Vedas.

पौरवस्याऽऽत्मजौ द्वौ तु समुद्रांशस्य शंतनोः।
विचित्रवीर्यस्तनयस्तथा चित्राङ्गदो नृपः।।१७।।

Thereafter, you will give birth to two more sons from the king Śāntanu of the race of Puru, born out of the aṁśa of the ocean. The names of the two sons would be Citrāṅgada and Vicitravīrya.

इमावुत्पाद्य तनयौ क्षेत्रजावस्य धीमतः।
प्रौष्ठपद्यष्टकारूपा पितृलोके भविष्यसि।।१८।।

The intelligent Vicitravīrya shall have two sons named Dhṛtarāṣṭra and Pāṇḍu. Then on the full moon day of Bhādrapada, you shall be reborn in Pitr-loka.

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नाम्ना सत्यवती लोके पितृलोके तथाऽष्टका।
आयुरारोग्यदा नित्यं सर्वकामफलप्रदा॥१९॥

Thus you will be known as Satyavatī on earth, while in the Pitṛ-loka you shall be known as the goddess Aṣṭakā and you will bestow the desired wishes to the people.

भविष्यसि परे काले नदीत्वं च गमिष्यसि।
पुण्यतोया सरिच्छ्रेष्ठा लोके ह्यच्छोदनामिका॥२०॥

In due course of time, you on earth would be known as Acchodā, the best of the rivers with auspicious water."

इत्युक्त्वा स गणस्तेषां तत्रैवान्तरधीयत।
साऽप्यवाप च तत्सर्वं फलं यदुदितं पुरा॥२१॥

Thus speaking the group of manes, disappeared from that place, while Acchodā enjoyed the reward of all her deeds, which have been stated earlier.

इति श्रीमात्स्ये महापुराणे पितृवंशानुकीर्तनं नाम
चतुर्दशोऽध्यायः॥१४॥

* * *

CHAPTER 15

Description of Pitṛ-vaṁśa and the method of performing *Śrāddha*

सूत उवाच

विभ्राजा नाम चान्ये तु दिवि सन्ति सुवर्चसः।
लोका बर्हिषदो यत्र पितरः सन्ति सुव्रताः॥१॥

Sūta said, "O Sages, there is a loka in the heaven, which is well known as Vibhrāja, being quite illustrious. The best of manes known by the name of Barhiṣ[1] live there. Thousands of planes with Peacocks remain ready there.

यत्र बर्हिणयुक्तानि विमानानि सहस्रशः।
संकल्प्या बर्हिषो यत्र तिष्ठन्ति फलदायिनः॥२॥
यत्राभ्युदयशालासु मोदन्ते श्राद्धदायिनः।
यांश्च देवासुरगणा गन्धर्वाप्सरसां गणाः॥३॥
यक्षरक्षोगणाश्चैव यजन्ति दिवि देवताः।
पुलस्त्यपुत्राः शतशस्तपोयोगसमन्विताः॥४॥

It is the place where *barhi* (kuśa grass) remaining present there and are anxious to bestow the reward to the people, making offering to the manes of their ancestors, finding happiness there. These Pitṛs are venerated by the gods, Asuras, Apsaras, Gandharvas, Yakṣas and Rākṣasas. These Barhiṣadas Pitṛs, possessing the great power by Yoga, are the sons of the sage Pulastya.

महात्मानो महाभागा भक्तानामभयप्रदाः।
एतेषां पीवरी कन्या मानसी दिवि विश्रुता॥५॥

They bestow safety and freedom from fear to their devotees. They live there. These Pitṛis had a mind-born daughter, known by the name of Pīvarī.

योगिनी योगमाता च तपश्चक्रे सुदारुणम्।
प्रसन्नो भगवांस्तस्या वरं वव्रे तु सा हरेः॥६॥

The said Yoginī as well as Yogamātā known as Pīvarī, performed hard *tapas* by which lord Viṣṇu was pleased. He appeared before her and Pīvarī then begged for a boon from Śri Hari.

योगवन्तं सुरूपं च भर्तारं विजितेन्द्रियम्।
देहि देव प्रसन्नस्त्वं पतिं मे वदतां वरम्॥७॥

She said, "O Lord, in case you are pleased with me, then you bestow a husband to me, who should be well-versed in the yogic practice, extremely beautiful, having control of his sense organs, best of the orators besides the one who should well look after me."

उवाच देवो भविता व्यासपुत्रो यदा शुकः।
भविता तस्य भार्या त्वं योगाचार्यस्य सुव्रते॥८॥
भविष्यति च ते कन्या कृत्वी नाम च योगिनी।
पाञ्चालाधिपतेर्देया मानुषस्य त्वया तदा॥९॥
जननी ब्रह्मदत्तस्य योगसिद्धा च गौः स्मृता।

1. Barhiṣads—sons of Atri and Pitṛs of the demons (Manu) : sons of Pulastya. Pitṛs of the demons, residents in Vaibhrāja, fathers of Pīvarī (Matsya, Padma and Hari Vaṁśa).

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कृष्णो गौरः प्रभुः शंभुर्भविष्यन्ति च ते सुताः॥१०॥

Hearing this, lord Viṣṇu said, "O Excellent one, when Śuka will be born as son of the sage Vyāsa, then you shall be the wife of the same *yogăcārya*. By union with him, you shall have a girl born to you who shall be well versed in yogic practices. Then you should give away that girl to the king of Pāñcāla of the human race. Your daughter being well-versed in yoga, shall be the mother of Brahmadatta. She will be known by the name of Gau. Thereafter you shall have four sons known by the names of Kṛṣṇa, Gaura, Prabhu and Śambhu.

महात्मानो महाभागा गमिष्यन्ति परं पदम्।

तानुत्पाद्य पुनर्योगात्सवरा मोक्षमेष्यसि॥११॥

They shall have enormous self confidence, possess enormous fortunes, and shall ultimately achieve the supreme position (salvation).

सुमूर्तिमन्तः पितरो वसिष्ठस्य सुताः स्मृताः।

नाम्ना तु मानसाः सर्वे सर्वे ते धर्मभूर्तयः॥१२॥

ज्योतिर्भासिषु लोकेषु ये वसन्ति दिवः परम्।

विराजमानाः क्रीडन्ति यत्र ते श्राद्धदायिनः॥१३॥

The manes who are the sons of the sage Vasiṣṭha are known as the beautiful form of *dharma*. All of them dwell beyond the heaven in the Jyotirbhāsī lokas. This is the place wherein even the Śūdras who perform *Śrāddhas* mounted over the wish-fulfilling planes enjoy all the sports.

सर्वकामसमृद्धेषु विमानेष्वपि पादजाः।

किं पुनः श्राद्धदा विप्रा भक्तिमन्तः क्रियान्विताः॥१४॥

गौर्नाम कन्या येषां तु मानसी दिवि राजते।

शुक्रस्य दयिता पत्नी साध्यानां कीर्तिवर्धिनी॥१५॥

What to speak of the active and devoted people engaged in the performing of the *Śrāddhas*? These Pitṛs were born out of Gau, the mind-born daughter of the Pitṛs who resides in the heaven; and happens to be the loving wife of Śukra and expands the glory of the Sadhyas.

मरीचिगर्भा नाम्ना तु लोका मार्तण्डमण्डले।

पितरो यत्र तिष्ठन्ति हविष्मन्तोऽङ्गिरः सुताः॥१६॥

Thus in the solar region, there are several other lokas known as Marīcigarbha, where Haviṣmān, the son of Aṅgira,[1] live as the mane.

तीर्थश्राद्धप्रदा यान्ति ये च क्षत्रियसत्तमाः।

राज्ञां तु पितरस्ते वै स्वर्गमोक्षफलप्रदाः॥१७॥

They happen to be the manes of the Kṣatriya kings. They bestow the heaven as well as *mokṣa* provider.

एतेषां मानसी कन्या यशोदा लोकविश्रुता।

पत्नी ह्यंशुमतः श्रेष्ठा स्नुषा पञ्चजनस्य च॥१८॥

जनन्यथ दिलीपस्य भगीरथपितामही।

लोकाः कामदुघा नाम कामभोगफलप्रदाः॥१९॥

Such of the Kṣatriyas who perform *Śrāddhas* in the holy places, they achieve these lokas. These Pitṛs have a well known mind-born daughter named Yaśodā. She was the daughter-in-law of Pañcajana. She was the wife of Amśumān and mother of the king Dilīpa, besides being the grand mother of Bhagīratha. There is another Pitṛloka called Kāmadugha.

सुस्वधा नाम पितरो यत्र तिष्ठन्ति सुव्रताः।

आज्यपा नाम लोकेषु कर्दमस्य प्रजापतेः॥२०॥

Where the Pitṛs performers of the best of *vratas* known by the names of Susvadhā are dwelling. These Pitṛs are known as Ajayapās in the lokas of Prajāpati Kardama.

पुलहाङ्गजदायादा वैश्यास्तान्भावयन्ति च।

यत्र श्राद्धकृतः सर्वे पश्यन्ति युगपद्गताः॥२१॥

मातृभ्रातृपितृस्वसृसखिसंबन्धिबान्धवान्।

अपि जन्मायुतैर्दृष्टाननुभूतान्सहस्रशः॥२२॥

O Great sage, that Vaiśyas, who had been born from the body of Pulaha, adore them. All the Vaiśyas who are performers of the *Śrāddhas*, reaching in these lokas, meet thousands of their relatives like the mothers,

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1. Haviṣmantas—in the solar sphere, sons of Aṅgiras and Pitṛs of the Kṣatriyas (Manu, Vāyu. Matsya, Padma, Hari Vamsa).

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brothers, fathers, sisters, friends, kins and relatives of thousands of births, at one and the same place.

एतेषां मानसी कन्या विरजा नाम विश्रुता।

या पत्नी नहुषस्याऽऽसीद्ययातेर्जननी तथा॥२३॥

Virajā is the mind-born daughter of these Pitṛs, who happened to be the wife of Nahuṣa and mother of Yayāti.

एकाष्टकाऽभवत्पश्चाद्ब्रह्मलोके गता सती।

त्रय एते गणाः प्रोक्तश्चतुर्थं तु वदाम्यतः॥२४॥

Subsequently Virajā, who was immensely devoted to her husband, proceeded to Brahmaloka, where she was known as Ekāṣṭakā. Thus far I have discussed about the three pitṛ-gaṇas and now I am spelling out the details about the fourth one.

लोकास्तु मानसा नाम ब्रह्माण्डोपरि संस्थिताः।

येषां तु मानसी कन्या नर्मदा नाम विश्रुता॥२५॥

सोमपा नाम पितरो यत्र तिष्ठन्ति शाश्वताः।

धर्ममूर्तिधराः सर्वे परतो ब्रह्मणः स्मृताः॥२६॥

उत्पन्नाः स्वधया ते तु ब्रह्मत्वं प्राप्य योगिनः।

कृत्वा सृष्ट्यादिकं सर्वं मानसे सांप्रतं स्थिताः॥२७॥

There is a Mānasa-loka lodged over the globe, where the indestructible manes known by the name of Somapā, live. They are the manes of the Brahmans, while Narmadā is the name of their mind-born daughter. All the manes have the form of *dharma* and are even beyond Brahmā. They were born of Svadhā and were well-versed in the yoga. All of them achieving Brahman, getting relieved of all the responsibilities of the universe, are presently dwelling in the Mānasaloka.

नर्मदा नाम तेषां तु कन्या तोयवहा सरित्।

भूतानि या पावयति दक्षिणापथगामिनी॥२८॥

Their daughters named Narmadā, reaching the Dakṣiṇāpatha became a river with water flowing in the same; which purifies all the living beings.

तेभ्यः सर्वे तु मनवः प्रजाः सर्गेषु निर्मिताः।

ज्ञात्वा श्राद्धानि कुर्वन्ति धर्माभावेऽपि सर्वदा॥२९॥

With the tradition of these Pitṛs, the Manus engage themselves in creation in their respective times. Knowing about this secret, the people at the time of the decline of *dharma* always perform the *Śrāddhas*.

तेभ्य एव पुनः प्राप्तुं प्रसादाद्योगसंततिम्।

पितृणामादिसर्गे तु श्राद्धमेव विनिर्मितम्॥३०॥

By the grace of these Pitṛs, in order to again revive the yogic traditions, at the start of the creation, the performing of the *Śrāddha* was brought in vogue.

सर्वेषां राजतं पात्रमथवा रजतान्वितम्।

दत्तं स्वधा पुरोधाय पितॄन्प्रीणाति सर्वदा॥३१॥

For the sake of these Pitṛs, in case a vase of silver or silver mixed with other metals, is given away in charity, reciting svadhā, delights the Pitṛs always.

अग्नीषोमयमां तु कार्यमाप्यायनं बुधः।

अग्न्यभावेऽपि विप्रस्य प्राणावपि जलेऽथवा॥३२॥

अजाकर्णेऽश्वकर्णे वा गोष्ठे वा सलिलान्तिके।

पितृणामम्बरं स्थानं दक्षिणा दिक्प्रशस्यते॥३३॥

The intelligent performer of the *Śrāddha* during the time of the performing of the *Śrāddha*, the Pitṛs should be pleased with the oblation of Agni, Soma and Yama. In other words, the food meant for the Pitṛs should be dropped into the fire or in the absence of fire, the same should be placed over the hand of a Brāhmaṇa, water over the ear of a goat, or a horse, in cow-shed or close to the river water. Sky has been prescribed to be the place of the Pitṛs. The southern direction has been stated to be more auspicious for them.

प्राचीनावीतमुदकं तिलाः सव्याङ्गमेव च।

दर्भा मांसं च पाठीनं गोक्षीरं मधुरा रसाः॥३४॥

खड्गलोहामिषमधुकुशश्यामाकशालयः।

यवनीवारमुद्गेक्षुशुक्लपुष्पघृतानि च॥३५॥

वल्लभानि प्रशस्तानि पितृणामिह सर्वदा।

Placing the *yajñopavīita* in *apasavya* position, the offerings of water, sesame seeds,

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Savyāṅga, green coconut, fruit pulp, cow's milk, sweet juice, iron, honey, kuśa, Pāṭhīna, the flesh of rhinoceros, śyāmaka rice, barley, wild rice, kidney beans, sugarcane, white flowers, clarified butter etc. are liked by the Pitṛs the most and should be offered to them. These are liked by them always.

द्वेष्याणि संप्रवक्ष्यामि श्राद्धे वर्ज्यानि यानि तु॥३६॥

मसूरशणनिष्पावराजमाषकुसुम्भिकाः।

पद्मबिल्वार्कधत्तूरपारिभद्राददरूषकाः॥३७॥

न देयाः पितृकार्येषु पयश्चाजाविकं तथा।

कोद्रवोदारचणकाः कपित्थं मधुकातसी॥३८॥

Now I am narrating the things which are not liked by the manes and should not be offered to them in the performing of the *Śrāddha*. These include *Masūra* (lentil), hemp, ripe black musturd, black-gram, safflower, lotus, wood-apple, sun flower, white thorn-apple, fruit of *neema* tree, Vāsā,[1] milk of she goat, split-chickpea, linseed and liquorice should never be offered to the Piṭṛs by one who is desirous of winning their favour. A person who pleases the Piṭṛs by devotion, they shower their blessing on him.

एतान्यपि न देयानि पितृभ्यः प्रियमिच्छता।

पितॄन्प्रीणाति यो भक्त्या ते पुनः प्रीणयन्ति तम्॥३९॥

यच्छन्ति पितरः पुष्टिं स्वर्गारोग्यं प्रजाफलम्।

देवकार्यादपि पुनः पितृकार्यं विशिष्यते॥४०॥

देवतानां च पितरः पूर्वमाप्यायनं स्मृतम्।

शीघ्रप्रसादास्त्वक्रोधा निःशस्त्राः स्थिरसौहृदाः॥४१॥

शान्तात्मानः शौचपराः सततं प्रियवादिनः।

भक्तानुरक्ताः सुखदाः पितरः पूर्वदेवताः॥४२॥

हविष्मतामाधिपत्ये श्राद्धदेवः स्मृतो रविः।

एतद्वः सर्वमाख्यातं पितृवंशानुकीर्तनम्

पुण्यं पवित्रमायुष्यं कीर्तनीयं सदा नृभिः॥४३॥

When the Piṭṛs are pleased, they bestow, good health, heaven and children to their devotees. The adoration of the Piṭṛs is more important them that of the gods.[2] Therefore the Piṭṛs should be pleased first of all. They get pleased rapidly and preserve no anger. They cause no harm besides being affectionate. They possess the spotless and noble soul, they like purity in every respect. They are soft spoken and bestow happiness, prosperity to their devotees. The sun happens to be their lord. Thus I have narrated to you the family of the Piṭṛs and by listening to the same, one achieves happiness in life besides all the virtues. Therefore everyone should read and listen to the same.

इति श्रीमात्स्ये महापुराणे पितृवंशानुकीर्तनं नाम

पञ्चदशोऽध्यायः॥१५॥

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CHAPTER 16

Different kinds of *Śrāddha*s, the time of performing them, and the qualities of the Brāhmaṇas to be invited in the *Śrāddha*s

सूत उवाच

श्रुत्वैतत्सर्वमखिलं मनुः पप्रच्छ केशवम्।

श्राद्धकालं च विविधं श्राद्धभेदं तथैव च॥१॥

श्राद्धेषु भोजनीया ये ये च वर्ज्या द्विजातयः।

कस्मिन्वासरभागे वा पितृभ्यः श्राद्धमाचरेत्॥२॥

कस्मिन्दत्तं कथं याति श्राद्धं तु मधुसूदन।

विधिना केन कर्तव्यं कथं प्रीणाति तत्पितॄन्॥३॥

Sūta said, "O Ṛṣis, listening to the entire narration, Manu asked lord Matsya, O Madhusūdana, what are the best times for the

1. Adhatoda-vasica

2. They are said indeed by Manu (III. 203), in words repeated in the Vāyu and Matsya and Hari Vaṁśa, to be of more moment than the worship of the gods : देवकार्यादपि सदा पितृकार्य्यं विशिष्यते। These ceremonies are not to be regarded as merely obsequial; for independently of the rites addressed to a recently deceased relative and in connection with him to remote ancestors and to the progenitors of all beings, which are of a strictly obsequial or funereal description, offerings to deceased ancestors and the Piṭṛs in general, form an essential ceremony on a great variety of festive and domestic occasions.

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performing of the *Śrāddhas*? What are the different types of *Śrāddhas*? What types of Brāhmaṇas should be invited in the *Śrāddhas*? Which types of Brāhmaṇas are forbidden for the purpose? During which time of the day, *Śrāddha* should be performed for the Pitṛs? What type of the suitability of a person should be there to be given the offerings of *Śrāddha*? How does one get the reward for the same? What is the method of performing the *Śrāddha*? How does the *Śrāddha* please the Pitṛs. All these details may kindly be explained to me.

मत्स्य उवाच

कुर्यादहरहः श्राद्धमन्नाद्येनोदकेन वा।
पयोमूलफलैर्वाऽपि पितृभ्यः प्रीतिमावहन्।।४।।
नित्यं नैमित्तिकं काम्यं त्रिविधं श्राद्धमुच्यते।
नित्यं तावत्प्रवक्ष्यामि अर्घ्यावाहनवर्जितम्।।५।।

Lord Matsya said, "O Royal ascetic, having faith in the Pitṛs-*śrāddha* which should be performed offering the water or the food items, the milk or the fruits. *Śrāddha* has been described to be of three types viz : *nitya* (daily), *naimittika* (occasional) or *kāmya* (optional). Of these the first one i.e. *nitya* is being described by me. It is devoid of arghya or invocation.

अदैवं तद्विजानीयात्पार्वणं पर्वसु स्मृतम्।
पार्वणं त्रिविधं प्रोक्तं शृणु तावन्महीपते।।६।।
पार्वणे ये नियोज्यास्तु ताञ्शृणुष्व नराधिप।
पञ्चाग्निः स्नातकश्चैव त्रिसुपर्णः षडङ्गवित्।।७।।
श्रोत्रियः श्रोत्रियसुतो विधिवाक्यविशारदः।
सर्वज्ञो वेदविन्मन्त्री ज्ञातवंशः कुलान्वितः।।८।।
पुराणवेत्ता धर्मज्ञः स्वाध्यायजपतत्परः।
शिवभक्तः पितृपरः सूर्यभक्तोऽथ वैष्णवः।।९।।

The *Śrāddha* which is performed at the time of festivities is called Pārvaṇa. O Lord of the earth, the *Pārvaṇa-Śrāddha* is known to be of three types. You please listen about the same. O Nareśvara, I am going to spell out the person who should be deputed for the *Pārvaṇa-Śrāddha*. You please listen. The person who is well known in the Pañcāgni lore, or adores the five fires[1] like Gārhapatya, is a researcher, or a student of the Vedic lore, or is well-versed in the six *aṅgas* of the Vedas, is a Śrotriya, a scholar well-versed in the *dharmaśāstras*, omniscient, well-versed in the Vedas, who is the proper consultant, born in the well known family, belonging to the noble and spotless race, well-versed in the Purāṇas, devoted to *dharma*, engaged in studies[2] and *japam*, one who is devoted to Śiva, one who is devoted to the parents, devotee of the sun, and is a Vaiṣṇava.

ब्रह्मण्यो योगविच्छान्तो विजितात्मा च शीलवान्।
भोजयेच्चापि दौहित्रं यत्नतः स्वसुहृद्गुरून्।।१०।।

One who is devoted to Brahma, one who is well-versed in the Vedas, well-versed in the yoga, peaceful, one who could exercise his control over the souls and the one who is valorous, such types of Brāhmaṇas should be invited in the *Śrāddha*. (Now I shall narrate the names of the persons who should be offered food in the *Śrāddha*.) They include the son of the daughter, one's own friend, preceptor,

विट्पतिं मातुलं बन्धुमृत्विगाचार्यसोमपान्।
यश्च व्याकुरुते वाक्यं यश्च मीमांसतेऽध्वरम्।।११।।
सामस्वरविधिज्ञश्च पङ्क्तिपावनपावनः।
सामगो ब्रह्मचारी च वेदयुक्तोऽथ ब्रह्मवित्।।१२।।
यत्रैते भुञ्जते श्राद्धे तदेव परमार्थवत्।

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1. The Āhavaniya, Gārhapatya. Dakṣiṇa, Sabhya, and Āvasathya, are the five fires; of which the three first have a religious, and the other two a secular character. The first is a fire prepared for oblations at an occasional sacrifice : the second is the household fire, to be perpetually maintained: the third is a sacrifical fire, in the centre of the other two, and placed to the south: the Sabhya is a fire lighted to warm a party: and the Āvasathya the common domestic or culinary fire. Manu. III. 100,185, and Kullūka Bhaṭṭa's explanation.
2. Under Niyama are comprehended purity (Śauca), contentment (Santośa), devotion (Tapas), study of the Vedas (Svādhyāya) and adoration of the supreme (Īśvara-praṇidhāna).

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एते भोज्याः प्रयत्नेन वर्जनीयान्निबोध मे।।१३।।

Ācārya, maternal uncle, kins and relatives, Priest of sacrifice and Somapāyī. They should be invited making all the efforts and the food in *Śrāddha* should be served to them. Besides a Soma-sacrificer, a grammarian, one who is well-versed in Mīmāṁsā (commentary), performer of the Vedic sacrifice, one who is well-versed in Sāmaveda and the chanting of it, one who is quite well learned, one who is respectable or learned, whose presence could elevate and purify the people, the one who sits for the feast with him in the same row, the reciter of the Sāmaveda, a Brahmacārī, a Vedic professor or the one who is known as Brahmā. These are the sort of people who should be invited in the *Śrāddha* feast. When such people are feasted, the *Śrāddha* becomes real and earnest.

पतितोऽभिशस्तः क्लीबः पिशुनव्यङ्गरोगिणः।

कुनखी श्यावदन्तश्च कुण्डगोलाश्वपालकाः।।१४।।

परिवित्तिर्नियुक्तात्मा प्रमत्तोन्मत्तदारुणाः।

बैडाली बकवृत्तिश्च दम्भी देवलकादयः।।१५।।

Now you listen to the names of the people, whose entry is prohibited in the *Śrāddhas*. They are the fallen people, the notorious ones, cursed, eunuches, backbiters, deformed because of ailments, the patients, having deformed nails, those having black teeth, bastards, bastards of widows, tamers of dogs, offspring of a younger brother married ahead of the elder brother, the servants or those who are attracted for service, lunatic, drunkard, mad men, stone hearted, cheats, swindlers, the conceited, the temple priests etc. All of them are prohibited from partaking the *Śrāddhas*.

कृतघ्नान्नास्तिकांस्तद्वन्म्लेच्छदेशनिवासिनः।

त्रिशङ्कुर्बर्बरद्रावडवीतद्रविडकोङ्कणान्।।१६।।

वर्जयेल्लिङ्गिनः सर्वाञ्श्राद्धकाले विशेषतः।

पूर्वेद्युरपरेद्युर्वा विनीतात्मा निमन्त्रयेत।।१७।।

Similarly the ungrateful persons, the atheists, dwellers of the Mleccha country, Triśaṅkus, Barbaras, Dravītas, Draviḍas, people of Koṅkaṇas and the liṅgis besides the Saṅnyāsīs. These should all be particularly left out of the *Śrāddha* feasts.

निमन्त्रितान्हि पितर उपतिष्ठन्ति तान्द्विजान्।

वायुभूतानु गच्छन्ति तथाऽऽसीनानुपासते।।१८।।

The performer of the *Śrāddha* should invite humbly the Brāhmaṇa for the *Śrāddha* feast, a day or two in advance, because the manes arrive on the particular day and remain with them. They follow the Brāhmaṇas in the form of the wind. When the Brāhmaṇas take their seat, the manes are also seated besides them.

दक्षिणं जानुमालभ्य त्वं मया तु निमन्त्रितः।

एवं निमन्त्र्य नियमं श्रावयेत्पितृबान्धवान्।।१९।।

अक्रोधनैः शौचपरैः सततं ब्रह्मचारिभिः।

भवितव्यं भवद्भिश्च मया च श्राद्धकारिणा।।२०।।

The performer of the *Śrāddha*, touching the right knee of the Brāhmaṇa, should pray to him, "I am inviting you." Thus extending the invitation, revealing the performing of the *Śrāddha* of father, brother and other or the king, he should speak. (I shall perform the *Śrāddha* on a particular day). Therefore you should remain without anger, purified, following Brahmacarya-vrata. I shall also follow these rules being the performer of *Śrāddha*."

पितृयज्ञं विनिर्वर्त्य तर्पणाख्यं तु योऽग्निमान्।

पिण्डान्वाहार्यकं कुर्याच्छ्राद्धमिन्दुक्षये सदा।।२१।।

Thus having been relieved of the *Pitṛ-yajña*, oblation should be performed. The performer of the *Śrāddha* should perform the *Piṇḍānvāhāryaka Śrāddha* on the moonless day alone.

गोमयेनोपलिप्ते तु दक्षिणप्रवणे स्थले।

श्राद्धं समाचरेद्भक्त्या गोष्ठे वा जलसंनिधौ।।२२।।

A sloping place near the cow-pin or near a reservoir, should be plastered with cow dung

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and the *Śrāddha* should be performed there with devotion.

अग्निमान्निर्वपेत्पित्र्यं चरुं च सममुष्टिभिः।
पितृभ्यो निर्वपामीति सर्वं दक्षिणतो न्यसेत्।।२३।।

One who consecrates and maintains the sacred fire, should cook *caru* and after offering with equal handfuls, should say, "I am offering to the Pitṛs." Thus speaking he should place the *caru* to the Pitṛs and the rest should be placed to his right.

अभिधार्यं ततः कुर्यान्निर्वापत्रयमग्रतः।
तेऽपि तस्यायताः कार्याश्चतुरङ्गुलविस्तृताः।।२४।।
दर्वीत्रयं तु कुर्वीत खादिरं रजतान्वितम्।
रत्निमात्रं परिश्लक्ष्णं हस्ताकाराग्रमुत्तमम्।।२५।।
उदपात्रं च कांस्यं च मेक्षणं च समित्कुशान्।
तिलाः पात्राणि सद्वासो गन्धधूपानुलेपनम्।।२६।।
आहरेदपसव्यं तु सर्वं दक्षिणतः शनैः।
एवमासाद्य तत्सर्वं भवनस्याग्रतो भुवि।।२७।।

Then the *ghī* (clarified butter) should be poured in the three plates. The *Caru* should be divided in three parts and one should place them in the front. These parts should also be stretched to the length of four fingers. After putting the sacred thread over the right shoulder, the performer of *Śrāddha*, should put a water goblet and a vase of bell-metal and *mekṣaṇa*, sacrificial wood, kuśa-grass, sesamum, leaf plates, sandal, new cloth, scent, incense and sandal paste should be slowly placed to the right.

गोमयेनोपलिप्ताया गोमूत्रेण तु मण्डलम्।
अक्षताभिः सपुष्पाभिस्तदभ्यर्च्यापसव्यवत्।।२८।।
विप्राणां क्षालयेत्पादावभिनन्द्य पुनः पुनः।
आसनेषूपक्लृप्तेषु दर्भवत्सु विधानवत्।।२९।।
उपस्पृष्टोदकान्विप्रानुपवेश्यानुमन्त्रयेत्।
द्वौ दैवे पितृकृत्ये त्रीनेकैकमुभयत्र च।।३०।।
भोजयेदीश्वरोऽपीह न कुर्याद्विस्तरं बुधः।
दैवपूर्वं नियोज्याथ विप्रानर्घ्यादिना बुधः।।३१।।

Thus collecting all the essential things, he should draw a maṇḍala with the urine of the cow over the space plastered with the cow-dung. He should worship the maṇḍala with unhusked rice and flowers. Then welcoming the Brāhmaṇas repeatedly, he should wash their feet. Then the Brāhmaṇa should be made to sit over the seat of kuśa-grass and should provide water to them for *ācamana* as well as the eatables. Then he should get their opinion for the performing of the *śrāddha*. A person with intelligence should serve food to three Brāhmaṇas in the *Deva-kāryas* or the *Pitṛ-kāryas*. Or alternatively on both the occasions, a Brāhmaṇa each should be served with food. Inspite of one's possessing enough of riches, the expansion of *Pārvaṇa-śrāddha* is not advised. Initially arghya should be offered to Viśvedeva and the Brāhmaṇas should be adored subsequently offering the *arghya*.

अग्नौ कुर्यादनुज्ञातो विप्रैर्विप्रो यथाविधि।
स्वगृह्योक्तविधानेन कांस्ये कृत्वा चरुं ततः।।३२।।
अग्नीषोमयमाभ्यां तु कुर्यादाप्यायनं बुधः।
दक्षिणाग्नौ प्रतीते वा य एकाग्निर्द्विजोत्तमः।।३३।।

Again the performer of *śrāddha* should, with the permission of the Brāhmaṇas, the *Caru* should be placed in the vase of bronze and then one should perform *homa* appropriately in the fire. Thereafter the learned person should perform oblation for Agni, Soma and Yama. Thus the best of a Brāhmaṇa who is devoted to Agni, and the wearer of *yajñopavīta*, with the igniting of the *Dakṣinā* fire, should complete the *śrāddha*.

यज्ञोपवीती निर्वर्त्य ततः पर्युक्षणादिकम्।
प्राचीनावीतिना कार्यमतः सर्वं विजानता।।३४।।

He should perform *Paryukṣaṇa* with the sacred thread on the left shoulder and one who knows all the rites should perform it with the sacred thread on the right shoulder.

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षट् च तस्माद्धविःशेषात्पिण्डान्कृत्वा ततोदकम्।
दद्यादुदकपात्रैस्तु सतिलं सव्यपाणिना।।३५।।
जान्वाच्य सव्यं यत्नेन दर्भयुक्तो विमत्सरः।
विधाय लेखा यत्नेन निर्वापेष्ववनेजनम्।।३६।।
दक्षिणाभिमुखः कुर्यात्करे दर्वी निधाय वै।
निधाय पिण्डमेकैकं सर्वदर्भेष्वनुक्रमात्।।३७।।

With the remaining *havi*, six *piṇḍas* should be made and the sesamum with water be dropped with left hand. Then getting free from jealousy, holding kuśa in hand, turning the knee, draw a line over the pedestal making all the efforts or the kuśa-grass should be spread in lines. Then turning his face to the right the piṇḍas should be placed over the kuśa-grass in a sequence.

निनयेदथ दर्भेषु नामगोत्रानुकीर्तनैः।
तेषु दर्भेषु तं हस्तं विमृज्याल्लेपभागिनाम्।।३८।।

Then lifting up the piṇḍas one by one, speaking out the gotras and the names of the manes, the piṇḍas should be placed over the kuśa grass one by one. Then for the satisfaction of the manes, the hands should be wiped out with the ends of the kuśa-grass.

तथैव च ततः कुर्यात्पुनः प्रत्यवनेजनम्।
षडप्यृतून्नमस्कृत्य गन्धधूपार्हणादिभिः।।३९।।

Thereafter the water should be sprinkled over the piṇḍas as before. Then all the six Pitṛs should be adored offering fragrance, incense, and other materials for adoration, offering his salutation to each one of the Pitṛs.

एवमावाह्य तत्सर्वं वेदमन्त्रैर्यथोदितैः।
एकाग्नेरेक एव स्यान्निर्वापो दर्विका तथा।।४०।।

They should then be invoked with the reciting of the appropriate Vedic hymns. Then the one who is Ekāgni, or the performer of Agnihotra, should offer a piṇḍa of rice with a ladle.

ततःकृत्वाऽन्तरे दद्यात्पत्नीभ्योऽन्नं कुशेषु सः।
तद्वत्पिण्डादिके कुर्यादावाहनविसर्जनम्।।४१।।

After completing all these procedures, the performer of the *Śrāddha*, should offer food for the wives of the Pitṛs. The process of invoking and *Visarjana*[1] should again be repeated as has been done earlier.

ततो गृहीत्वा पिण्डेभ्यो मात्राः सर्वाः क्रमेण तु।
तानेव विप्रान्प्रथमं प्राशयेद्यत्नतो नरः।।४२।।

The performer of the *Śrāddha*, then picking up small portions from the piṇḍas shall give them to the invited Brāhmaṇas for eating, first of all.

यस्मादन्नाद्धृता मात्रा भक्षयन्ति द्विजातयः।
अन्वाहार्यकमित्युक्तं तस्मात्तच्चन्द्रसंक्षये।।४३।।

Since the portion of the food taken out of the piṇḍas is consumed by the Brāhmaṇas on the moon-less day or *Amāvasyā*, therefore this particular *Śrāddha* is known as *Anvāhāryaka*.

पूर्वं दत्त्वा तु तद्धस्ते सपवित्रं तिलोदकम्।
तत्पिण्डाग्रं प्रयच्छेत स्वधैषामस्त्विति ब्रुवन्।।४४।।
वर्णयन्भोजयेदन्नं मिष्टं पूतं च सर्वदा।
वर्जयेत्क्रोधपरतां स्मरन्नारायणं हरिम्।।४५।।

The performer of the *śrāddha* should initially offer the ring of kuśa-grass with sesamum seeds and water in the hands of the Brāhmaṇa and then the portion of the piṇḍa should be offered. Then uttering the phrase, "Let it be svadhā for our Pitṛs, the food should be served to the Brāhmaṇas. Then the Brāhmaṇa, discarding anger, remembering the name of Nārāyaṇa, should speak out, "It is quite sweet, It is quite auspicious," and then consume the food.

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1. A rite in which the life given is sent away and the idol is thrown away. These two peculiar religious rites distinctly show that the Hindus do not worship the idol but the spirit which they temporarily invoke in the idol.

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तृप्ताञ्ज्ञात्वा ततः कुर्याद्विकिरन्सार्ववर्णिकम्।
सोदकं चान्नमुद्धृत्य सलिलं प्रक्षिपेद्भुवि।।४६।।

Pleasing the Brāhmaṇas, the host should place food on earth, with rice and water for the use of all other classes of people. This is called Vikīra or scattering.

आचान्तेषु पुनर्दद्याज्जलपुष्पाक्षतोदकम्।
स्वस्तिवाचनकं सर्वं पिण्डोपरि समाहरेत्।।४७।।
देवाद्यन्तं प्रकुर्वीत श्राद्धनाशोऽन्यथा भवेत्।
विसृज्य ब्राह्मणांस्तद्वत्तेषां कृत्वा प्रदक्षिणम्।।४८।।

After the Brāhmaṇas rinse their mouths, the host should drop the water, flowers and unbroken rice over the piṇḍas and the reward of the *Śrāddha* should then be dedicated to the lord, otherwise the *śrāddha* becomes impure. Similarly, after going round the Brāhmaṇas, they should be sent off.

दक्षिणां दिशमाकाङ्क्षन्पितॄन्याचेत मानवः।
दातारो नोऽभिवर्धन्तां वेदाः संततिरेव च।।४९।।
श्रद्धा च नो मा व्यगमद्बहु देयं च नोऽस्त्विति।
अन्नं च नो बहु भवेदतिथींश्च लभेमहि।।५०।।

At that point of time the performer or the host, facing sought, should humbly pray to the Pitṛs, "Let there be increase in our giving of charities, study of the Vedas, the progeny, our faith in lord should never diminish, we should have enough of riches for performing charities, we should have enough of cereals, crowds of guests should always visit our house.

याचिताश्च नः सन्तु मा च याचिष्म कंचन।
एतदस्त्विति तत्रोक्तमन्वाहार्यं तु पार्वणम्।।५१।।

Many should ask favours from us, but we should never beg from anyone." The Brāhmaṇas should speak out at that time, "Be it so." Thus the *Anvāhāryaka-śrāddha* also known as *Pārvaṇa*, which is performed on the moonless day has been completed. This *Śrāddha* can be performed in other *tithis* as well.

यथेन्दुसंक्षये तद्वदन्यत्रापि निगद्यते।
पिण्डांस्तु गोजविप्रेभ्यो दद्यादग्नौ जलेऽपि वा।।५२।।
विप्राग्रतो वा विकिरेद्वयोभिरभिवाशयेत्।
पत्नी तु मध्यमं पिण्डं प्राशयेद्विनयान्विता।।५३।।
आधत्त पितरो गर्भमत्र संतानवर्धनम्।
तावदुच्छेषणं तिष्ठेद्यावद्विप्रा विसर्जिताः।।५४।।

After the concluding of the *śrāddha*, the piṇḍas should be given over to the cow, a goat or the Brāhmaṇas. Or alternatively they should be consigned in water or fire. They can also be given over to the birds for eating in the presence of the Brāhmaṇas. The middle piṇḍa out of those should be consumed by the performer's wife herself saying, "O Pitṛs, you kindly get me the conception for the increase of the progeny." With this desire, the wife of the host should herself consume the piṇḍas with all humility. The host should remain standing till the Brāhmaṇas depart. He should then perform the remaining rites.

वैश्वदेवं ततः कुर्यान्निवृत्तं पितृकर्मणि।
इष्टैः सह ततः शान्तो भुञ्जीत पितृसेवितम्।।५५।।

After the *Śrāddha* rites are over, the host should make and offering to the Vaiśvadevas, by making oblation in the fire and then he should happily enjoy the company of his friends; concentrating his mind towards the Pitṛs.

पुनर्भोजनमध्वानं यानमायासमैथुनम्।
श्राद्धकृच्छ्राद्धभुक्चैव सर्वमेतद्विवर्जयेत्।।५६।।

On that day, the one who performs the *śrāddha* as well as those who participate in the feast, should not take the food twice. They should not go out of the village, after the *Śrāddha* is performed. They should not use any conveyance, nor should they unite with their wives.

स्वाध्यायं कलहं चैव दिवास्वप्नं च सर्वदा।
अनेन विधिना श्राद्धं निरुद्वास्येह निर्वपेत्।।५७।।

The recitation of the Vedas on that particular

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day is prohibited. The host should not pick up a quarrel with anyone on that day, nor should he sleep during the day. This is the manner of performing the *Śrāddha*.

कन्याकुम्भवृषस्थेऽर्के कृष्णपक्षेषु सर्वदा।
यत्र यत्र प्रदातव्यं सपिण्डीकरणात्परम्।
तत्रानेन विधानेन देयमग्निमता सदा।।

Thus the Agnihotri should perform the *Śrāddha* in the dark fortnight of the month, when the sun is in the sign of Virgo and Taurus. Whenever the *Sapiṇḍīkaraṇa-śrāddha*[1] has to be performed, then also the above process should be followed by the one who adores the sacred fire.

इति श्रीमात्स्ये महापुराणेऽग्निमच्छ्राद्धे श्राद्धकल्पो नाम षोडशोऽध्यायः।।१६।।

* * *

CHAPTER 17

Performing of Śrāddha for achieving prosperity and emancipation

सूत उवाच

अतः परं प्रवक्ष्यामि विष्णुना यदुदीरितम्।
श्राद्धं साधारणं नाम भुक्तिमुक्तिफलप्रदम्।।१।।

Sūta said, "O Ṛṣis, hereafter, I shall narrate about the *Śrāddha* which bestows pleasures as well as the emancipation and had been narrated by lord Viṣṇu himself.

अयने विषुवे युग्मे सामान्ये चार्कसंक्रमे।
अमावास्याष्टकाकृष्णपक्षे पञ्चदशीषु च।।२।।
आर्द्रामघारोहिणीषु द्रव्यब्राह्मणसंगमे।
गजच्छायाव्यतीपाते विष्टिवैधृतिवासरे।।३।।
वैशाखस्य तृतीयायां नवमी कार्तिकस्य च।
पञ्चदशी च माघस्य नभस्ये च त्रयोदशी।।४।।
युगादयः स्मृता ह्येता दत्तस्याक्षय्यकारिकाः।
तथा मन्वन्तरादौ च देयं श्राद्धं विजानता।।५।।

When the sun is in the equinoctial and the period when the sun passes from one zodiacal sign to another, the period when the planetary body passes from one Zodiacal sign into another, on the Amāvasyā or Aṣṭaka of the dark fortnight, and on the fifteenth day of the moon, the period of Ardrā-sixth, the Magha-tenth, Rohiṇī-fourth lunar mansions, the presence of materials and Brāhmaṇas, the time of *gajacchāya*, the day of the full moon, or on a Monday, the days called *viṣṭis*, and vaidhṛtis, the third day of the bright fortnight of the month of Vaiśākha, which is the anniversary day of Satyayuga, the ninth day of the bright fortnight in the month of Kārtika, the anniversary day of the Tretāyuga, the fifteenth or the full moon day of the month of Māgha- the anniversary day of Kaliyuga, the thirteenth day of the month of Bhādra, corresponding to the August-September– the anniversary day of Dvāparayuga are the periods and occasions, when by performing of *śrāddha*, one gets bliss and exhastless merits. In addition to the above, on the anniversary day of the beginning of the Manvantaras, as detailed above, the *śrāddhas* can be performed.

अश्वयुक्छुक्लनवमी द्वादशी कार्तिके तथा।
तृतीया चैत्रमासस्य तथा भाद्रपदस्य च।।६।।
फाल्गुनस्य ह्यमावास्या पौषस्यैकादशी तथा।
आषाढस्यापि दशमी माघमासस्य सप्तमी।।७।।

On the bright ninth day of the month of Āśvin, on the bright twelfth day of the month of Kārtika, on the bright third day of the month of Caitra, on the bright third day of the month of Bhādrapada, on the moonless day of the month of Phālguna, on the bright eleventh day of the month of Pauṣa, on the bright tenth day of the month of Āṣāḍha, on the bright seventh day of the month of Māgha,

श्रावणस्याष्टमी कृष्णा तथाऽऽषाढी च पूर्णिमा।
कार्तिकी फाल्गुनी चैत्री ज्येष्ठपञ्चदशी सिता।
मन्वन्तरादयश्चैता दत्तस्याक्षय्यकारिकाः।।८।।

1. The Sapiṇḍas or those connected by offerings of cakes to common ancestors.

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यस्यां मन्वन्तरस्याऽऽदौ रथमास्ते दिवाकरः।
माघमासस्य सप्तम्यां सा तु स्याद्रथसप्तमी॥९॥

On the dark eighth day of the month of Śrāvaṇa, on the full moon day of the month of Āṣāḍha, besides the full moon days of the months of Kārtika, Phālguna, Caitra and Jyeṣṭha are the fourteen *tithis*, of the fourteen Manvantaras and the *śrāddha* performed during these *tithis* bestows everlasting reward. When the initial *tithi* of the month of Māgha, falls on the seventh day of the bright fortnight, then lord Sūrya mounts over his chariot. That day is known as *Ratha-Saptamī*.

पानीयमप्यत्र तिलैर्विमिश्रं
दद्यात्पितृभ्यः प्रयतो मनुष्यः॥
श्राद्धं कृतं तेन समाः सहस्रं
रहस्यमेतत्पितरो वदन्ति॥१०॥

In case, during this *tithi* a person, making all the efforts, offers to his manes, a vase filled with water and sesamum or performs oblation, he achieves the reward for performing the *śrāddha* for a thousand years. The secret of the same has been told by the Pitṛs themselves.

वैशाख्यामुपरागेषु तथोत्सवमहालये।
तीर्थायतनगोष्ठेषु दीपोद्यानगृहेषु च॥११॥
विविक्तेषूपलिप्तेषु श्राद्धं देयं विजानता।
विप्रान्पूर्वे परे चाह्नि विनीतात्मा निमन्त्रयेत्॥१२॥

The intelligent performer of the *Śrāddha*, should on the full moon day of the month of Vaiśākha, during the solar or lunar eclipses, on special occasions, during the Pitṛpakṣa, at the holy places, in the temple of the god, or in the cowpen, lamp house, in the orchard, or a place in seclusion plastered with cowdung, perform *śrāddha* with devotion. A day or two earlier to the *śrāddha*, one should humbly invite the Brāhmaṇas who should be humble, noble, virtuous, beautiful and quite aged.

शीलवृत्तगुणोपेतान्वयोरूपसमन्वितान्।
द्वौ दैवे त्रींस्तथा पित्र्य एकैकमुभयत्र वा॥१३॥

During the *Devakāryas*, two Brāhmaṇas should be invited, while in the *Pitṛkāryas* number of the Brāhmaṇa invitees should be three, or alternatively one Brāhmaṇa should be invited in each case and served with food.

भोजयेत्सुसमृद्धोऽपि न प्रसज्जेत विस्तरे।
विश्वान्देवान्यवैः पुष्पैरभ्यर्च्याऽऽसनपूर्वकम्॥१४॥

Inspite of a person being financially well off, there should be no expansion. At that time offering seat to the Viśvedevas, they should be adored with flowers and barley. Then keeping two terracotta vases, the kuśa-ring should be placed in the same. Then the Brāhmaṇa invited for the Daiva *Śrāddha* should be attended offering a seat of barley and flowers.

पूरयेत्पात्रयुग्मं तु स्थाप्य दर्भपवित्रकम्।
शं नो देवीत्यपः कुर्याद्यवोऽसीति यवानपि॥१५॥
गन्धपुष्पैश्च संपूज्य वैश्वदेवं प्रति न्यसेत्।
विश्वे देवास इत्याभ्यामावाह्य विकिरेद्यवान्॥१६॥
गन्धपुष्पैरलंकृत्य या दिव्येत्यर्घ्यमुत्सृजेत्।
अभ्यर्च्य ताभ्यामुत्सृष्टं पितृकार्यं समारभेत्॥१७॥

Two vases should be placed with Kuśā rings and water should be poured after uttering "*Om Sanno Devī*" etc. Flowers and sandal paste should also be dropped in the vases for Viśvedevas uttering the *mantra* "*Om Viśvedeva*" etc. who should be thus invoked pouring the barely at the same time. After the flowers and the sandal paste are offered, the host should offer *Arghya* water to them reciting the *mantra*, "*Yadivye*" etc. After the conclusion of the *Viśvedeva* worship, the adoration of Pitṛs should be started.

दर्भासनं तु दत्वाऽऽदौ त्रीणि पात्राणि पूरयेत्।
सपवित्राणि कृत्वाऽऽदौ शं नो देवीत्यपः क्षिपेत्॥१८॥
तिलोऽसीति तिलान्कुर्याद्गन्धपुष्पादिकं पुनः।
पात्रं वनस्पतिमयं तथा पर्णमयं पुनः॥१९॥
जलजं वाऽथ कुर्वीत तथा सागरसंभवम्।
सौवर्णं राजतं वाऽपि पितॄणां पात्रमुच्यते॥२०॥

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In the *Pitṛ-śrāddha*, the seat of *kuśa* should first be offered. Then three *Arghya* vases should be readied and the rings of *kuśa*-grass should be dropped therein, reciting the *mantra* "*Sanno Devī*" etc. Reciting this *mantra*, these vases should be filled with water. Thereafter reciting the *mantra* "*Tilosī...*' etc. the sesamum should be poured into them. Then pouring the water into the vases, the fragrance, flowers etc. should also be offered. The vases used for the purpose of the Pitṛs should be of wood, or the tree leaves, or the leaves grown in water or the ocean. Or alternatively they should be of conchshell, gold or silver.

रजतस्य कथा वाऽपि दर्शनं दानमेव वा।
राजतैर्भाजनैरेषामथवा रजतान्वितैः।।२१।।
वार्यपि श्रद्धया दत्तमक्षयायोपकल्पते।
तथाऽर्घ्यपिण्डभोज्यादौ पितृणां राजतं मतम्।।२२।।
शिवनेत्रोद्भवं यस्मात्तस्मात्तत्पितृवल्लभम्।
अमङ्गलं तद्यत्नेन देवकार्येषु वर्जयेत्।।२३।।

In case one cannot afford the silver vase, then the worshipper may give away a little of silver.[1] In case he cannot afford it even, then he may simply look at it or merely mention its name. By offering even the water with devotion out of the silver vase or the vase of alloyed metals, the devotee gains everlasting bliss. The silver vase is the best to be used at the time of offering libation of piṇḍas and of food to the Pitṛs of water. Infect silver is said to have emerged out of the eyes of Śiva and was subsequently appreciated by the Pitṛs. But it should not be used at the time of the Deva worship, because it is considered to be inauspicious in that case.

एवं पात्राणि संकल्प्य यथालाभं विमत्सरः।
या दिव्येति पितुर्नाम गोत्रैर्दर्भकरो न्यसेत्।।२४।।
पितॄनावाहयिष्यामि कुर्वित्युक्तस्तु तैः पुनः।
उशन्तस्त्वा तथाऽऽयन्तु ऋग्भ्यामावाहयेत्पितॄन्।।२५।।

Thus making appropriate arrangements for the vases as per one's own means, getting free from pride, holding *kuśa* in his hand, the performer, should recite the *mantra*, "*Yā divye*" etc. and should also recite the name and gotra of his father, place the vase on earth saying, "I shall invoke your Pitṛs." In reply to this the Brāhmaṇas should say, "Do it." After uttering of these words, the mantras like "*Uśantastva*" and "*Ayantu nah*", the Pitṛs should be invoked through the Brāhmaṇas.

या दिव्येत्यर्घ्यमुत्सृज्य दद्याद्गन्धादिकांस्ततः।
हस्तात्तदुदकं पूर्वं दत्त्वा संस्रवमादितः।।२६।।
पितृपात्रे निधायाथ न्युब्जमुत्तरतो न्यसेत्।
पितृभ्यः स्थानमसीति निधाय परिषेचयेत्।।२७।।
तत्रापि पूर्ववत्कुर्यादग्निकार्यं विमत्सरः।
उभाभ्यामपि हस्ताभ्यामाहृत्य परिवेषयेत्।।२८।।
प्रशान्तचित्तः सततं दर्भपाणिरशेषतः।
गुणाढ्यैः सूपशाकैस्तु नानाभक्ष्यैर्विशेषतः।।२९।।
अन्नं तु सदधिक्षीरं गोघृतं शर्करान्वितम्।
मासं प्रीणाति वै सर्वान्पितॄनित्याह केशवः।।३०।।

Then reciting the *mantra* "*yā-divye*" etc. *Arghya* should be offered to the Pitṛs, besides the fragrance and flowers etc. adoring them drop it in the vase of Pitṛs. Then the vase should be kept upturned before the pedestal; reciting the mantra, "*Pitṛbhyosthānamasī*" which means that the place is meant for the Pitṛs. Thus uttering the *mantra*, water should be poured over it. In this case as well, one should perform the fire rites as explained earlier quite carefully. Then carrying kuśa in his hand, the performer with a peaceful mind should serve the sumptuous food including pulses, vegetables and several other dishes, which should be brought by him carried in both the hands. In offering food, curd, milk, clarified butter of cow's milk and sugar should also be put in the dishes. The Pitṛs are exceedingly fond of flesh. This has been stated by lord Keśava.

द्वौ मासौ मत्स्यमांसेन त्रीन्मासान्हारिणेन तु।
औरभ्रेणाथ चतुरः शाकुनेनाथ पञ्च वै।।३१।।

1. The notion originates with Manu, III. 202.

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षण्मासं छागमांसेन तृप्यन्ति पितरस्तथा।
सप्त पार्षतमांसेन तथाष्टावेणजेन तु।।३२।।
दस मांसास्तु तृप्यन्ति वराहमहिषामिषैः।
शशकूर्मजमांसेन मासानेकादशैव तु।।३३।।
संवत्सरं तु गव्येन पयसा पायसेन च।
रौरवेण च तृप्यन्ति मासान्पञ्चदशैव तु।।३४।।
वार्ध्रीणसस्य मांसेन तृप्तिर्द्वादशवार्षिकी
कालशाकेन चानन्ता खड्गमांसेन चैव हि।।३५।।
यत्किंचिन्मधुसंमिश्रं गोक्षीरं घृतपायसम्।
दत्तमक्षयमित्याहुः पितरः पूर्वदेवताः।।३६।।

The Pitṛs say that the offering of fish keeps them satisfied for two months, the flesh of deer for three months, mutton for four months, the flesh of birds for five months, goat's flesh for six months, Pārṣat's flesh for seven months, Veṇa's flesh for eight months, ham and buffalo's flesh for ten months, hare and turtle's flesh for eleven months, cow's milk and rice cooked in cow's milk for a year, the flesh of Ruru for fifteen months, lion's flesh for twelve years, Kālaśuka's (pot herb) and flesh of rhinoceros for a great number of years, the cow's milk mixed with honey and rice cooked in cow's milk, clarified butter made of cow's milk offered even in small quantity, satisfies Pitṛs, the Pūrvadevatās, to the maximum possible extant.

स्वाध्यायं श्रावयेत्पित्र्यं पुराणान्यखिलानि च।
ब्रह्मविष्ण्वर्करुद्राणां सूक्तानि विविधानि च।।३७।।
इन्द्राग्निसोमसूक्तानि पावनानि स्वशक्तितः।
बृहद्रथन्तरं तद्वज्ज्येष्ठसाम सरौहिणम्।।३८।।
तथैव शान्तिकाध्यायं मधुब्राह्मणमेव च।
मण्डलं ब्राह्मणं तद्वत्प्रीतिकारि तु यत्पुनः।।३९।।
विप्राणामात्मनश्चैव तत्सर्वं समुदीरयेत्।
भुक्तवत्सु ततस्तेषु भोजनोपान्तिके नृप।।४०।।
सार्ववर्णिकमन्नाद्यं संनीयाऽऽप्लाव्य वारिणा।
समुत्सृजेद्भक्तवतामग्रतो विकिरेद्भुवि।।४१।।
अग्निदग्धास्तु ये जीवा येऽप्यदग्धाः कुले मम।
भूमौ दत्तेन तृप्यन्तु प्रयान्तु परमां गतिम्।।४२।।
येषां न माता न पिता न बन्धु-
र्न गोत्रशुद्धिर्न तथाऽन्नमस्ति।
तत्तृप्तयेऽन्नं भुवि दत्तमेतत्
प्रयान्तु लोकेषु सुखाय तद्वत्।।४३

The Pitṛs are the supreme divinities of the householders. Therefore at the time of *śrāddha* the recitation of Pitṛ-sūkta, all the Purāṇas, and the sūktas relating to the Brahmā, Viṣṇu, Sūrya and Rudra, besides Agni, Indra, Soma, Bṛhadarathantara, Jyeṣṭha, Sāman with Rohiṇī, Śāntikādhyāya, Madhu Brāhmaṇa and Maṇḍala Brāhmaṇa and other similar types of loving Sūktas, or Strotras should be recited by the Brāhmaṇa or by the performer himself. After the food is finished by the Brāhmaṇa, all the items of food should be brought and placed over the earth before those who are required to take food saying, "Such of the living beings of my race, who had been cremated in the past, or those who could not be cremated, all of them should get pleased with the food spread on the ground and achieve the supreme position (Salvation). Those who have no mother or father or brother, whose *gotra* has not been purified and those who do not possess the food, for their satisfaction, I have scattered the food on the ground. All of them should go to the heaven like my Pitṛs for enjoying all the comforts.

असंस्कृतप्रेमीतानां त्यक्तानां कुलयोषिताम्।
उच्छिष्टभागधेयः स्याद्दर्भे विकिरयोश्च यः।।४४।।

Similarly such of the brides of the race, who met with their death without purification, or those who had been discarded by the family, the remaining part of the food or that part which has been stuck to the *kuśa*-grass, is meant for their alms.

तृप्ताञ्ज्ञात्वोदकं दद्यात्सकृद्विप्रकरे तथा।
उपलिप्ते महीपृष्ठे गोशकृन्मूत्रवारिणा।।४५।।

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Then finding that the Brāhmaṇas have been satisfied, the performer should pour water over their hands, Then the kuśa-grass should be spread towards the south appropriately over the ground, which has already been plastered with cowdung and the cow's urine.

निधाय दर्भान्विधिवद्दक्षिणाग्रान्प्रयत्नतः।
सर्ववर्णेन चान्नेन पिण्डांस्तु पितृयज्ञवत्॥४६॥

Then the performer of the *Śrāddha*, reciting the name of his father and his gotra sprinkle the water over the pedestal of kuśa. Then he should place the piṇḍas made of the several types of food over the *kuśa* grass, as was done in the case of *Pitṛ-yajña*.

अवनेजनपूर्वं तु नामगोत्रेण मानवः।
गन्धधूपादिकं दद्यात्कृत्वा प्रत्यवनेजनम्॥४७॥
जान्वाच्य सव्यं सव्येन पाणिनाऽथ प्रदक्षिणम्।
पित्र्यमानीय तत्कार्यं विधिवद्दर्भपाणिना॥४८॥

The piṇḍas should then be adored offering the fragrance, flowers etc. sprinkling the water over them. Kneeling down, he should then adore them with folded hands. Then holding kuśa in his hand, the Pitṛs-yajña should be completed appropriately.

दीपप्रज्वालनं तद्वत्कुर्यात्पुष्पार्चनं बुधः।
अथाऽऽचान्तेषु चाऽऽचम्य वारि दद्यात्सकृत्सकृत्॥४९॥

The intelligent performer of the *śrāddha* should light the lamp as prescribed earlier and adore the *piṇḍas* with flowers.

अथ पुष्पाक्षतान्पश्चादक्षय्योदकमेव च।
सतिलं नामगोत्रेण दद्याच्छक्त्या च दक्षिणाम्॥५०॥

When the Brāhmaṇas have already rinsed their months, he would rinse his mouth himself. Then he should, placing the water, flowers, unbroken rise and sesamum seeds over the hands of the Brāhmaṇas, offer dakṣiṇās to them according to one's own means.

गोभूहिरण्यवासांसि भव्यानि शयनानि च।
दद्याद्यदिष्टं विप्राणामात्मनः पितुरेव च॥५१॥

Again, discarding miserliness, pleasing the Pitṛs, he should give away in charity things like the cow, land, gold costumes, beautiful beds, or the things in charity.

वित्तशाठ्येन रहितः पितृभ्यः प्रीतिमावहन्।
ततः स्वधावाचनकं विश्वदेवेषु चोदकम्॥५२॥

Thereafter reciting Svadhā, the intelligent performer of *śrāddha*, facing the east, shall offer water oblation to the Viśvedevas and receive blessings from them.

दत्त्वाऽऽशीः प्रतिगृह्णीयाद्द्विजेभ्यः प्राङ्मुखो बुधः।
अघोराः पितरः सन्तु सन्त्वित्युक्तः पुनर्द्विजैः॥५३॥

He should at that time tell the Brāhmaṇas, "Let our Pitṛs be comfortable." The Brāhmaṇas should ten repeat, "Be it so."

गोत्रं तथा वर्धतां नस्तथेत्युक्तश्च तैः पुनः।
दातारो नोऽभिवर्धन्तामिति चैवमुदीरयेत्॥५४॥

Again the host should say, "Our gotra should flourish, and the donors in our race should prosper." At these words of the host, the Brāhmaṇas should say, "Be it so."

एताः सत्याशिषः सन्तु सन्त्वित्युक्तश्च तैः पुनः।
स्वस्तिवाचनकं कुर्यात्पिण्डानुद्धृत्य भक्तितः॥५५॥
उच्छेषणं तु तत्तिष्ठेद्यावद्विप्रा विसर्जिताः।
ततो ग्रहबलिं कुर्यादिति धर्मव्यवस्थितिः॥५६॥

The host should then say, "Let the blessing come true." The Brāhmaṇas should say, "Let them be true." Then the Brāhmaṇas should recite the *svastivācana*. Then lifting the piṇḍas, he should perform the *graha-bali*. This is the limit of *dharma*.

उच्छेषणं भूमिगतमजिह्मस्याऽऽस्तिकस्य च।
दासवर्गस्य तत्पित्र्यं भागधेयं प्रचक्षते॥५७॥

Till the Brāhmaṇas are sent off, all the things become the left overs. The left over of the faithful and those devoid of deceitfulness and the food scattered on earth in connection

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with the Pitṛ-kārya, forms the share of the servants, as is widely believed.

पितृभिर्निर्मितं पूर्वमेतदाप्यायनं सदा।
अपुत्राणां सपुत्राणां स्त्रीणामपि नराधिप।।५८।।

O Nareśvara, the oblation prescribed by the Pitṛs is also useful for those having sons or no sons besides the ladies.

ततस्तानग्रतः स्थित्वा परिगृह्योदपात्रकम्।
वाजे वाज इति जपन्कुशाग्रेण विसर्जयेत्।।५९।।
बहिः प्रदक्षिणां कुर्यात्पदान्यष्टावनुव्रजन्।
बन्धुवर्गेण सहितः पुत्रभार्यासमन्वितः।।६०।।

Then making the Brāhmaṇas to stand in the forefront, holding the water vase in hand, uttering *vāje-vāje* the Pitṛs should be sent off from the tips of the *Kuśā*-grass. Then going out together with the kins and relatives he should follow-up to eight steps the Brāhmaṇas and should then circumamublate them.

निवृत्य प्रणिपत्याथ पर्युक्ष्याग्निं समन्त्रवत्।
दैश्वदेवे प्रकुर्वीत नैत्यकं बलिमेव च।।६१।।
ततस्तु वैश्वदेवान्ते सभृत्यसुतबान्धवः।
भुञ्जीतातिथिसंयुक्तः सर्वं पितृनिषेवितम्।।६२।।

Returning from there, he should offer his salutation to Agni, he should perform Vaiśvadeva and nitya-bali. Finishing the Vaiśvadeva-bali, he should take food with his servants, sons, brothers relatives and the guests, with all the items and padārthas.

एतच्चानुपनीतोऽपि कुर्यात्सर्वेषु पर्वसु।
श्राद्धं साधारणं नाम सर्वकामफलप्रदम्।।६३।।

This *Pārvaṇa-śrāddha*, bestows all the desires, and can be performed by a person without having the sacred thread, on the occasions of festivals.

भार्याविरहितोऽप्येतत्प्रवासस्थोऽपि भक्तिमान्।
शूद्रोऽप्यमन्त्रवत्कुर्यादनेन विधिना बुधः।।६४।।

The intelligent person who is devoted to his parents, but having no wife or when he is in foreign land, can perform this *śrāddha*. Even the Śūdras can perform the same in the aforesaid manner, even without the reciting of the *mantras*.

तृतीयमाभ्युदयिकं वृद्धिश्राद्धं तदुच्यते।
उत्सवानन्दसंभारे यज्ञोद्वाहादिमङ्गले।।६५।।

Now I am going to narrate the third type of *Pārvaṇa-Śrāddha* which is known as *Abhyudayikavṛddhi-śrāddha*. This *śrāddha* can be performed on any one of the festive occasions or the joyful occasion, *yajña*, marriage or on any other auspicious occasion.

मातरः प्रथमं पूज्याः पितरस्तदनन्तरम्।
ततो मातामहा राजन्विश्वेदेवास्तथैव च।।६६।।

In this *Śrāddha* initially adoring the mothers, the Pitṛs have to be adored subsequently. Thereafter the maternal grandfather, and Viśvedevas are to be adored.

प्रदक्षिणोपचारेण दध्यक्षतफलोदकैः।
प्राङ्मुखो निर्वपेत्पिण्डान्दूर्वया च कुशैर्युतान्।।६७।।

The host, should, facing east, perform the circumambulation, should offer to the piṇḍas curd, unbroken rice, fruit and water with kuśa.

संपन्नमित्यभ्युदये दद्यादर्घ्यं द्वयोर्द्वयोः।
युग्मा द्विजातयः पूज्या वस्त्रकार्तस्वरादिभिः।।६८।।

In this *Abhyudayika śrāddha*, the *mantra Sampannam* should be recited and *arghya* should be offered to both the types of Pitṛs. At that point of time, the costumes, gold and other things should be offered to the two Brāhmaṇas.

तिलार्थस्तु यवैः कार्यो नान्दीशब्दानुपूर्वकः।
माङ्गल्यानि च सर्वाणि वाचयेद्द्विजपुंगवैः।।६९।।

Uttering the word Nāndī, barley should be substituted in place of sesamum. Then all the Brāhmaṇas should be made to recite the welfare *mantras* and other *stotras*.

एवं शूद्रोऽपि सामान्यवृद्धिश्राद्धेऽपि सर्वदा।
नमस्कारेण मन्त्रेण कुर्यादामान्नतः सदा।।७०।।

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दानप्रधानः शूद्रः स्यादित्याह भगवान्प्रभुः।
दानेन सर्वकामाप्तिरस्य संजायते यतः।।७१।।

Thus in this ordinary *vṛddhi-śrāddha*, even Śūdra uttering the *Namaskāra* mantra can perform the same without cooked grain. The Śūdra should particularly be charitable because by being charitable, all his desires are fulfilled. This has been ordained by the all powerful lord.

इति श्रीमात्स्ये महापुराणे साधारणभ्युदयकीर्तनं नाम
सप्तदशोऽध्यायः।।१७।।

* * *

CHAPTER 18

Method of Ekoddiṣṭi and Sapiṇḍīkaraṇa *Śrāddha*

सूत उवाच
एकोद्दिष्टमतो वक्ष्ये यदुक्तं चक्रपाणिना।
मृते पुत्रैर्यथा कार्यमाशौचं च पितर्यपि।।१।।

Sūta said, "I shall now speak out the method of *Ekoddiṣṭi-Śrāddha*, which had been narrated by lord Viṣṇu himself, the holder of *cakra*. At the death of the father, you listen to the performance of the sons till the time of purification.

दशाह शावमाशौचं ब्रह्मणेषु विधीयते।
क्षत्रियेषु दश द्वे च पक्षं वैश्येषु चैव हि।।२।।
शूद्रेषु मासमाशौचं सपिण्डेषु विधीयते।
नैशं वाऽकृतचूडस्य त्रिरात्रं परतः स्मृतम्।।३।।

The impurity of ten days has been prescribed among the Brāhmaṇas. Similarly this period has been prescribed to be twelve days for the Kṣatriyas, fifteen days for the Vaiśyas and a month for the Śūdras. This impurity prevails among the people of the same *gotra*. The child whose ceremony for the shaving of the head has not been performed, the impurity lasts after his death for a night and the one who is elder in age, his impurity lasts for three nights alone.

जननेऽप्येवमेव स्यात्सर्ववर्णेषु सर्वदा
तथाऽस्थिसंचयादूर्ध्वमङ्गस्पर्शो विधीयते।।४।।
प्रेताय पिण्डदानं तु द्वादशाहं समाचरेत्।
पाथेयं तस्य तत्प्रोक्तं यतः प्रीतिकरं महत्।।५।।

Similarly impurity for the birth of the child has also been prescribed for the people of all the *varṇas*. In the impurity of death, the relatives can be touched after the collection of the bones of the dead. *Piṇḍadāna* should be performed for the departed soul upto twelve days, because *piṇḍa* happens to be the food for the departed soul; therefore it is extremely comforting.

तस्मात्प्रेतपुरं प्रेतो द्वादशाहं न नीयते।
गृहं पुत्रं कलत्रं च द्वादशाहं प्रपश्यति।।६।।

This is the reason that the departed soul is not carried to the place of Yama for twelve days. The departed soul remains in the house itself for twelve days, observing his sons, wife and other relatives.

तस्मान्निधेयमाकाशे दशरात्रं पयस्तथा।
सर्वदाहोपशान्त्यर्थमध्वश्रमविनाशनम्।।७।।

Therefore for the removal of all his sufferings and the fatigue of the journey, a vase filled with water should be hung over a *Pīpala* tree for ten days.

तत एकादशाहे तु द्विजानेकादशैव तु।
क्षत्रादिः सूतकान्ते तु भोजयेदयुजो द्विजान्।।८।।

Then on the eleventh day, eleven Brāhmaṇas should be served with food. Similar process should be adopted by the people of Kṣatriya and others and after the removal of the impurities, the Brāhmaṇas should be served with food.

द्वितीयेऽह्नि पुनस्तद्वदेकोद्दिष्टं समाचरेत्।
आवाहनाग्नौकरणं दैवहीनं विधानतः।।९।।

Again on the twelfth day,[1] the *Ekoddiṣṭi-*

1. The eleventh or twelfth day is the term on which the Śrāddha which crowns the whole of the funeral rites is to be performed and when Brāhmaṇas are to be invited. *Nirṇaya Sindhu*, p. 437.

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śrāddha should be started as before. This should not include in invocation, offering *piṇḍas* in the fire, and the adoration of Viśvedevas. These activities are prohibited.

एकं पवित्रमेकोऽर्घ एकः पिण्डो विधीयते।
उपतिष्ठतामित्येतद्देयं पश्चात्तिलोकदम्।।१०।।
स्वदितं विकिरेद्ब्रूयाद्विसर्गे चाभिरभ्यताम्।
शेषं पूर्ववदत्रापि कार्यं वेदविदा पितुः।।११।।

In this *śrāddha,* there should be a single *pavitrakā* (ring of kuśa-grass, a single *arghya,* and a single *piṇḍa*). Thereafter uttering the word "*upatiṣṭhatam*" the water with sesamum should be offered. Then reciting fully the complete *mantra* of "*Svaditam*" etc. the food should be spread over the ground. At the time of send off, one should utter *Abhiramyotam*. In this way, the sons, who are well-versed in the Vedas, should perform their fathers rites appropriately as before.

अनेन विधिना सर्वमनुमासं समाचरेत्।
सूतकान्ताद्द्वितीयेऽह्नि शय्यां दद्याद्विलक्षणाम्।।१२।।
काञ्चनं पुरुषं तद्वत्फलवस्त्रसमन्विताम्।
संपूज्य द्विजदाम्पत्यं नानाभरणभूषणैः।।१३।।

Following the same method, the same process should be repeated every month. After the conclusion of the impurities, an image of gold, fruits and costumes, the bed should be given over (to the Brāhmaṇas). At that point of time a Brāhmaṇa couple should be adored offering both of them the costumes and ornaments.

वृषोत्सर्गं प्रकुर्वीत देया च कपिला शुभा।
उदकुम्भश्च दातव्यो भक्ष्यभोज्यसमन्वितः।।१४।।
यावदब्दं नरश्रेष्ठ सतिलोदकपूर्वकम्।
ततः संवत्सरे पूर्णे सपिण्डीकरणं भवेत्।।१५।।

Then he should perform the rite of the release of a bull, giving away in charity a white cow. O Best of kings, thereafter, he should give away in charity several eatables, a water vase, filled with water and sesamum seeds. The giving away of the water vase in charity should continue for a year. After the completion of a year the *Sapiṇḍa-śrāddha* should be performed.

सपिण्डीकरणादूर्ध्वं प्रेतः पार्वणभाग्भवेत्।
वृद्धिपूर्वेषु योग्यश्च गृहस्थश्च भवेत्ततः।।१६।।

After performing of the *Sapiṇḍa-śrāddha* the departed soul becomes entitled to the *Pārvaṇa-śrāddha* and becomes eligible for adoration at *Vṛddhi-śrāddha* and the house holder also becomes entitled to perform *Nāndīmukha-śrāddha* etc.

सपिण्डीकरणे श्राद्धे देवपूर्वं नियोजयेत्।
पितॄन्निवासयेत्तत्र पृथक्प्रेतं विनिर्दिशेत्।।१७।।
गन्धोदकतिलैर्युक्तं कुर्यात्पात्रचतुष्टयम्।
अर्घार्थं पितृपात्रेषु प्रेतपात्रं प्रसेचयेत्।।१८।।

In the *Sapiṇḍīkaraṇa-śrāddha* initially Viśvedevas are adored, then the Pitṛs are given the place. The place of the departed soul should be prescribed separately. Then he should keep four vases ready with sandal paste, water and the sesamum seeds. The Preta-vase with water should be divided into three parts and water from the same should be poured in the vase of Pitṛs.

तद्वत्संकल्प्य चतुरः पिण्डान्पिण्डप्रदस्तथा।
ये समाना इति द्वाभ्यामन्त्यं तु विभजेत्त्रिधा।।१९।।
चतुर्थस्य पुनः कार्यं न कदाचिदतो भवेत्।
ततः पितृत्वमापन्नः सर्वतस्तुष्टिमागतः।।२०।।
अग्निष्वात्तादिमध्यत्वं प्राप्नोत्यमृतमुत्तमम्।
सपिण्डीकरणादूर्ध्वं तस्मै तस्मान्न दीयते।।२१।।

Similarly, the giver of the *piṇḍas* should prepare four *piṇḍas* and should place them separately over the places of the Pitṛs reciting the saṁkalpas. Then reciting the *mantras* like "*ye-samānā*" etc., the four Preta's piṇḍa should be divided into three parts with kuśa grass and each one of the parts should be mixed with the *piṇḍas* of the Pitṛs. Thereafter the fourth piṇḍa

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becomes redundant. After this, the Pretātmā feeling satisfied from all the sides is turned as a Pitṛs and achieves the infallible position joining the Agniṣvāttā divine Pitṛs. Because of this, after the performing of the Sapiṇḍīkaraṇa, nothing more is offered to the same.

पितृष्वेव तु दातव्यं तत्पिण्डो येषु संस्थितः।
ततः प्रभृति संक्रान्तावुपरागादिपर्वसु।।२२।।
त्रिपिण्डमाचरेच्छ्राद्धमेकोद्दिष्टे मृतेऽहनि।
एकोद्दिष्टं परित्यज्य मृताहे यः समाचरेत्।।२३।।

The Pitṛs among whom the Pretātmā is lodged, the three parts of the *piṇḍa* should be mixed with the *piṇḍas* of those Pitṛs. Then on the first day of the month or on the days of solar or lunar eclipses or on the days of festivities *tripiṇḍa-śrāddha* should be performed. *Ekoddiṣṭi-śrāddha* is required to be performed on the day of the death of the deceased.

सदैव पितृहा च स्यान्मातृभ्रातृविनाशकः।
मृताहे पार्वणं कुर्वन्नधोऽधो याति मानवः।।२४।।

The performer of the *Śrāddha*, who on the date of the death of his father, discarding the *Ekoddiṣṭi-śrāddha*, performs other *śrāddhas*, he becomes the destroyer of his parents and the brothers. The performer of the *Pārvaṇa-śrāddha* on the day of the death of the father, achieves the degraded position.

संपृक्तेष्वाकुलीभावः प्रेतेषु तु यतो भवेत्।
प्रतिसंवत्सरं तस्मादेकोद्दिष्टं समाचरेत्।।२५।।

Because the Pitṛs get upset in association with the pretas, therefore *Ekoddiṣṭi-śrāddha* should be performed annually.

यावदब्दं तु यो दद्यादुदकुम्भं विमत्सरः।
प्रेतायान्नसमायुक्तं सोऽश्वमेधफलं लभेत्।।२६।।

A person, who discarding all the jealousies, gives away in charity for the sake of the departed soul, food and other things, besides the water vase, he achieves the merit of Aśvamedha sacrifice.

आमश्राद्धं यदा कुर्याद्विधिज्ञः श्राद्धदस्तदा।
तेनाग्नौकरणं कुर्यात्पिण्डांस्तेनैव निर्वपेत्।।२७।।

The performer of the *śrāddha* who is well-versed in the procedures, when performs an ordinary *śrāddha*, then he should ignite the fire appropriately, performing *piṇḍadāna* at the same time.

त्रिभिः सपिण्डीकरणे अशेषत्रितये पिता।
यदा प्राप्स्यति कालेन तदा मुच्येत बन्धनात्।।२८।।

When the father (after his death) develops his relationship with his father, grandfather, great grandfather and others, then he is relieved of all the bondages.

मुक्तोऽपि लेपभागित्वं प्राप्नोति कुशमार्जनात्।
लेपभाजश्चतुर्थाद्याः पित्राद्याः पिण्डभागिनः।
पिण्डदः सप्तमस्तेषां सापिण्ड्यं साप्तपौरुषम्।।२९।।

After his release from the bondages, he, with the sprinkling of water with the kuśa grass, wiping (*lepa*) and not the *piṇḍa*, they are entitled to the food, being the seventh generation in the giver of *piṇḍas*. These seven are known as *sapiṇḍas* as the *sapiṇḍahood* includes these seven counted from the performer of the sacrifice.

इति श्रीमात्स्ये महापुराणे सपिण्डीकरणकल्पो
नामाष्टादशोऽध्यायः।।१८।।

* * *

CHAPTER 19

Distribution of havya and kavya by Pitṛs in *Śrāddhas*

ऋषय ऊचुः
कथं काव्यानि देयानि हव्यानि च जनैरिह
गच्छन्ति पितृलोकस्थान्प्रापकः कोऽत्र गद्यते।।१।।
यदि मर्त्यो द्विजो भुङ्क्ते हूयते यदि वाऽनले।
शुभाशुभात्मकैः प्रेतैर्दत्तं तद्भुज्यते कथम्।।२।।

The Ṛṣis asked, O Sūta, what is the method of offering *havya* and *kavya* by the people to the Pitṛs? How do the havya and kavyas given for the sake of the Pitṛs reach them in Pitṛ-loka?

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Who carries the same to them? In case the Brāhmaṇas on earth eat them up, or the offerings are poured into the fire, then how do the Pitṛs having achieved different forms according to their *karmas*, make use of the same.

सूत उवाच

वसून्वदन्ति च पितॄन्रुद्रांश्चै व पितामहान्।

प्रपितामहांस्तथाऽऽदित्यानित्येवं वैदिकी श्रुतिः।।३।।

Sūta said, "O Ṛṣis, the Pitṛs are called Vasus, Pitāmaha, as Rudragaṇas, and Prapitāmahas (great grandfathers) are known as Ādityaganas. The *havya* and *kavya* given for the sake of the Pitṛs reach them through them.

नाम गोत्रं पितॄणां तु प्रापकं हव्यकव्ययोः।

श्राद्धस्य मन्त्राः श्रद्धा च उपयोज्याऽतिभक्तितः।।४।।

The *mantras* chanted during the performing of the *śrāddha* are also responsible for carrying the given material to the Pitṛs. The usages of the *śrāddhas* are also the means for the same.

अग्निष्वात्तादयस्तेषामाधिपत्ये व्यवस्थिताः।

नामगोत्रकालदेशा भवान्तरगतानपि।।५।।

प्राणिनः प्रीणयन्त्येते तदाहारत्वमागतान्।

देवो यदि पिता जातः शुभकर्मानुयोगतः।।६।।

तस्यान्नममृतं भूत्वा दिव्यत्वेऽप्यनुगच्छति।

दैत्यत्वे भोगरूपेण पशुत्वे च तृणं भवेत्।।७।।

Agniṣvāttā and others preside over the Pitṛs. Whatever the eatables are given before the divine Pitṛs, reciting their names and *gotras*, time and the country with devotion, reaches the Pitṛs even when they are in the cycle of several births, satisfying them at the same. The same is turned into the appropriate food for the Pitṛs living in a particular yoni. In case with the influence of the noble deeds, the father is born in a *Devayoni*, then the food etc. given for his sake turns into nectar and reaches him in the *Devayoni*. The food of *śrāddha* turns into the article of pleasure and grass in the *Paśu-yoni* (form of animal).

श्राद्धान्नं वायुरूपेण सर्पत्वेऽप्युपतिष्ठति।

पानं भवति यक्षत्वे राक्षसत्वे तथाऽऽमिषम्।।८।।

In the form of serpents, it reaches before the reptiles. In the yoni of the Yakṣa, it turns into beverage and in the Rākṣasas it is turned into the flesh.

दनुजत्वे तथा माया प्रेतत्वे रुधिरोदकम्।

मनुष्यत्वेऽन्नपानानि नानाभोगरसं भवेत्।।९।।

In the *yoni* of the Dānavas, it takes the form of Māyā, and with goblins it turns into blood and water. In the human race, it turns into various types of delicious eatables or food items.

रतिशक्तिः स्त्रियः कान्ता भोज्यं भोजनशक्तिता।

दानशक्तिः सविभवा रूपमारोग्यमेव च।।१०।।

श्रद्धापुष्पमिदं प्रोक्तं फलं ब्रह्मसमागमः।

आयुः पुत्रान्धनं विद्यां स्वर्गं मोक्षं सुखानि च।।११।।

राज्यं चैव प्रयच्छन्ति प्रीताः पितृगणा नृणाम्।

श्रूयते च पुरा मोक्षं प्राप्ताः कौशिकसूनवः।।

पञ्चभिर्जन्मसंबन्धैर्गता विष्णोः परं पदम्।।१२।।

It also develops the conjugal pleasures and bestows beautiful women, delicious eatables, strength for digesting food, enormous riches besides the desire to give away the charities, beautiful form, good health etc. All of them have been described as the flowers of the tree of devotion. Their reward is the achieving of the Brahman. When the Pitṛs are pleased a person achieves long life, sons, riches, lores, heaven, mokṣa, comforts and the kingship. It is heard that in earlier times, the sons of Kauśika, because of the glory of *śrāddha*, took birth in the *yonis* like vyādha, deer, sheldrake birds etc. five times, got relieved and achieving the highest position reached Vaikuṇṭha.

इति श्रीमात्स्ये महापुराणे श्राद्धकल्पे फलानुगमनं

नामैकोनाविंशोऽध्यायः।।१९।।

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CHAPTER 20

Story of the sage Kauśika and the ants

ऋषय ऊचुः

कथं कौशिकदायादाः प्राप्तास्ते योगमुत्तमम्।

पञ्चभिर्जन्मसंबन्धैः कथं कर्मक्षयो भवेत्।।१।।

Ṛṣis asked, "O Sūta, how could the sons of Kauśika achieve the highest yoga and how could their sins be washed out after taking birth, five times?

सूत उवाच

कौशिको नाम धर्मात्मा कुरुक्षेत्रे महानृषिः।

नामतः कर्मतस्तस्य सुतान्सप्त निबोधत।।२।।

Sūta said, "O Sages, there had been a noble sage known by the name of Kauśika at Kurukṣetra.[1] He had seven sons.

स्वसृपः क्रोधनो हिंस्रः पिशुनः कविरेव च।

वाग्दुष्टः पितृवर्ती च गर्गशिष्यास्तदाऽभवन्।।३।।

The story of these sons of the sage is being narrated by me in a sequence. You please listen to the same. They were known by the names of Svasṛpa, Krodhana, Himsra, Piśun, Kavi, Vāgduṣṭa, and Pitṛ-vartī. After the death of their father, they became the disciples of the sage Garga.

पितर्युपरते तेषामभूद्दुर्भिक्षमुल्बणम्।

अनावृष्टिश्च महती सर्वलोकभयंकरी।।४।।

During that period there had been no rainfall, which terrified the people. There had been a horrible draught.

गर्गादिशाद्वने दोग्ध्रीं रक्षन्तस्ते तपोधनाः।

खादामः कपिलामेतां वयं क्षुत्पीडिता भृशम्।।५।।

In the meantime, all the disciples, with the permission of the sage Garga, engaged themselves in serving him. All of them terribly suffered in the forest due to hunger.

इति चिन्तयतां पापं लघुः प्राह तदाऽनुजः।

यद्यवश्यमियं वध्या श्राद्धरूपेण योज्यताम्।।६।।

एवं कुर्वित्यनुज्ञातः पितृवर्ती तदाऽनुजैः।।७।।

When they could find no means of removing their hunger, then Pitṛvartī, the youngest of all the brothers advised them to perform *śrāddha*.

चक्रे समाहितः श्राद्धमपयुज्य च तां पुनः।

द्वौ दैवे भ्रातरौ कृत्वा पित्रे त्रीनप्यनुक्रमात्।।८।।

तथैकमतिथिं कृत्दा श्राद्धदः स्वयमेव तु।

चकार मन्त्रवच्छ्राद्धं स्मरन्पितृपरायणः।।९।।

विना गवा वत्सकोऽपि गुरवे विनिवेदितः।

व्याघ्रेण निहता धेनुर्वत्सोऽयं प्रतिगृह्यताम्।।१०।।

एवं सा भक्षिता धेनुः सप्तभिस्तैस्तपोधनैः।

वैदिकं बलमाश्रित्य क्रूरे कर्मणि निर्भयाः।११।।

ततः कालावकृष्टास्ते व्याधा दाशपुरेऽभवन्।

जातिस्मरत्वं प्राप्तास्ते पितृभावेन भाविताः।।१२।।

When the elder brothers agreed to the proposal, Pitṛvartī arranged for the *śrāddha*. At that point of time, in the sequence of elder and younger, entrusted two brothers in the *Devakārya*, three were entrusted with *Pitṛ-kārya* and one was entrusted with *atithi-kārya*, while he himself became the performer of the *śrāddha*. Thus *pitṛparāyana* Pitṛvartī, invoking the Pitṛs performed the *śrāddha* reciting the *mantras*. In due course of time because of some discrepancies in the *śrāddha*, all of them were born as hunters in the city of Daśapur (Mandasaur). But because of their influence of the *śrāddha* performed by them, they could retain the memory of the earlier birth.

यत्कृतं क्रूरकर्मापि श्राद्धरूपेण तैस्तदा।

तेन ते भवने जाता व्याधानां क्रूरकर्मिणाम्।।१३।।

पितृणां चैव माहात्म्याज्जाता जातिस्मरास्तु ते।

ते तु वैराग्ययोगेन आस्थायानशनं पुनः।।१४।।

Because of the earlier evil deeds, they were born in the house of a hunter no doubt, but because of the glory of the Pitṛs in the earlier

1. The field where the great battle of Mahābhārata was fought.

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birth they could retain the earlier memories. Because of the effect of *śrāddha* all of them developed *śrāddha*. They all took to fasting and ended their bodies born of a hunter.

जातिस्मराः सप्त जाता मृगाः कालञ्जरे गिरौ।
नीलकण्ठस्य पुरतः पितृभावानुभाविताः।।१५।।

Thereafter all of them were born as deer over the mountain Kālañjara, around the temple of Nīlakaṇṭha there.

तत्रापि ज्ञानवैराग्यात्प्राणानुत्सृज्य धर्मतः।
लोकैरवेक्ष्यमाणास्ते तीर्थान्तेऽनशनेन तु।।१६।।

There also, having been influenced with grace of the Pitṛs, they could retain the memories of their earlier birth. During their birth as deer, they could possess knowledge as well as detachment. All of them getting devoted to *dharma*, taking to fasting, ended their lives in full view of people there.

मानसे चक्रवाकास्ते संजाताः सप्त योगिनः।
नामतः कर्मतः सर्वाञ्छृणुध्वं द्विजसत्तमाः।।१७।।

Thereafter all the seven of them who were devoted to *yoga*, were reborn as Sheldrake birds at the Mānasarovara lake.

सुमनाः कुमुदः शुद्धश्छिद्रदर्शी सुनेत्रकः।
सुनेत्रश्चांशुमांश्चैव सप्तैते योगपारगाः।।१८।।

O Brāhmaṇas, you listen to their stories in the sequence of their names and the deeds. As Cakravāks or sheldrake birds, they were known by the names of Sumana, Kumuda, Śuddha, Chhidradarśī, Sunetraka, Sunetra and Aṁsumān. All of them were devoted to *yoga*.

योगभ्रष्टास्त्रयस्तेषां बभ्रमुश्चाल्पचेतनाः।
दृष्ट्वा विभ्राजमानं तमुद्याने स्त्रीभिरन्वितम्।।१९।।
क्रीडन्तं विविधैर्भावैर्महाबलपराक्रमम्।
पञ्चालान्वयसंभूतं प्रभूतबलवाहनम्।।२०।।

Three out of them having little wisdom were fallen from *yoga* and started wandering here and there. At that point of time the king of Pāñcāla-race, possessing enormous prowess and having huge army as well as the vehicles, arrived there with his queens in the same pleasure garden and enjoyed love-sports there.

राज्यकामोऽभवच्चैकस्तेषां मध्ये जलौकसाम्।
पितृवर्ती च सो विप्रः श्राद्धकृत्पितृवत्सलः।।२१।।

Observing the grandeur of that influential king, one of the aquatic birds developed the desire of becoming a king. He was devoted to the Pitṛs and was known by the name of Pitṛvartī.

अपरौ मन्त्रिणौ दृष्ट्वा प्रभूतबलवाहनौ।
मन्त्रित्वे चक्रतुश्चेच्छामस्मिन्मर्त्ये द्विजोत्तमाः।।२२।।
तन्मध्ये ये तु निष्कामास्ते बभूवुर्द्विजोत्तमाः।
विभ्राजपुत्रस्त्वेकोऽभूद्ब्रह्मदत्तं इति स्मृतः।।२३।।
मन्त्रिपुत्रौ तथा चोभौ कण्डरीकसुबालकौ।
ब्रह्मदत्तोऽभिषिक्तः सन्पुरोहितविपश्चिता।।२४।।

Similarly the other two also observed the king's ministers with vast army and the vehicle and developed the desire to become ministers on earth. O Best of Brāhmaṇas, the four of them, who were devoid of desires were reborn in the races of the best of the Brāhmaṇas. The first out of them was born as son to the king Vibhrāja and was known as Brahmadatta. The remaining two were reborn as Subālaka and Kaṇḍarīka- the sons of ministers.

पञ्चालराजो विक्रान्तः सर्वशास्त्रविशारदः।
योगवित्सर्वजन्तूनां रुतवेत्ताऽभवत्तदा।।२५।।

After the death of the king Vibhrāja, the intelligent royal priest crowned Brahmadatta as the king. The powerful king of Pañcāla was immensely valorous, well-versed in all the *śāstras* and *yoga*, and could speak the language of all the creatures.

तस्य राज्ञोऽभवद्भार्या देवलस्याऽऽत्मजा शुभा।
संनतिर्नाम विख्याता कपिला याऽभवत्पुरा।।२६।।
पितृकार्ये नियुक्तत्वादभवद्ब्रह्मवादिनी।
तया चकार सहितः स राज्यं राजनन्दनः।।२७।।

Sannati, the daughter of Devala, became the

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wife of Brahmadatta. She spoke on Brahman. Brahmadatta, ruled the country with the help of Sannati- his wife.

कदाचिदुद्यानगतस्तया सह स पार्थिवः।
ददर्श कीटमिथुनमनङ्गकलहाकुलम्।।२८।।
पिपीलिकामनुनयन्परितः कीटकामुकः।
पञ्चबाणाभितप्ताङ्गः सगद्गदमुवाच ह।।२९।।

Once the king Brahmadatta, accompanied with his wife Sannati, went to an orchard for the purpose of enjoyment, where he found a pair of male and female ants engaged in a quarrel over the love sport. The body of the male ant was infested with passion and it spoke to the female ant with all humility.

न त्वया सदृशी लोके कामिनी विद्यते क्वचित्।
मध्यक्षामाऽतिजघना बृहद्वक्षोभिगामिनी।।३०।।
सुवर्णवर्णा सुश्रोणी मञ्जूक्ता चारुहासिनी
सुलक्ष्यनेत्ररसना गुडशर्करवत्सला।।३१।।

"O Dear one, there is none more beautiful then you in the world. Your waist is thin and the thighs are thick. You walk slowly with weight of your heavy breasts. You have a fair complexion like the gold. You have beautiful hips, you are sweet spoken and wear pleasant smile over your face. You have beautiful eyes which can reach the target, you love sugar and *guḍa* (jaggery).

भोक्ष्यसे मयि भुक्ते त्वं स्नासि स्नाते तथा मयि।
प्रोषिते सति दीना त्वं क्रुद्धेऽपि भयचञ्चला।।३२।।

You take food after I do so and take bath, after I finish my bath. When I move in foreign lands, you feel miserable and get frightened when I feel enraged.

किमर्थं वद कल्याणि सरोषवदना स्थिता।
सा तमाह सकोपा तु किमालपसि मां शठ।।३३।।
त्वया मोदकचूर्णं तु मां विहाय विनेष्यता।
प्रदत्तं समतिक्रान्ते दिनेऽन्यस्याः समन्मथ।।३४।।

O Auspicious one, you tell me why do you feel annoyed with me?" Then the female ant replied to the male one, "O Wicked one, why are you talking nonsense to me? O Cunning one, only yesterday, you discarding me, took a piece of the sweet ball and gave it to another ant.

पिपीलिक उवाच

त्वत्सादृश्यान्मया दत्तमन्यस्यै वरवर्णिनि।
तदेकमपराधं मे क्षन्तुमर्हसि भामिनि।।३५।।
नैतदेवं करिष्यामि पुनः क्वापीह सुव्रते।
स्पृशामि पादौ सत्येन प्रसीद प्रणतस्य मे।।३६।।

The male ant replied, "O Beautiful one, by mistake I gave the piece of the sweet ball to another ant, since she resembled you in form and beauty. O Beautiful one, you forgive me for this mistake. I shall never repeat such a thing in future. I speak on truth touching your feet. Be pleased on a humble person like me."

सूत उवाच

इति तद्वचनं श्रुत्वा सा प्रसन्नाऽभवत्ततः।
आत्मानमर्पयामास मोहनाय पिपीलिका।।३७।।
ब्रह्मदत्तोऽप्यशेषं तं ज्ञात्वा विस्मयमागमत्।
सर्वसत्त्वरुतज्ञत्वात्प्रसादाच्चक्रपाणिनः।।३८।।

Sūta said, "O Ṛṣis, thus listening to the words of the male ant, the female ant was pleased, on the other hand by the grace of lord Viṣṇu, the holder of *cakra*, Brahmadatta who know the speech of all the creatures, listening to their conversation, felt surprised.

इति श्रीमात्स्ये महापुराणे श्राद्धकल्पे श्राद्धमाहात्म्ये
पिपीलिकावहासो नामाविंशोऽध्यायः।।२०।।

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CHAPTER 21

The story of Brahmadatta and the four sheldrake birds

ऋषय ऊचुः

कथं सत्त्वरुतज्ञोऽभूद्ब्रह्मदत्तो धरातले।

तच्चाभवत्कस्य कुले चक्रवाकचतुष्टयम्॥१॥

Ṛṣis said, "O Sūta, how could Brahmadatta, having been born on earth, know the speech of all the creatures? In whose race all the four sheldrake birds were born?

सूत उवाच

तस्मिन्नेव पुरे जातास्ते च चक्राह्वयास्तदा।

वृद्धद्विजस्य दायादा विप्रा जातिस्मराः पुराः॥२॥

Sūta said, "O Ṛṣis, all the sheldrake birds were reborn in the city of Brahmadatta, as the sons of an old Brāhmaṇa. In that birth as well, the Brāhmaṇas could preserve the memories of their earlier births.

धृतिमांस्तत्त्वदर्शी च विद्याचण्डस्तपोत्सुकः।

नामतः कर्मतश्चैते सुदरिद्रस्य ते सुताः॥३॥

At that point of time they were known by the names of Dhṛtimān, Tattvadarśī, Vidyācaṇḍa and Tapotsuka. According to their deeds, they were the sons of the Brāhmaṇa known as Sudaridra.

तपसे बुद्धिरभवत्तदा तेषां द्विजन्मनाम्।

यास्यामः परमां सिद्धिमित्यूचुस्ते द्विजोत्तमाः॥४॥

Right from their childhood, they were more inclined towards *tapas*. Then they spoke to their father with prayer, "O Father, we intend to achieve the supreme success by performing *tapas*."

ततस्तद्वचनं श्रुत्वा सुदरिद्रो महातपाः।

उवाच दीनया वाचा किमेतदिति पुत्रकाः॥५॥

अधर्म एष इति वः पिता तानभ्यवारयत्।

वृद्धं पितरमुत्सृज्य दरिद्रं वनवासिनः॥६॥

को नु धर्मोऽत्र भविता मत्त्यागाद्गतिरेव वा।

ऊचुस्ते कल्पिता वृत्तिस्तव तात वदस्व तत्॥७॥

Listening to their words, Daridra- the great *tapasvī* spoke in miserable words, "O Sons, what are you speaking? Discarding an old and poor Brāhmaṇa in this miserable condition, you intend to become the forest dwellers. What type of merit are you going to achieve by discarding me? What will be your position? This will be a grave sin." Thus speaking, the father tried to dissuade them from the performing of *tapas*. On hearing this, they said, "We have arranged for your livelihood. Besides this what more do you want, you tell us.

वित्तमेतत्पुरो राज्ञः स ते दास्यति पुष्कलम्।

धनं ग्रामसहस्राणि प्रभाते पठतस्तव॥८॥

In case you go to the king in the early morning and recite some verses, then he would give you enough of riches and thousands of villages.

ये विप्रमुख्याः कुरुजाङ्गलेषु

दाशास्तथा दाशपुरे मृगाश्च।

कालञ्जरे सप्त च चक्रवाका

ये मानसे ते वयमत्र सिद्धाः॥९॥

The verses mean, "those who were the best of the Brāhmaṇas in Kurukṣetra, hunters in Daśapura, the mountain deer in Kālañjara and seven sheldrake birds of Mānasarovara, they becoming successful, live here."

इत्युक्त्वा पितरं जग्मुस्ते वनं तपसे पुनः।

वृद्धोऽपि राजभवनं जगामाऽऽत्मार्थसिद्धये॥१०॥

Thus speaking to the farther, all of them left for the forest for the performing of *tapas*. On the other hand, the old Brāhmaṇa, Sudaridra also moved towards the royal palace for the accomplishment of his selfish end.

अनघो नाम वैभ्राजः पाञ्चालाधिपतिः पुरा।

पुत्रार्थी देवदेवेशं हरिं नारायणं प्रभुम्॥११॥

आराधयामास विभुं तीव्रव्रतपरायणः।

ततः कालेन महता तुष्टस्तस्य जनार्दनः॥१२॥

(The story of the birth of Brahmadatta has

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been narrated). In earlier times, there had been a king named Anagha in the Pañcāla country. He was the son of Vaibhrāja. The said king with the desire of getting a son was engaged in severe *vrata* and adored the omniscient, god of gods- lord Viṣṇu.

वरं वृणीष्व भद्रं ते हृदयेनेप्सितं नृप।
एवमुक्तस्तु देवेन वव्रे स वरमुत्तमम्।।१३।।

After the lapse of a considerable time, lord Janārdana, was pleased with their *tapas* and appearing before him, he said, "Let the welfare be bestowed on you. Now you ask for the desired boon from me."

पुत्रं मे देहि देवेश महाबलपराक्रमम्।
पारगं सर्वशास्त्राणां धार्मिकं योगिनां परम्।।१४।।
सर्वसत्त्वरुतज्ञं मे देहि योगिनमात्मजम्।
एवमस्त्विति विश्वात्मा तमाह परमेश्वरः।।१५।।

At these words of lord Viṣṇu, the king spoke desiring for the best of the boon, "O lord of gods, you better bestow a son to me, who should be possessing enormous strength and prowess, should be well-versed in the scriptures, besides being the religious one, the best of *yogis* and should know the speech of all the creatures, besides being devoted to *yoga*. O lord bestow me such a type of son." On hearing this, lord Parmeśvara spoke to the king, "Be it so".

पश्यतां सर्वदेवानां तत्रैवान्तरधीयत।
ततः स तस्य पुत्रोऽभूद्ब्रह्मदत्तः प्रतापवान्।।१६।।

Thus speaking, lord Viṣṇu, in full view of all those present there disappeared from the scene. In due course of time, he got the glorious son named Brahmadatta.

सर्वसत्वानुकम्पी च सर्वसत्त्वबलाधिकः।
सर्वसत्त्वरुतज्ञश्च सर्वसत्त्वेश्वरेश्वरः।।१७।।

Subsequently, he got a son who was compassionate on the creatures, extremely valorous of all the living beings, knew the speech of all the creatures and also became the emperor of all the *jīvas*.

अहसत्तेन योगात्मा स पिपीलिकरागतः।
यत्र तत्कीटमिथुनं रममाणमवस्थितम्।।१८।।
ततः सा संनतिर्दृष्ट्वा तं हसन्तं सुविस्मिता।
किमप्याशङ्क्य मनसा तमपृच्छन्नरेश्वरम्।।१९।।

Thereafter he reached the place, where the ant couple were engaged in conversation, finding that the male ant was filled with passion, Brahmadatta laughed. Finding the king so laughing the queen Sannati was surprised and apprehending some future misfortune, she questioned the king Brahmadatta.

संनतिरुवाच

अकस्मादतिहासस्ते किमर्थमभवन्नृप।
हास्यहेतुं न जानामि यदकाले कृतं त्वया।।२०।।

Sannati asked, "O king, why this sudden loud laugh? How have you laughed untimely. I am unable to understand the reason of this laughter.

सूत उवाच

अवदद्राजपुत्रोऽपि स पिपीलिकभाषितम्।
रागवाग्भिः समुत्पन्नमेतद्धास्यं वरानने।।२१।।
न चान्यत्कारणं किंचिद्धास्यहेतौ शुचिस्मिते।
न साऽमन्यत्तदा देवी प्राहालीकमिदं वचः।।२२।।
अहमेवाद्य हसिता न जीविष्ये त्वयाऽधुना।
कथं पिपीलिकालापं मर्त्यो वेत्ति विना सुरान्।।२३।।
तस्मात्त्वयाऽहमेवेह हसिता किमतः परम्।
ततो निरुत्तरो राजा जिज्ञासुस्तत्पुरो हरेः।।२४।।
आस्थाय नियमं तस्थौ सप्तरात्रमकल्मषः।
स्वप्ने प्राह हृषीकेशः प्रभाते पर्यटन्पुरम्।।२५।।
वृद्धद्विजो यस्तद्वाक्यात्सर्वं ज्ञास्यस्यशेषतः।
इत्युक्त्वाऽन्तर्दधे विष्णुः प्रभातेऽथ नृपः पुरात्।।२६।।
निर्गच्छन्मन्त्रिसहितः सभार्यो वृद्धमग्रतः।
गदन्तं विप्रमायान्तं तं वृद्धं संददर्श ह।।२७।।

Sūta said, "The prince Brahmadatta, repeated the conversation between the two ants

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and said, "O Beautiful one, I laughed because no other reason for my laughter." But the queen Sannati did not believe in the words of the emperor. She said, "The words spoken by you are totally untrue, presently you laughed some how on me. Therefore, I shall not remain alive any more. How could the people on earth (except the gods) know about the talk of the pair of ants. Therefore you have presently laughed at me alone. What else could be there?" Listening to the words of the queen, the sinless Brahmadatta, could give no reply. Then with the desire of knowing the secret of the same he started performing *tapas* before Hari for seven nights. Ultimately lord Hṛṣikeśa spoke to the king in dream, "O king, tomorrow in the early morning, whatever a Brāhmaṇa would speak, his words shall reveal the entire secret to you." Lord Viṣṇu then disappeared from the scene. The next morning, when the king Brahmadatta together with his queen and courtiers, was on a round of the city, at the same time, he found an old Brāhmaṇa coming to him. He was uttering as follows.

ब्राह्मण उवाच

ये विप्रमुख्याः कुरुजाङ्गलेषु
दाशास्तथा दाशपुरे मृगाश्च।
कालञ्जरे सप्त च चक्रवाका
ये मानसे ते वयमत्र सिद्धाः॥२८॥

The Brāhmaṇa said, "The one who was born at Kurukṣetra as the excellent Brāhmaṇa, Vyādha at Daśapura (Mandasaur), as a deer over the mountain Kālañjara, and seven sheldrake birds at the lake of Mānasarovara, the same person, becoming a *siddha*, is living here."

सूत उवाच

इत्याकर्ण्य वचस्ताभ्यां स पपात शुचा ततः।
जातिस्मरत्वमगमत्तौ च मन्त्रिवरावुभौ॥२९॥

Sūta said, "O Ṛṣis, listening to the words of the Brāhmaṇa, the king was filled with grief and getting fainted, fell down on earth together with both his courtiers. At the same time he regained the memories of his earlier births.

कामशास्त्रप्रणेता च बाभ्रव्यस्तु सुबालकः।
पाञ्चाल इति लोकेषु विश्रुतः सर्वशास्त्रवित्॥३०॥
कण्डरीकोऽपि धर्मात्मा वेदशास्त्रप्रवर्तकः।
भूत्वा जातिस्मरौ शोकात्पतितावग्रतस्तदा॥३१॥

Out of the two excellent courtiers, one of them was Bābhravya Subālaka who was well-versed in the love sports, besides all the holy scriptures. He was known by the name of Pāñcāla in the world. The second one was Kaṇḍarīka who was quite noble besides being the orator of the Vedas. Both of them having been overpowered with grief also fell down on the ground, who also regained his earlier memories.

हा वयं योगविभ्रष्टाः कामतः कर्मबन्धनाः।
एवं विलप्य बहुशस्त्रस्यते योगपारगाः॥३२॥
विस्मयाच्छ्राद्धमाहात्म्यमभिनन्द्य पुनः पुनः।
ततस्तस्मै धनं दत्वा प्रभूतग्रामसंयुतम्॥३३॥

Both of them lamenting bitterly, spoke, "Alas, all of us getting greedy, getting entangled in the bondage of the deeds, have completely fallen from our path. Thus all the three of them lamenting variously becoming omniscient by yoga, feeling surprised, started highlighting the glory of *śrāddha* again and again. Thereafter, the king gave away the Brāhmaṇa, enough of riches and the villages.

विसृज्य ब्राह्मणं तं च वृद्धं धनमुदाऽन्वितम्।
आत्मीयं नृपतिः पुत्रं नृपलक्षणसंयुतम्॥३४॥
विष्वक्सेनाभिधानं तु राजा राज्येऽभ्यषेचयत्।
मानसे मिलिताः सर्वे ततस्ते योगिनां वराः॥३५॥

In this way, the Brāhmaṇa, getting delighted with the receipt of the wealth, was gracefully made to retire by the king. The king Brahmadatta, then, crowned his legitimate son named Visvaksena as the king and he himself

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retired to the forest. Thereafter Brahmadatta and the other excellent yogis, discarding all the jealousies, devoting themselves to their father, collected again at the Mānasarovara.

ब्रह्मदत्तादयस्तस्मिन्पितृसक्ता विमत्सराः।
संनतिश्चाभवद्भ्रष्टा मयैतत्किल कारितम्।।३६।।
राज्यत्यागफलं सर्वं यदेतदभिलष्यते।
तथेति प्राह राजा तु पुनस्तामभिनन्दयन्।।३७।।

The anger of Sannati, the queen was wiped out and she spoke to the king, "O King, whatever is presently being desired by you is the result of the giving up of the kingdom and I am indeed responsible for the same." The king accepted her words and again felicitating her said to her.

त्वत्प्रसादादिदं सर्वं मयैतत्प्राप्यते फलम्।
ततस्ते योगमास्थाय सर्व एव वनौकसः।।३८।।
ब्रह्मरन्ध्रेण परमं पदमापुस्तपोबलात्।
एवमायुर्धनं विद्यां स्वर्गं मोक्षं सुखानि च।।३९।।
प्रयच्छन्ति सुतान्राज्यं नृणां प्रीताः पितामहाः।
य इदं पितृमाहात्म्यं ब्रह्मदत्तस्य च द्विजाः।।४०।।

"It has all happened by your grace and I have got the due reward. Thereafter all of them becoming the forest dwellers, embracing *yoga*, ended their lives through *Brahmarandhra* and achieved the highest position of Yoga.[1] Thus the ancestors when pleased grace the humans with long life, riches, lores, heaven, *mokṣa*, pleasures, sons and the kingship.

द्विजेभ्यः श्रावयेद्यो वा शृणोत्यथ पठेत्तु वा।
कल्पकोटिशतं साग्रं ब्रह्मलोके महीयते।।४१।।

O Brāhmaṇas, the one who narrates the glory of Brahmadatta's devotion to his ancestors, or listens to it, or himself reads it, he is praised in the Brahmaloka for crores of *kalpas*.

इति श्रीमात्स्ये महापुराणे श्राद्धकल्पे पितृमाहात्म्यं
नामैकाविंशोऽध्यायः।।२१।।

* * *

CHAPTER 22

The time suitable for the performing of *śrāddha*, the place and some rules connected with the same

ऋषय ऊचुः

कस्मिन्काले च तच्छ्राद्धमनन्तफलदं भवेत्।
कस्मिन्वासरभागे तु श्राद्धकृच्छ्राद्धमाचरेत्।।
तीर्थेषु केषु च कृतं श्राद्धं बहुफलं भवेत्।।१।।

Ṛṣis asked, "O Sūta, during which part of the day should a *śrāddha* be performed by the host? When does the *śrāddha* performed become most beneficial? Which are the holy places where the *śrāddhas* performed yield the maximum and the best of the reward?

सूत उवाच

अपरो तु संप्राप्ते अभिजिद्रौहिणोदये।
यत्किंचिद्दीयते तत्र तदक्षयमुदाहृतम्।।२।।

Sūta said, "O Ṛṣis, the *Śrāddha* performed in the Abhijit-muhūrta in the afternoon, or at the time of the rise of Rohiṇī constellation or whatever is given during this particular time, becomes imperishable or everlasting.

तीर्थानि यानि शस्तानि पितॄणां वल्लभानि च।
नामतस्तानि वक्ष्यामि संक्षेपेण द्विजोत्तमाः।।३।।

1. The term Yoga (योगः), which is that used in its literal acceptation signifies 'union', 'junction' from युज् 'to join:' in a spiritual sense it denotes 'union of separated with universal soul;' In the Bhagavad Gītā it is variously applied, but ordinarily denotes the performance of religious ceremonies as a duty, and not for interested purposes. Yoga is understanding of the identity of the contemplator and the object contemplated; ध्यातृध्येयैक्यधीः। A text of Yājñavalkya is quoted to this effect: ज्ञानं योगात्मकं विद्धि योग-श्चाष्टाङ्गसंयुतः संयोगो योग इत्युक्तो जीवात्मपरमात्मनोः। 'Know holy wisdom to be the same with Yoga' (the practice of) which has eight divisions. That which is termed Yoga is union of the living with the supreme soul.'

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O Brāhmaṇas, I am now going to speak out the names of the holy places which are liked the most by the Pitṛs.

पितृतीर्थं गया नाम सर्वतीर्थवरं शुभम्।
यत्राऽऽस्ते देवदेवेशः स्वयमेव पितामहः॥४॥
तत्रैषा पितृभिर्गीता गाथा भागमभीप्सुभिः॥५॥

The *Pitṛ-tīrtha* of Gaṅgā, is best of all the holy place and bestows welfare, where Pitāmaha, the god of gods, himself remains present. This story is narrated by the Pitṛs who desire to participate in the *Śrāddha*s at Gayā.

एष्टव्या बहवः पुत्रा यद्येकोऽपि गयां व्रजेत्।
यजेत वाऽश्वमेधेन नीलं वा वृषमुत्सृजेत्॥६॥

The people should desire to have many sons, because in case a single person goes on pilgrimage to Gayā, or organises an Aśvamedha sacrifice, or releases a blue bull, then he shall be redeemed."

तथा वाराणसी पुण्या पितॄणां वल्लभा सदा।
यत्राविमुक्तसांनिध्यं भुक्तिमुक्तिफलप्रदम्॥७॥
पितॄणां वल्लभं तद्वत्पुण्यं च विमलेश्वरम्।

Similarly the auspicious Vārāṇasī, is always liked by the Pitṛs. It is the abode of Vimaleśvara, the giver of prosperity and emancipation. This place is also dear to the Pitṛs.

पितृतीर्थं प्रयागं तु सर्वकामफलप्रदम्॥८॥
वटेश्वरस्तु भगवान्माधवेन समन्वितः।
योगनिद्राशयस्तद्वत्सदा वसति केशवः॥९॥

Prayāga is another scared place dear to the Pitṛs, which bestows the fulfilment all the desires. Lord Vaṭeśvara together with Mādhava and lord Keśava, sleeps there in *yoganidrā*. (the sleep at the end of aYuga)

दशाश्वमेधिकं पुण्यं गङ्गाद्वारं तथैव च।
नन्दाऽथ ललिता तद्वत्तीर्थं मायापुरी शुभा॥१०॥

The auspicious Daśāśvamedha-tīrtha, Gaṅgadvāra (Haridvāra), besides Nandā, Lalitā and Māyāpurī (Rishikesh) are also the holy places dear to the Pitṛs.

तथा मित्रपदं नाम ततः केदारमुत्तमम्।
गङ्गासागरमित्याहुः सर्वतीर्थमयं शुभम्॥११॥

The *Mitrapada-tīrtha*, is also the best. The excellent Kedāranatha and Gaṅgāsāgara, the best of *Tīrthas* are also dear to the Pitṛs.

तीर्थं ब्रह्मसरस्तद्वच्छतद्रुसलिले हृदे।
तीर्थं तु नैमिषं नाम सर्वतीर्थफलप्रदम्॥१२॥

Similarly the holy place of Brahmasara in the waters of Sutlaj river is also considered to be the best. Besides Naimiṣāraṇya is the place which bestows the combined reward of all the tīrthas.

गङ्गेभेदस्तु गोमत्यां यत्रोद्भूतः सनातनः।
तथा यज्ञवराहस्तु देवदेवश्च शूलभृत्॥१३॥
यत्र तत्काञ्चनं द्वारमष्टादशभुजो हरः।
नेमिस्तु हरिचक्रस्य शीर्णा यत्राभवत्पुरा॥१४॥
तदेतन्नैमिषारण्यं सर्वतीर्थनिषेवितम्।
देवदेवस्य तत्रापि वाराहस्य तु दर्शनम्॥१५॥
यः प्रयाति स पूतात्मा नारायणपदं व्रजेत्।
कृतशौचं महापुण्यं सर्वपापनिषूदनम्॥१६॥

This place is also dear to the Pitṛs. There is the place known as Gaṅgādbheda in Gomatī, Varāha-kṣetra, which is abode of lord Mahādeva, and the lord Śiva having eighteen hands, the place where the *cakra* of Viṣṇu fell, is known as Naimiṣāraṇya, which is the most sacred of all the tīrthas and where lord Varāha is worshipped, are considered to be the sacred places. A person who visits that place is liberated from all the sins and he finally attains emancipation.

यत्राऽऽस्ते नारसिंहस्तु स्वयमेव जनार्दनः।
तीर्थमिक्षुमती नाम पितॄणां वल्लभं सदा॥१७॥
संगे यत्र तिष्ठन्ति गङ्गायाः पितरः सदा।
कुरुक्षेत्रं महापुण्यं सर्वतीर्थसमन्वितम्॥१८॥

Ikṣumatī is the holy place which serves as the dwelling place to lord Narasiṁha and is held

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dear to the Pitṛs and is located at the confluence of the Gaṅgā. Besides Kurukṣeta is the most sacred place where the Pitṛs remain always present.

तथा च सरयूः पुण्या सर्वदेवनमस्कृता।
इरावती नदी तद्वत्पितृतीर्थाधिवासिनी।।१९।।
यमुना देविका काली चन्द्रभागा दृषद्वती
नदी वेणुमती पुण्या परा वेत्रवती तथा।।२०।।

The river Sarayū is adored by all the gods, which is quite auspicious. Same is the case with Irāvatī, besides the rivers, Yamunā, Devīkā, Kālī, Candrabhāgā, Dṛṣadvatī, Veṇumatī and Vetravatī are sacred and dear to Pitṛs and the *Śrāddhas* performed on the banks of these rivers, confer great benefits over the performers.

पितृणां वल्लभा ह्येताः श्राद्धे कोटिगुणा मताः।
जम्बूमार्गं महापुण्यं यत्र मार्गो हि लक्ष्यते।।२१।।
अद्यापि पितृतीर्थं तत्सर्वकामफलप्रदम्।
नीलकुण्डमिति ख्यातं पितृतीर्थं द्विजोत्तमाः।।२२।।
तथा रुद्रसरः पुण्यं सरो मानसमेव च।
मन्दाकिनी तथाऽच्छोदा विपाशाऽथ सरस्वती।।२३।।

Jambūmārga, from where the path of Pitṛs is visible, is sacred *pitṛ-tīrtha* even to this day. There are other sacred *Pitṛ-tīrtha* like Nīlakuṇḍa, Rudrasarovara, Mānasarovara, Mandākinī, Acchodā, Vipāśā and Sarasvatī.

पूर्वमित्रपदं तद्वद्वैद्यनाथं महाफलम्।
क्षिप्रा नदी महाकालस्तथा कालञ्जरं शुभम्।।२४।।

The Purvamitrapada, Vaidyanātha, the river Kṣiprā, Mahākāla, Kālañjara hill are the extremely sacred places.

वंशोद्भेदं हरोद्भेदं गङ्गोद्भेदं महाफलम्।
भद्रेश्वरं विष्णुपदं नर्मदाद्वारमेव च।।२५।।
गयापिण्डप्रदानेन समान्याहुर्महर्षयः।
एतानि पितृतीर्थानि सर्वपापहराणि च।।२६।।

Vaṁśodbhedā, Harodbhedā, Gaṅgodbhedā are among the sacred places in addition to the Bhadreśvara, Viṣṇupada, Narmadeśvara, which are also the holy places and offering of the *piṇḍas* there is as good as offering the piṇḍas at Gayā. These are the *Pitṛ-tīrthas*, where all the sins are washed out.

स्मरणादपि लोकानां किमु श्राद्धकृतां नृणान्।
ओंकारं पितृतीर्थं च कावेरी कपिलोदकम्।।२७।।
संभेदश्चण्डवेगायास्तथैवामरकण्टकम्।
कुरुक्षेत्राच्छतगुणं तस्मिन्स्नानादिकं भवेत्।।२८।।
शुक्रतीर्थं च विख्यातं तीर्थं सोमेश्वरं परम्।
सर्वव्याधिहरं पुण्यं शतकोटिफलाधिकम्।।२९।।
श्राद्धे दाने तथा होमे स्वाध्याये जलसंनिधौ।
कायावरोहणं नाम तथा चर्मण्वती नदी।।३०।।
गोमती वरणा तद्वतीर्थमौशनसं परम्।
भैरवं भृगुतुङ्गं च गौरीतीर्थमनुत्तमम्।।३१।।
तीर्थं वैनायकं नाम भद्रेश्वरमतः परम्।
तथा पापहरं नाम पुण्याऽथ तापती नदी।।३२।।
मूलतापी पयोष्णी च पयोष्णीसंगमस्तथा।
महाबोधिः पाटला च नागतीर्थमवन्तिका।।३३।।
तथा वेणा नदी पुण्या महाशालं तथैव च।
महारुद्रं महालिङ्गं दशार्णा च नदी शुभा।।३४।।
शतरुद्रा शताह्वा च तथा विश्वपदं परम्।
अङ्गारवाहिका तद्वन्नदौ तौ शोणघर्घरौ।।३५।।
कालिका च नदी पुण्या वितस्ता च नदी तथा।
एतानि पितृतीर्थानि शस्यन्ते स्नानदानयोः।।३६।।
श्राद्धमेतेषु यद्दत्तं तदनन्तफलं स्मृतम्।
द्रोणी वाटनदी धारासरित्क्षीरनदी तथा।।३७।।
गोकर्णं गजकर्णं च तथा च पुरुषोत्तमः।
द्वारका कृष्णतीर्थं च तथाऽर्बुदसरस्वती।।३८।।
नदी मणिमती नाम तथा च गिरिकर्णिका।
धूतपापं तथा तीर्थं समुद्रो दक्षिणस्तथा।।३९।।
एतेषु पितृतीर्थेषु श्राद्धमानन्त्यमश्नुते।
तीर्थं मेघकरं नाम स्वयमेव जनार्दनः।।४०।।
यत्र शार्ङ्गधरो विष्णुर्मेखलायामवस्थितः।

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तथा मन्दोदरीतीर्थं तीर्थं चम्पा नदी शुभा।।४१।।
तथा सामलनाथश्च महाशालनदी तथा।
चक्रवाकं चर्मकोटं तथा जन्मेश्वरं महत्।।४२।।
अर्जुनं त्रिपुरं चैव सिद्धेश्वरमतः परम्।
श्रीशैलं शांकरं तीर्थं नारसिंहमतः परम्।।४३।।

The mere recollection of these sacred places, bestows enormous benefits, what to speak of those who perform the *Śrāddha* there. The places like Omkāreśvara, Kāverī, the confluence of the river Candravegā, and Amarakaṇṭaka are also the auspicious places where by taking a bath, one gets hundred times more merits than by bathing at Kurukṣetra. Śukratīrtha, Pindārā and Someśvara are also the sacred places, which remove all the sins, and it is quite auspicious to perform *Śrāddha* there, besides giving of the charities there. Kāyāvarohaṇa, Carmaṇvatī river, besides Gomatī, Varaṇā, Auśaṇasā, Bhairava-kṣetra, Bhṛgu-tuṅgā and Gaurī-tīrtha are also the sacred places. Besides Vināyaka and Bhadreśvara are also the sacred places, which release a person from the sins. The river Tāpatī too is also a sacred one. The river Mūlatāpī, Payoṣṇī and her confluence Mahābodhi, Pāṭalā, Nāgatīrtha, Avantī, Mahāśāla, the river Veṇa, Mahārudra, Mahāliṅga, the river Daśārṇa, Śatarudra, Śatāhvā, Viśvapada, Aṅgāravāhikā, Śoṇa river, Ghargharā river, Kālikā river, Vitastā river, Droṇī river, Vata river, Dharā river, and Kṣīra river, are also the places where *Śrāddhas* when performed bestow great satisfaction to the Pitṛs. Besides Gokarṇa, Gajakarṇa, Puruṣottama, Dvārakā, Arbuda, Sarasvatī river, are known as the holy places. The rivers of Maṇimatī, Girikarṇikā, Dhūtapāpam and the southern ocean, Meghakara tīrtha which is the abode of Janārdana Viṣṇu, the Mandodari-tīrtha, the river Campā, Samalanātha, Mahāśālā river, Cakravāka, Carmakoṭa-tīrtha, Janmeśvara, Arjuna-kṣetra, Tripurā tīrtha, Siddheśvara, Śriśaila, Narasiṁha are also the places fit for the performing of the *Śrāddhas* for pleasing the Pitṛs.

महेन्द्रं च तथा पुण्यमथ श्रीरङ्गसंज्ञितम्।
एतेष्वपि सदा श्राद्धमनन्तफलदं स्मृतम्।।४४।।

Mahendra, Śrīraṅga are also the places fit for the performing of the *Śrāddhas.* They are so auspicious that, one is freed of all the sins by a mere visit to these places.

दर्शनादपि चैतानि सद्यः पापहराणि वै।
तुङ्गभद्रो नदी पुण्या तथा भीमरथी सरित्।।४५।।
भीमेश्वरं कृष्णवेणा कावेरी कुड्मला नदी।
नदी गोदावरी नाम त्रिसंध्या तीर्थमुत्तमम्।।४६।।
तीर्थं त्रैयम्बकं नाम सर्वतीर्थनमस्कृतम्।
यत्राऽऽस्ते भगवानीशः स्वयमेव त्रिलोचनः।।४७।।
श्राद्धमेतेषु सर्वेषु कोटिकोटिगुणं भवेत्।
स्मरणादपि पापानि नश्यन्ति शतधा द्विजाः।।४८।।

The river Tuṅgabhadra, Bhīmarathī, Bhimeśvara, Kṛṣṇaveṇa, the rivers Kāveri, Kuḍmalā and Godāvarī, Trisandhyā-tīrtha, Trayaṁbaka- the abode of Śiva, which is universally venerated, are taken to be the holy places. A mere remembering of these holy places removes all the sins, while the performing of the *Śrāddha* there bestows unlimited satisfaction to the Pitṛs.

श्रीपर्णी ताम्रपर्णी च जयातीर्थमनुत्तमम्।
तथा मत्स्यनदी पुण्या शिवधारं तथैव च।।४९।।
भद्रतीर्थं च विख्यातं पम्पातीर्थं च शाश्वतम्।
पुण्यं रामेश्वरं तद्वदेलापुरमलंपुरम्।।५०।।
अङ्गभूतं च विख्यातमामर्दकमलम्बुषम्।
आम्रातकेश्वरं तद्वदेकाम्भकमतः परम्।।५१।।
गोवर्धनं हरिश्चन्द्रं कृपुचन्द्रं पृथूदकम्।
सहस्राक्षं हिरण्याक्षं तथा च कदली नदी।।५२।।
रामाधिवासस्तत्रापि तथा सौमित्रिसंगमः।
इन्द्रकीलं महानादं तथा च प्रियमेलकम्।।५३।।
एतान्यपि सदा श्राद्धे प्रशस्तान्यधिकानि तु।

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एतेषु सर्वदेवानां सांनिध्यं दृश्यते यतः।।५४।।
दानमेतेषु सर्वेषु दत्तं कोटिशताधिकम्।

The river Śrī-Parṇī and Tāmraparṇī, Jayātīrtha, the sacred river Matsya, Śivadhāra-tīrtha, Bhadra and Pampā rivers, Rāmeśvara, Elāpura, Alampur, Aṅgabhūta, Aṅgaraka, Ānandakamata, Budha, Āmarātakeśvara, Ekāmbhaka, Govardhana, Hariścandra, Kṛpucandra, Pṛthūdaka, Sahasrākṣa, Hiraṇyākṣa, the Kadalī river- the abode of Rāma, Saumitri-Sanghama, Indrakīla, Mahānāda, Priyamelaka, are quite sacred rivers because of the abodes of the gods and the *Śrāddhas* performed there, extremely please the Pitṛs.

बाहुदा च नदीपुण्या तथा सिद्धवनं शुभम्।।५५।।
तीर्थं पाशुपतं नाम नदी पार्वतिका शुभा।
श्राद्धमेतेषु सर्वेषु दत्तं कोटिशतोत्तरम्।।५६।।
तथैव पितृतीर्थं तु यत्र गोदावरी नदी।
युता लिङ्गसहस्रेण सर्वान्तरजलावहा।।५७।।
जामदग्न्यस्य तत्तीर्थं क्रमादायातमुत्तमम्।
प्रतीकस्य भयाद्भिन्नं यत्र गोदावरी नदी।।५८।।
तत्तीर्थं हव्यकव्यानामप्सरोयुगसंज्ञितम्।
श्राद्धाग्निकार्यदानेषु तथा कोटिशताधिकम्।।५९।।

The auspicious Bāhudā river, the Siddhavanas, Pāśupatas, the river of Pārvatīkā, are the places where, the *Śrāddhas* when performed yield much more benefits. The Pitṛ-tīrtha, near the Godāvarī river, with images of Śiva, is an exceedingly auspicious place. It is also known as Jamadagni-tīrtha. It is here that the river Godāvarī was ruptured because of the fear of the sage Pratīka. It represents as Deva as well as the Pitṛ-tīrtha. It is also known as Apsarāyuga. With the performing of the *Śrāddha* here, the merit of Agnihotra as well as that of the charity is multiplied millions of times more.

तथा सहस्रलिङ्गं च राघवेश्वरमुत्तमम्।
सेन्द्रफेना नदी पुण्या यत्रेन्द्रः पतितः पुरा।।६०।।
निहत्य नमुचिं शक्रस्तपसा स्वर्गमाप्तवान्।
तत्र दत्तं नरैः श्राद्धमनन्तफलदं भवेत्।।६१।।
तीर्थं तु पुष्करं नाम शालग्रामं तथैव च।
सोमपानं च विख्यातं यत्र वैश्वानरालयम्।।६२।।

Then there are the holy places of Sahasraliṅga, Rāgheśvara, the river Indraphena, where Indra had to face his down-fall and where, he destroying the demon Namuci, returned to the heaven, performing the penance. These are the places where the *Śrāddha* when performed by the people bears everlasting fruit. Then Puṣkara, Śalagrāma, Somapāna- the place of Vaiśvānara, are also the auspicious places.

तीर्थं सारस्वतं नाम स्वामितीर्थं तथैव च।
मलन्दरा नदी पुण्या कौशिकी चन्द्रिका तथा।।६३।।
वैदर्भा वाऽथ वैरा च पयोष्णी प्राङ्मुखा परा।
कावेरी चोत्तरा पुण्या तथा जालन्धरो गिरिः।।६४।।
एतेषु श्राद्धतीर्थेषु श्राद्धमानन्त्यमश्नुते।
लोहदण्डं तथा तीर्थं चित्रकूटस्तथैव च।।६५।।
विन्ध्ययोगश्च गङ्गायास्तथा नदीतटं शुभम्।
कुब्जाभ्रं तु तथा तीर्थं मुर्वशीपुलिनं तथा।।६६।।
संसारमोचनं तीर्थं तथैव ऋणमोचनम्।
एतेषु पितृतीर्थेषु श्राद्धमानन्त्यमश्नुते।।६७।।
अट्टहासं तथा तीर्थं गौतमेश्वरमेव च।
तथा वसिष्ठतीर्थं तु हारीतं तु ततः परम्।।६८।।
ब्रह्मावर्तं कुशावर्तं हयतीर्थं तथैव च।
पिण्डारकं च विख्यातं शङ्खोद्धारं तथैव च।।६९।।
घण्टेश्वरं बिल्वकं च नीलपर्वतमेव च।
तथा च धरणीतीर्थं रामतीर्थं तथैव च।।७०।।
अश्वतीर्थं च विख्यातमनन्तं श्राद्धदानयोः।
तीर्थं वेदशिरो नाम तथैवौघवती नदी।।७१।।
तीर्थं वसुप्रदं नाम च्छागलाण्डं तथैव च।
एतेषु श्राद्धदातारः प्रयान्ति परमं पदम्।।७२।।
तथाच बदरीतीर्थं गणतीर्थं तथैव च।
जयन्तं विजयं चैव शक्रतीर्थं तथैव च।।७३।।

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श्रीपतेश्च तथा तीर्थं तीर्थं रैवतकं तथा।
तथैव शारदातीर्थं भद्रकालेश्वरं तथा।।७४।।
वैकुण्ठतीर्थं च परं भीमेश्वरमथापि वा।
एतेषु श्राद्धदातारः प्रयान्ति परमां गतिम्।।७५।।
तीर्थं मातृगृहं नाम करवीरपुरं तथा।
कुशेशयं च विख्यातं गौरीशिखरमेव च।।७६।।
नकुलेशस्य तीर्थं च कर्दमालं तथैव च।
दिण्डिपुण्यकरं तद्वत्पुण्डरीकपुरं तथा।।७७।।
सप्तगोदावरीतीर्थं सर्वतीर्थेश्वरेश्वरम्।
तत्र श्राद्धं प्रदातव्यमनन्तफलमीप्सुभिः।।७८।।

Sārasvata, Svamī tirtha, the river Malandarā, Kauśikī, Candrikā, Vaidharbhā, Vairā, Payoṣṇī, Kāverī, Jālandhara-giri, Citrakūṭa, Vindhyācala, Lohdaṇḍa, Kubjābhra, the banks of Vasiṣṭha, Harita, Brahmāvarta, Kuśāvarta, Haya, Piṇḍāraka, Saṁkhoddhāra, Gomteśvara, Bilvakeśvara, Nīlkeśvara, Dharaṇī-tīrtha, Rāmatīrtha, Aśvatīrtha, Vedaśira, river Aughavatī, Vasuprada, Chaglāṇḍa, Badarī, Gaṇa, Jayanta, Vijaya, Śakra-tīrtha, Śrīpati, Raivata, Śāradā, Bhadrakāleśvara, Vaikuṇṭha, Bhīmeśvara, Mahādeva, Matṛgṛha, Karavīrapura, Kuśaiśaya, Gaurīśikhara, Nakuleśa, Kardamāla, Diṇḍi, Puṇḍarīkapura, Godāvarī, the abode of Tīrtheśvara are the sacred places. One should perform the *Śrāddha* to attain the final emancipation.

एष तूद्देशतः प्रोक्तस्तीर्थानां संग्रहो मया।
वागीशोऽपि न शक्नोति विस्तरात्किमु मानुषः।।७९।।

Thus I have collected the names of all the holy places and explained to you in brief. Even otherwise, Bṛhaspati is not competent to narrate their glory fully, then what to speak of the humans.

सत्यं तीर्थं दया तीर्थं तीर्थमिन्द्रियनिग्रहः।
वर्णाश्रमाणां गेहेऽपि तीर्थं तु समुदाहृतम्।।८०।।

In fact the Satyatīrtha, Dayātīrtha and Indriyanigraha tīrthas, do exist in the abodes of those who faithfully follow the Varṇāśrama *dharma*.

एतत्तीर्थेषु यच्छ्राद्धं तत्कोटिगुणमिष्यते।
यस्मात्तस्मात्प्रयत्नेन तीर्थे श्राद्धं समाचरेत्।।८१।।

Since the *Śrāddhas* performed in these tīrthas bestows crores of times more the reward, therefore the people should perform the *Śrāddhas* in these holy places making all the efforts.

प्रातःकालो मुहूर्तास्त्रीन्सङ्गवस्तावदेव तु।
मध्याह्नस्त्रिमुहूर्तः स्यादपराह्नस्ततः परम्।।८२।।
सायाह्नस्त्रिमुहूर्तः स्याच्छ्राद्धं तत्र न कारयेत्।
राक्षसी नाम सा वेला गर्हिता सर्वकर्मसु।।८३।।
अह्ने मुहूर्ता विख्याता दश पञ्च च सर्वदा।
तत्राष्टमो मुहूर्तो यः स कालः कुतपः स्मृतः।।८४।।

The period of three *muhūrtas*[1] in the morning is treated as Saṅgava, the three *muhūrtas* of the noon time are *uttamas*, the even *muhūrtas* which should be avoided, because that time is treated as Rākṣasī for *Śrāddha*. There are fifteen such muhūrtas in a day and the eighth of them are called *Kutapa*.

मध्याह्ने सर्वदा यस्मान्मन्दी भवति भास्करः।
तस्मादनन्तफलदस्तदारम्भो विशिष्यते।।८५।।

The movement of the sun is slowed down during the noon and it is the best time to perform the *Śrāddha* at that time.

मध्याह्नेः खड्गपात्रं च तथा नेपालकम्बलः।
रूप्यं दर्भास्तिला गावो दौहित्रश्चाष्टमः स्मृतः।।८६।।
पापं कुत्सितमित्याहुस्तस्य संतापकारिणः।
अष्टावेते यतस्तस्मात्कुतपा इति विश्रुताः।।८७।।

Since the afternoon sun always moves slowly therefore the time of the bestowing of limitless reward i.e. *kutapa* starts. During the

1. This is equal to the fourth part of Ghaṭikā which, considering the latter synonymous with Muhūrtta or one-thirtieth of the day and night, would be twelve minutes.

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noon, a vase of rhinoceros, horn, a *Nepal* blanket, silver, Durvā grass, sesamum, kins and daughter's son, are the eight essentials of *Śrāddha*. *Kutsita* is another synonym of Pāpa (sin) and the eight things mentioned above, absorb heat of all the sins (*Ku*) therefore they are known as *kutapas*.

ऊर्ध्वं मुहूर्तात्कुतपाद्यन्मुहूर्तंचतुष्टयम्।
मुहूर्तपञ्चकं चैतत्स्वधाभवनमिष्यते।।८८।।

Beside these eight the *Kutapas*, other four and five, the nine muhūrtas are known as *Svadhā*.

विष्णोर्देहसमुद्भूताः कुशाः कृष्णास्तिलास्तथा।
श्राद्धस्य रक्षणायालमेतत्प्राहुर्दिवौकसः।।८९।।
तिलोदकाञ्जलिर्देयो जलस्थैस्तीर्थवासिभिः।
सदर्भहस्तेनैकेन श्राद्धमेवं विशिष्यते।।९०।।

Kuśa-grass and black sesamum were both produced from the body of Viṣṇu therefore they are fit enough to protect the *śrāddha*. This has been ordained by the gods. The visitors of the tīrthas holding kuśa in one hand and sesamum in the other, should perform the oblation and by the performer of the *śrāddha* and by doing so the importance of *śrāddha* is increased.

श्राद्धसाधनकाले तु पाणिनैकेन दीयते।
तर्पणं तूभयेनैव विधिरेष सदा स्मृतः।।९१।।

At the time of the performing of *śrāddha* the *piṇḍa* is offered with one hand, but the oblation is performed by both the hands. This is the process which is followed since long.

सूत उवाच

पुण्यं पवित्रमायुष्यं सर्वपापविनाशनम्।
पुरा मत्स्येन कथितं तीर्थश्राद्धानुकीर्तनम्।
शृणोतिः यः पठेद्वाऽपि श्रीमान्संजायते नरः।।८२।।
श्राद्धकाले च वक्तव्यं तथा तीर्थनिवासिभिः।
सर्वपापोपशान्त्यर्थमलक्ष्मीनाशनं परम्।।८३।।
इदं पवित्रं यशसो निधान-
मिदं महापापहरं च पुंसाम्।
ब्रह्मार्करुद्रैरपि पूजितं च
श्राद्धस्य माहात्म्यमुशन्ति तज्ज्ञाः।।८४।।

Sūta said, "O Ṛṣis, in earlier times, lord Matsya had spoken about the performing of the *śrāddha* at the holy places. This is quite meritorious, extremely auspicious, prolongs the age and destroys all the sins. A person who listens to the same, or himself recites it, he earns enormous riches. The people on pilgrimage, for the removal of all the sins, should recite the glory of *Śrāddha-Māhātmya*, which is extremely auspicious, bestower of glory, destroyer of the grave sins of the people. It is honoured and held in esteem by Brahmā, Rudra and the sun.

इति श्रीमात्स्ये महापुराणे श्राद्धकल्पे द्वाविंशोऽध्यायः।।२२।।

* * *

CHAPTER 23

The origin of Moon, his marriage, performing of Rājasūya *yajña*, his attraction for Tārā, his fight with lord Śiva, and ending of war at the instance of Brahmā.

ऋषय ऊचुः

सोमः पितृणामधिपः कथं शास्त्रविशारदः।
तद्वंश्यां ये च राजानो बभूवुः कीर्तिवर्धनाः।।१।।

Ṛṣis asked, O Sūta, well-versed in the Śāstras, what has been the origin of the moon, the lord of the Pitṛs? You speak out all about it. Besides we would like to know about the rulers of the past in the lunar dynasty. You kindly tell us all in detail.

सूत उवाच

आदिष्टो ब्रह्मणा पूर्वमत्रिः सर्गविधौ पुरा।
अनुत्तमं नाम तपः सृष्ट्यर्थं तप्तवान्प्रभुः।।२।।

Sūta said, "O Ṛṣis, in the earlier times, Brahmā commanded his son to start creation. Then the all competent Maharṣi, performed *Anuttama tapas* for the creation of the universe.

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यदानन्दकरं ब्रह्म जगत्क्लेशविनाशनम्।
ब्रह्मविष्ण्वर्करुद्राणामभ्यन्तरमतीन्द्रियम्।।३।।
शान्तिकृच्छ्रान्तमनसस्तदन्तर्नयने स्थितम्।
माहात्म्यात्तपसा विप्राः परमानन्दकारकम्।।४।।
यस्मादुमापतिः सार्धमुमया तमधिष्ठितः।
तं दृष्ट्वा चाष्टमांशेन तस्मात्सोमोऽभवच्छिशुः।।५।।
अधः सुस्राव नेत्राभ्यां धाम तच्चाम्बुसंभवम्।
दीपयन्विश्वमखिलं ज्योत्स्नया सचराचरम्।।६।।

With the influence of the said *tapas* the blissful Brahmā, the dispeller of the discomforts of others, and is enshrined within Viṣṇu, Śiva, the sun and Rudra, who is super-sensuous and is the bestower of all peace and is lodged in the eyes of the peaceful things, the same Brahmā, getting pleased with the *tapas* of Atri, became the cause of his happiness, in other worlds. He caused the moon to be produced from the eyes of Atri. At that time, lord Śiva, with the goddess Pārvatī, was immensely delighted to find the moon. He therefore decorated his head with the same. The power produced from the water which emitted from the eyes of Atri illumined the universe with its lustre.

तद्दिशो जगृहुर्धाम स्त्रीरूपेण सुतेच्छया।
गर्भो भूत्वोदरे तासामास्थितोऽब्दशतत्रयम्।।७।।

The directions held that shine in the form of damsels desirous of getting sons. The said *tejas* after entering their womb, remained there for three hundred years.

आशास्तं मुमुचुर्गर्भमशक्ता धारणे ततः।
समादायाथ तं गर्भमेकीकृत्य चतुर्मुखः।।८।।
युवानमकरोद्ब्रह्मा सर्वायुधधरं नरम्।
स्यन्दनेऽथ सहस्राश्वे वेदशक्तिमये प्रभुः।।९।।
आरोप्य लोकमनयदात्मीयं स पितामहः।
तत्र ब्रह्मर्षिभिः प्रोक्तमस्मत्स्वामी भवत्वयम्।।१०।।

When the directions were unable to contain the womb any further, then they discarded the same. The four faced Brahmā then collected the same and turned it in the form of a young man, holding all the attributes. The powerful Pitāmaha, mounted over the chariot of Vedaśakti, driving with thousand horses took him to his loka. The Brahmarṣis then declared that, "Let him be our lord."

ऋषिभिर्देवगन्धर्वैरोषधीभिस्तथैव च।
तुष्टुवुः सोमदेवत्यैर्ब्रह्माद्या मन्त्रसंग्रहैः।।११।।

The Pitṛs, Brahmā and other gods, Gandharvas and *Oṣadhis*, adored him with the Vedic mantras known as *Somadevatya*.

स्तूयमानस्य तस्याभूदधिको धामसंभवः।
तेजोवितानादभवद्भुवि दिव्यौषधीगणः।।१२।।

Having been thus eulogised, the lustre of the moon was increased. With the same lustre the divine *Oṣadhis* were grown.

तद्दीप्तिरधिका तस्माद्रात्रौ भवति सर्वदा।
तेनौषधीशः सोमोऽभूद्विजेशश्चापि गद्यते।।१३।।
वेदधामरसं चापि यदिदं चन्द्रमण्डलम्।
क्षीयते वर्धते चैव शुक्ले कृष्णे च सर्वदा।।१४।।

Because of this the shine of these *Oṣadhis* increases during the night. Because of this the moon came to be known as the lord of *oṣadhis*. He is also called Dvijeśa. The lunar disc was caused to be created with the juice of the Vedas. It always increases in the bright fortnight and gets reduced in the dark fortnight.

विंशतिं च यथा सप्त दक्षः प्राचेतसो ददौ।
रूपलावण्यसंयुक्तास्तस्मै कन्याः सुवर्चसः।।१५।।

Thereafter, Dakṣa, the son of Pracetā, gave away his twenty seven beautiful daughters who were quite illustrious to the moon as his wives.

ततः पद्मसहस्राणां सहस्राणि दशैव तु।
तपश्चचार शीतांशुर्विष्णुध्यानैकतत्परः।।१६।।
ततस्तुष्टस्तु भगवांस्तस्मै नारायणो हरिः।
वरं वृणीष्व प्रोवाच परमात्मा जनार्दनः।।१७।।

Then the moon with his cool rays, devoting his mind exclusively to lord Viṣṇu, performed

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tapas for ten lakhs of years. As a result of this lord Janārdana, who is also known as Nārāyaṇa, and Śrī Hari, was pleased with the moon and appeared before the moon and said.

ततो वव्रे वरान्सोमः शक्रलोकं जयाम्यहम्।
प्रत्यक्षमेव भोक्तारो भवन्तु मम मन्दिरे॥१८॥
राजसूये सुरगणा ब्रह्माद्याः सन्तु मे द्विजा।
रक्षःपालः शिवोऽस्माकमास्तां शूलधरो हरः॥१९॥

The lord said, "Ask for a boon." When so commanded by lord Viṣṇu, the moon seeking the boon said, "I would like to conquer the place of Indra and the gods should arrive in my palace to receive their share individually. In my *Rājasūya yajña*,[1] Brahmā and the gods should serve as the Brāhmaṇas. Then the auspicious lord Śiva, the carrier of trident, and the divine Rakṣapālas should conduct themselves as the security guards."

तथेत्युक्तः सह आजह्रे राजसूयं तु विष्णुना।
होताऽत्रिर्भृगुरध्वर्युरुद्गाताऽभूच्चतुर्मुखः॥२०॥
ब्रह्मत्वमगमत्तस्य उपद्रष्टा हरिः स्वयम्।
सदस्याः सनकाद्यास्तु राजसूयविधौ स्मृताः॥२१॥

To this lord Viṣṇu replied, "Be it so." Then the moon arranged for the *Rājasūya yajña* in which the sage Atri became the *hotā* priest, Bhṛgu officiated as *Adhvaryu*, Brahmā was the *udgātā*, lord Hari officiated as the Brāhmaṇa priest, besides Śaunaka and other sages were the members in the Rājasūya sacrifice.

चमसाध्वर्यवस्तत्र विश्वेदेवा दशैव तु।
त्रैलोक्यं दक्षिणा तेन ऋत्विग्भ्यः प्रतिपादितम्॥२२॥

The ten Viśvedevas performed as *Camasa-addvaryus*. In that sacrifice the moon gave away the three lokas as *dakṣiṇā* to the sacrificial priests.

ततः समाप्तेऽवभृथे तद्रूपालोकनेच्छवः।
कामबाणाभितप्ताङ्ग्यो नव देव्यः सिषेविरे॥२३॥

On the occasion of the sacrifice, all the nine goddesses influenced with love, went to have a look at the moon.

लक्ष्मीर्नारायणं त्यक्त्वा सिनीवाली च कर्दमम्।
द्युतिर्विभावसुं तद्वत्तुष्टिर्धातारमव्ययम्॥२४॥
प्रभा प्रभाकरं त्यक्त्वा हविष्मन्तं कुहूः स्वयम्।
कीर्तिर्जयन्तं भर्तारं वसुर्मारीचकश्यपम्॥२५॥
धृतिस्त्यक्त्वा पतिं नन्दिं सोममेवाभजंस्तदा।
स्वकीया इव सोमोऽपि कामयामास तांस्तदा॥२६॥
एवं कृतापचारस्य तासां भर्तृगणस्तदा।
न शशाकापचाराय शापैः शस्त्रादिभिः पुनः॥२७॥
तथाऽप्यराजत विधुर्दशधा भावयन्दिशः।

Laksmī left leaving Nārāyaṇa, Sinīvālī left Kardama, Dhyuti left Vibhāvasu, Tuṣṭi left imperishable Brahmā, Prabhā left Prabhākara, Kuhū left Haviṣmān, Kīrti to Jayanta, Vasu to Kaśyapa, the son of Marīci, Dhṛti left her husband Nandī and went to serve the moon. The moon at that point of time was illumining all the directions with his rays looked graceful.

सोमः प्राप्याथ दुष्प्राप्यमैश्वर्यमृषिसंस्कृतम्॥
सप्तलोकैकनाथत्वमवाप तपसा तदा॥२८॥

The moon achieved such a store of pleasure which is envied by Ṛṣis, and became sole Monarch of the seven lokas by his austerity.

कदाचिदुद्यानगतामपश्य-
दनेकपुष्पाभरणैश्च शोभिताम्।
बृहन्नितम्बस्तनभारखेदात्
पुष्पस्य भङ्गेऽप्यतिदुर्बलाङ्गीम्॥२९॥

Once the moon came across Tārā, the wife of Bṛhaspati, when she was roaming in the garden. On seeing Tārā, adorned with flowers, having projected breasts, too delicate to touch the body with flowers even, the moon was filled with passion.

1. A sacrifice in which one becomes Lord Paramount after exacting allegiance from minor chiefs.

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भार्या च तां देवगुरोरनङ्ग-
बाणाभिरामायतचारुनेत्राम्।
तारां स ताराधिपतिः स्मरार्तः
केशेषु जग्राह विविक्तभूमौ॥३०॥

He approached her who was the figure of exquite beauty with lovely eyes and caught her by the hair.

साऽपि स्मरार्ता सह तेन रेमे
तद्रूपकान्त्या हृतमानसेन।
चिरं विहृत्याथ जगाम तारां
विधुर्गृहीत्वा स्वगृहं ततोऽपि॥३१॥

Tārā too finding the enchanting form of moon was overpowered with passion and enjoyed his company for long. The moon enjoyed her company for a long time and then carried her to his abode.

न तृप्तिरासीच्च गृहेऽपि तस्य
तारानुरक्तस्य सुखागमेषु।
बृहस्पतिस्तद्विरहाग्निदग्ध-
स्तद्ध्याननिष्ठैकमना बभूव॥३२॥

The moon was so attracted with her beauty that he never felt satisfied, even after enjoying her company for a long time. Bṛhaspati was missing her very much in the absence of Tārā.

शशाक शापं न च दातुमस्मै
न मन्त्रशस्त्राग्निविषैरशेषैः।
तस्यापकर्तुं विविधैरुपायै-
र्नैवाभिचारैरपि वागधीशः॥३३॥

He came to know all about her by means of his *tapas*, but could not dissuade the moon by means of the curses, incantations, arms, fire or the poison.

स याचयामास ततस्तु दैन्यात्
सोमं स्वभार्यार्थमनङ्गतप्तः।
स याच्यमानोऽपि ददौ न तारां
बृहस्पतेस्तत्सुखपाशबद्धः॥३४॥

Then Bṛhaspati, burning with passion went to moon, and humbly requested him to get him back his wife. But the moon who had completely fallen for Tārā, refused to part with her.

महेश्वरेणाथ चतुर्मुखेण
साध्यैर्मरुद्भिः सह लोकपालैः।
ददौ यदा तां न कथंचिदिन्दु
स्तदा शिवः क्रोधपरो बभूव॥३५॥

Subsequently the moon refused the requests of even Śiva, Brahmā, Devas and Maruts besides others to part with Tārā, which enraged lord Śiva.

यो वामदेवः प्रथितः पृथिव्या-
मनेकरुद्रार्चितपादपद्मः।
ततः सशिष्यो गिरिशः पिनाकी
बृहस्पतिस्नेहवशानुबद्धः॥३६॥

Then Vāmadeva carrying the Ajagava bow, accompanied with his attendants, the Bhūteśvaras, Siddhas[1] started a fight with the moon.

धनुर्गृहीत्वाऽजगवं पुरारि-
र्जगाम भूतेश्वरसिद्धजुष्टः।
युद्धाय सोमेन विशेषदीप्त्र
तृतीयनेत्रानलभीमवक्त्रः॥३७॥

At the time when Śiva issued fire from his third eye, looked quite horrible, when the moon looked at him.

---

1. A *Siddha* is a Semi-divine being supposed to be of great purity and holiness and characterised by eight supernatural faculties namely.
(i) *Aṇimā* or the power of becoming as small as an atom; (2) *Mahimā* or the power of increasing size to any shape , (3) *Laghimā* or the power of assuming extreme lightness at will , (4) *Garimā* or the power of making one's self heavy (5) *Prāpti* or the power of obtaining everything at will (6) *Prākāmya* or irresistible will; (7) *Iśitva* or supremacy (8) *Vaśitva* or the power of subjugating all.

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सहैव जग्मुश्च गणेशकाद्या
विंशच्चतु:षष्टिगणास्त्रयुक्ता:।
यक्षेश्वर: कोटिशतैरनेकै-
र्युतोऽन्वगात्स्यन्दनसंस्थितानाम्।।३८।।

Finding that Śiva was engaging himself in a full fledged war, together with his attendants like Gaṇeśa and others holding various weapons, Kubera also followed him with large number of his soldiers.

वेतालयक्षोरगकिंनराणां
पद्मेन चैकेन तथाऽर्बुदेन।
लक्षैस्त्रिभिर्द्वादशभी रथानां
सोमोऽप्यगात्तत्र विवृद्धमन्यु:।।३९।।

The Moon on the other hand finding the enemy forces marching against him, he also moved with his army of constellations Vetālas, Yakṣas, serpents and the line of a million and a half of the chariots in order to engage himself in the war.

नक्षत्रदैत्यासुरसैन्ययुक्त:
शनैश्चराङ्गारकवृद्धतेजा:।
जग्मुर्भयं सप्त तथैव लोका-
श्चचाल भूर्द्वीपसमुद्रगर्भा।।४०।।

The army of enraged moon included the constellation, Daityas, Asuras with Śani and Mars co-operating with him, and reached the battle ground. The sight frightened all the seven *lokas* and the islands with the oceans. The earth started shaking.

स सोममेवाभ्यगमत्पिनाकी
गृहीतदीप्तास्त्रविशालवह्नि:।
अथाभवद्भीषणभीमसेन-
सैन्यद्वयस्यापि महाहवोऽसौ।।४१।।

Then Śiva holding the terrific fire-arm, attacked the moon. Thereafter a terrific war started between the two armies. Gradually the war took to a horrible form.

अशेषसत्त्वक्षयकृत्प्रवृद्धस्तीक्ष्णायुधास्त्रज्वलनैकरूप:।
शस्त्रैरथान्योन्यमशेषसैन्यं द्वयोर्जगाम क्षयमुग्रतीक्ष्णै:।।४२

All the living being were being killed in the same, and the weapons were shining like the fire. Thus both the armies started vanishing with the use of terrific weapons, on both the sides.

पतन्ति शस्त्राणि तथोज्ज्वलानि
स्वर्भूमिपातालमथो दहन्ति।
रुद्र: कोपाद्ब्रह्मशीर्षं मुमोच
सोमोऽपि सोमास्त्रममोघवीर्यम्।।४३।।

At that point of time such shining types of weapons were being showered which could reduce to ashes the heaven, earth and the nether world. Finding this, Śiva shot Brahmaśīrṣa arrow. The moon also in reply to this used the infallible *Somāstra*.

तयोर्निपातेन समुद्रभूम्यो-
रथान्तरिक्षस्य च भीतिरासीत्।
तदस्त्रयुग्मं जगतां क्षयाय
प्रवृद्धमालोक्य पितामहोऽपि।।४४।।

With the mutual striking of both the weapons, the ocean, earth and the sky shook with terror. Finding that both the weapons were causing destruction to the universe, Brahmā, together with the other gods, entered the weapons and some how made them infructuous.

अन्त: प्रविश्याथ कथं कथञ्चि-
न्निवारयामास सुरै: सहैव।
अकारणं किं क्षयकृज्जनानां
सोम त्वयाऽपीत्थमकारि कार्यम्।।४५।।
यस्मात्परस्त्रीहरणाय सोम
त्वया कृतं युद्धमतीव भीमम्।
पापग्रहस्त्वं भविता जनेषु
शान्तोऽप्यलं नूनमथो सितान्ते।
भार्यामिमामर्पय वाक्पतेस्त्वं
न चावमानोऽस्ति परस्वहारे।।४६।।

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Then Brahmā and other gods spoke to the moon, "O Soma, why did you do this without any reason? This is the destroyer of the people. Because you had indulged into such a terrific war after usurping the wife of other person, therefore, you inspite of being a peaceful planet, will become a planet of malignant aspect at the end of the bright fortnight. You should hand over the wife of Bṛhaspati to us. In case the usurped riches are returned to the owner, one does not earn any disgrace.

सूत उवाच

तथेति चोवाच हिमांशुमाली
युद्धादपाक्रामदतः प्रशान्तः।
बृहस्पतिः स्वामपगृह्य तारां
हृष्टो जगाम स्वगृहं सरुद्रः॥४७॥

Sūta said, "O Ṛṣis, then the moon said, "Be it so." Thus the moon accepted the command of Brahmā and becoming peaceful, he retreated from the battlefield. Bṛhaspati, on the other hand after receiving his wife back, returned to his abode delightfully with Śiva.

इति श्रीमात्स्ये महापुराणे सोमापचारो नाम
त्रयोविंशोऽध्यायः॥२३॥

* * *

CHAPTER 24

Birth of Budha from the womb of Tārā, the story of Urvaśī and Purūravā and that of Yayāti

सूत उवाच

ततः संवत्सरस्यान्ते द्वादशादित्यसंनिभः।
दिव्यपीताम्बरधरो दिव्याभरणभूषितः॥१॥

Sūta said, "O Ṛṣis, then after the lapse of a year, Tārā gave birth to a son. He was illustrious like the twelve Ādityas, was clad in yellow lower garment and adorned with all the divine ornaments. He possessed the lustre of the moon.

तारोदराद्विनिष्क्रान्तः कुमारश्चन्द्रसंनिभः।
सर्वार्थशास्त्रविद्धीमान्हस्तिशास्त्रप्रवर्तकः॥२॥

He was well-versed in the artha-śāstra, having enormous intelligence, and he knew fully well the science of medicines for the elephants.

नाम यद्राजपुत्रीय विश्रुतं गजवैद्यकम्।
राज्ञः सोमस्य पुत्रत्वाद्राजपुत्रो बुधः स्मृतः॥३॥

The said Śāstra is known by the name of Rājaputrīya. The treatment of the elephants has been exhaustively explained therein. Because of his being the son of the moon, the prince was known as Rājaputra or Budha.

जातमात्रः स तेजांसि सर्वाण्येवाजयद्बली।
ब्रह्माद्यास्तत्र चाऽऽजग्मुर्देवा देवर्षिभिः सह॥४॥

The valorous prince, soon after his birth, over-powered all the powerful things. During the name giving ceremony of the child, all divine sages and the gods assembled in the house of Bṛhaspati.

बृहस्पतिगृहे सर्वे जातकर्मोत्सवे तदा।
अपृच्छंस्ते सुरास्तारां केन जातः कुमारकः॥५॥
ततः सा लज्जिता तेषां न किंचिदवदत्तदा।
पुनः पुनस्तदा पृष्टा लज्जयन्ती वराङ्गना॥६॥
सोमस्येति चिरादाह ततोऽगृह्णाद्विधुः सुतम्।
बुध इत्यकरोन्नाम्ना प्रादाद्राज्यं च भूतले॥७॥
अभिषेकं ततः कृत्वा प्रधानमकरोद्विभुः।
गृहसाम्यं प्रदायाथ ब्रह्मा ब्रह्मर्षिसंयुतः॥८॥

At the time of the birth ceremony, Candramā (moon), accepted the son and gave him the name of Budha. Thereafter the omniscient Brahmā together with the Brahmarṣis, asked Tārā repeatedly from whom the baby was born? Hearing this she held her face in shyness, and after a long silence bashfully declared that the child was from moon. The moon accepted this, crowned him as the king on earth and made him the foremost of all comparable with the planets.

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पश्यतां सर्वदेवानां तत्रैवान्तरधीयत।
इलोदरे च धर्मिष्ठं बुधः पुत्रमजीजनत्।।९।।

Brahmā then disappeared in full view of all those present there. The same Budha, produced a noble son from the womb of Ilā who came to be known by the name of Purūravā.

अश्वमेधशतं साग्रमकरोद्यः स्वतेजसा।
पुरूरवा इति ख्यातः सर्वलोकनमस्कृतः।।१०।।

He was respected by all the people and because of his strength, he performed more than a hundred Aśvamedha sacrifices.

हिमवच्छिखरे रम्ये समाराध्य जनार्दनम्।
लोकैश्वर्यमगाद्राजा सप्तद्वीपपतिस्तदा।।११।।

The said king Purūravā, performed *tapas* for Viṣṇu at a charming place in the mountain Himālaya and acquired all the fortunes of the world and he then became the lord of the seven islands.

केशिप्रभृतयो दैत्याः कोटिशो येन दारिताः।
उर्वशी यस्य पत्नीत्वमगमद्रूपमोहिता।।१२।।

He destroyed Kesī and other crores of Daityas, because of his prowess. Urvasī– the divine Apsarā, fell for the beauty of Purūravā and accepted him as her husband.

सप्तद्वीपा वसुमती सशैलवनकानना।
धर्मेण पालिता तेन सर्वलोकहितैषिणा।।१३।।

Then Purūravā, who had the desire of welfare of all the universe, ruled religiously on all the mountains, forests, orchards and the seven continents.

चामरग्राहिणी कीर्तिः सदा चैवाङ्गचाहिका।
विष्णो प्रसादाद्देवेन्द्रो ददावर्धासनं तदा।।१४।।

The glory always served him like a chowrī-bearer. By the grace of lord Viṣṇu, Indra had offered half of his throne to the king Purūravā.

धर्मार्थकामान्यमेंण सममेवाभ्यपालयत्।
धर्मार्थकामाः संद्रष्टुमाजग्मुः कौतुकात्पुरा।।१५।।

Purūravā followed *dharma*, *artha* and *kāma* with a religious mind. In earlier times, *dharma*, *artha* and *kāma* went to the king in a personified form in order to test his equal treatment for all.

जिज्ञासवस्तच्चरितं कथं पश्यति न समम्।
भक्त्या चक्रे ततस्तेषामर्घ्यपाद्यादिकं नृपः।।१६।।

They were desirous of peeping into the conduct of the king. The king offered them arghya and *pādya* etc. appropriately.

आसनत्रयमानीय दिव्यं कनकभूषितम्।
निवेश्याथाकरोत्पूजामीषद्धर्मेऽधिकां पुनः।।१७।।
जग्मतुस्तेन कामार्थावतिकोपं नृपं प्रति।
अर्थः शापमदात्तस्मै लोभात्त्वं नाशमेष्यसि।।१८।।

Then three golden seats studded with gems were brought and they were made to occupy the same and were adored at the same time. Thereafter he adored *dharma* a little more, which enraged *artha* and *kāma*. Then artha pronounced a curse on the king, "You will get destroyed because of greed."

कामोऽप्याह तवोन्मादो भविता गन्धमादने।
कुमारवनमाश्रित्य वियोगादुर्वशीभवात्।।१९।।

Then *Kāma* said, "O King, because of the separation from Urvasī, you will lose the balance of mind over the Gandamādana mountain.

धर्मोऽप्याह चिरायुस्त्वं धार्मिकश्च भविष्यसि।
संततिस्तव राजेन्द्र यावच्चन्द्रार्कतारकम्।।२०।।
शतशो वृद्धिमायातु न नाशं भुवि यास्यति।
इत्युक्त्वाऽन्तर्दधुः सर्वे राजा राज्यं तदन्वभूत्।।२१।।

Dharma said, "O king, you shall have a long life remaining immensely devoted to *dharma*. Your generations shall achieve old age by several means. Till the sun, the moon and the star shine in the world, your generations shall never get destroyed." Thus speaking all of them disappeared and the king started ruling the country.

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अहन्यहनि देवेन्द्रं द्रष्टुं याति स राजराट्।
कदाचिदारुह्य रथं दक्षिणाम्बरचारिणम्।।२२।।
सार्धमर्केण सोऽपश्यन्नीयमानाथाम्बरे।
केशिना दानवेन्द्रेण चित्रलेखामथोर्वशीम्।।२३।।

Purūravā, the king of kings, used to visit Amarāvati to meet Indra. Once he, mounted over the chariot of the sun, was roaming in the southern region of the sky. Suddenly he spotted the *apsarās* named Urvaśī and Citralekhā being forcibly carried by the demon Keśī, through the sky way.

तं विनिर्जित्य समरे विविधायुधपाणिना।
बुधपुत्रेण वायव्यमस्त्रं मुक्त्वा यशोऽर्थिना।।२४।।
तथा शक्रोऽपि समरे येन चैवं विनिर्जितः।
मित्रत्वमगमद्देवैर्ददाविन्द्राय चोर्वशीम्।।२५।।

The Budha's son Purūravā, desirous of glory, holder of various weapons, used the wind-arrow in the battlefield and defeated Keśī, the lord of the Dānavas, who had defeated even Indra in the battlefield. The king then carried Urvaśī and handed her over to Indra. As a result of this, he developed the height of friendship with the gods.

ततःप्रभृति मित्रत्वमगमत्पाकशासनः।
सर्वलोकातिशायित्वं बलमूर्जो यशः श्रियम्।।२६।।

Since that time, Indra also became friendly with the king Purūravā, Indra then bestowed on Purūravā, supremacy of all the lokas, enormous strength, prowess, glory and fortunes, besides the riches.

प्रादाद्वज्रीति संतुष्टो गेयतां भरतेन च।
सा पुरूरवसः प्रीत्या गायन्ती चरितं महत्।।२७।।

At the same time, Indra, made sage Bharata to recite the glory of the king. Urvaśī, because of her love for the king used to sing the glory of the king lovingly.

लक्ष्मीस्वयंवरं नाम भरतेन प्रवर्तितम्।
मेनकामुर्वशीं रम्भां नृत्यतेति तदाऽऽदिशत्।।२८।।
ननर्त सलयं तत्र लक्ष्मीरूपेण चोर्वशी
सा पुरूरवसं दृष्ट्वा नृत्यन्ती कामपीडिता।।२९।।
विस्मृताऽभिनयं सर्वं यत्पुरा भरतोदितम्।
शशाप भरतः क्रोधाद्वियोगादस्य भूतले।।३०।।
पञ्चपञ्चाशदब्दानि लता सूक्ष्मा भविष्यसि।
पुरूरवाः पिशाचत्वं तत्रैवानुभविष्यति।।३१।।

Once the play of *Lakṣmī-svayaṁvara* as composed by the sage Bharata, was enacted. In that performance, Indra desired Menakā, Urvaśī and Rambhā to dance. Out of them Urvaśī taking to the form of Lakṣmī was dancing rhythmically. At the time of dancing, spotting Purūravā there, she was overpowered with passion, losing the balance of mind at the same time. As a result of this, she forgot all the process of dancing as had been taught by the sage Bharata earlier. This enraged the sage Bharata, who in anger pronounced a curse, "you will be born on earth in a subtle form of a creeper, while Purūravā shall wander there as a piśāca (goblin).

ततस्तमुर्वशी गत्वा भर्तारमकरोच्चिरम्।
शापान्ते भरतस्याथ उर्वशी बुधसूनुतः।।३२।।
अजीजनत्सुतानष्टौ नामतस्तान्निबोधत।
आयुदृढायुरश्वायुर्धनायुर्धृतिमान्वसुः।।३३।।
शुचिविद्यः शतायुश्च सर्वे दिव्यबलौजसः।
आयुषो नहुषः पुत्रो वृद्धशर्मा तथैव च।।३४।।
रजिर्दम्भो विपाप्मा च वीराः पञ्च महारथाः।
रजेः पुत्रशतं जज्ञे राजेयमिति विश्रुतम्।।३५।।

Thereafter Urvaśī, went to Purūravā and accepted him as her husband for long. After she was relieved of the curse of the sage Bharata, Urvaśī, in union with Purūravā– the son of Budha, gave birth to eight sons, who were known by the names of Āyu, Dṛḍhāyu, Aśvāyu, Dhanāyu, Dhṛtimān, Vasu, Śucividya and Śatāyu. All of them possessed the divine strength. Out of them Āyu had five sons known as Nahusa, Vṛddhaśarma, Raji, Dambha and

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Vipāpmā, Raji had a hundred sons who came to be known as Rājeyas.

रजिराराधयामास नारायणमकल्मषम्।
तपसा तोषिता विष्णुर्वरान्प्रादान्महीपतेः।।३६।।

Raji on the other hand, being sinless, adored lord Viṣṇu. Lord Viṣṇu, getting pleased with his *tapas*, bestowed several boons on Raji, as a result of which he conquered all the gods, *asuras* as well as the humans.

देवासुरमनुष्याणामभूत्स विजयी तदा।
अथ देवासुरं युद्धमभूद्वर्षशतत्रयम्।।३७।।
प्रह्लादशक्रयोर्भीमं न कश्चिद्विजयी तयोः।
ततो देवासुरैः पृष्टः प्राह देवश्चतुर्मुखः।।३८।।

Thereafter a great war started between Prahlāda and Indra, which continued for three hundred years, but neither of them could be victorious. Then all the gods went to Brahmā and asked him, "Who shall be victorious of the two?" On hearing this, Brahmā said, "To whomsoever the king Raji joins he shall be victorious." The Daityas then went to the king Raji and requested him for their victory.

अनयोर्विजयी कः स्याद्राजिर्यत्रेति सोऽब्रवीत्।
जयाय प्रार्थितो राजा सहायस्त्वं भवस्व नः।।३९।।

Listening to their request the king Raji said, "I can help you in case I become your lord and not otherwise."

दैत्यैः प्राह यदि स्वामी वो भवामि ततस्त्वलम्।
नासुरैः प्रतिपन्नं तत्प्रतिपन्नं सुरैस्तथा।।४०।।
स्वामी भव त्वमस्माकं सङ्गमे नाशय द्विषः।
ततो विनाशिताः सर्वे येऽवध्या वज्रपाणिना।।४१।।

But the *asuras* did not agree to this proposal. The gods on the other hand accepted the condition and said, "O King, you be our lord and destroy the enemies in the battle." Thereafter the king Raji, killed all the *asuras* who were infallible by Indra.

पुत्रत्वमगमत्तुष्टस्तस्येन्द्रः कर्मणा विभुः।
दत्त्वेन्द्राय तदा राज्यं जगाम तपसे रजिः।।४२।।

Having been pleased with his prowess, Indra– the lord of gods, became the son of the king. Then the king Raji, handing over the kingdom to Indra, proceeded on to the forest for performing of *tapas.*

रजिपुत्रैस्तदाच्छिन्नं बलादिन्द्रस्य वैभवम्।
यज्ञभागं च राज्यं च तपोबलगुणान्वितैः।।४३।।

Thereafter on the strength of their *tapas* the sons of Raji, forcibly usurped the fortunes and the path of *yajña* from Indra.

राज्यभ्रष्टस्तदा शक्रो रजिपुत्रैर्निपीडितः।
प्राह वाचस्पतिं दीनः पीडितोऽस्मि रजेः सुतैः।।४४।।
न यज्ञभागो राज्यं मे निर्जितश्च बृहस्पते।
राज्यलाभाय मे यत्नं विधत्स्व धिषणाधिप।।४५।।
ततो बृहस्पतिः शक्रमकरोद्बलदर्पितम्।
ग्रहशान्तिविधानेन पौष्टिकेन च कर्मणा।।४६।।

Thus Indra having been so humiliated by the sons of Raji and having been thrown from the kingship of heaven, went to Bṛhaspati and spoke to him, "O Great preceptor, I have been tortured by the sons of Raji. I have been deprived of my share in the *yajña* and my entire kingdom has also been usurped by them, therefore O Bṛhaspati, you kindly make some effort for the restoration of my kingdom to me." Bṛhaspati then restored his grandeur as well as the strength to Indra by means of pleasing of the planets and by *Pauṣṭika karmas.*

गत्वाऽथ मोहयामास रजिपुत्रान्बृहस्पतिः।
जिनधर्मं समास्थाय वेदबाह्यं स वेदवित्।।४७।।
वेदत्रयीपरिभ्रष्टांश्चकार धिषणाधिपः।
वेदबाह्यान्परिज्ञाय हेतुवादसमन्वितान्।।४८।।
जघान शक्रो वज्रेण सर्वान्धर्मबहिष्कृतान्।
नहुषस्य प्रवक्ष्यामि पुत्रान्सप्तैव धार्मिकान्।।४९।।

Then he went to the sons of Raji and cast illusion on them. Then Bṛhaspati who was well-

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versed in the Vedas, taking refuge in *Jina dharma*, made them fall from the Vedic *dharma*. Thereafter Indra, declaring them atheists and having been disowned by the Vedic-*dharma*, killed them with the use of *Vajra*. Thus the sons of Raji were killed.

यतिर्ययातिः संयातिरुद्भवः पाचिरेव च।
शर्यातिर्मेघजातिश्च सप्तैते वंशवर्धनाः॥५०॥

Now I shall narrate the story of the seven noble sons of Nahuṣ who were known by the names of Yati, Yayāti, Samyati, Udbhava, Paci, Śaryāti and Meghajāti. The race expanded with all the seven of them.

यतिः कुमारभावेऽपि योगी वैखानसोऽभवत्।
ययातिश्चाकरोद्राज्यं धर्मैकशरणः सदा॥५१॥
शर्मिष्ठा तस्य भार्याऽभूद्दुहिता वृषपर्वणः।
भार्गवस्याऽऽत्मजा तद्वद्देवयानी च सुव्रता॥५२॥

Yati– the eldest of all, when he was still a boy took to a yogī[1] taking to the form of *Vaikhanasa*. Then the second son Yayāti taking refuge under the *dharma* took up the reins of the kingdom. At that point of time Śarmiṣṭhā, the daughter of Dānava king Vṛṣaparvā and Devayānī, the daughter of Śukrācārya, were married to the king Yayāti.

ययातेः पञ्च दायादास्तान्प्रवक्ष्यामि नामतः।
देवयानी यदुं पुत्रं तुर्वसुं चाप्यजीजनत्॥५३॥
तथा द्रुह्युमनुं पूरुं शर्मिष्ठाऽजनयत्सुतान्।
यदुः पूरुश्चाभवतां तेषां वंशविवर्धनौ॥५४॥

Five sons were born to them. From these two queens, Devayānī gave birth to Yadu and Turvasu, while Śarmiṣṭhā gave birth to Druhyu, Anu and Puru.[2] Both of them expanded the race.

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1. स्वर्णे लोष्टे गृहेऽरण्ये सुस्निग्धे चन्दने तथा।
समता भावना यस्य स योगी परिकीर्तितः॥ब्रह्मवैवर्त०॥
2. An account of this lineage is to be found in Viṣṇu and Bhāgavata Purāṇas.

ययातिर्नाहुषश्चाऽऽसीद्राजा सत्यपराक्रमः।
पालयामास स महीमीजे च विधिवन्मुखैः॥५५॥
अतिभक्त्या पितॄनर्च्य देवांश्च प्रयतः सदा।
अथाजयत्प्रजाः सर्वा ययातिरपराजितः॥५६॥

Yayāti the son of Nahuṣa, was truthful, valorous and invincible. He ruled the earth with a religious mind and performed several *yajñas* appropriately. He also adorned the gods and the Pitṛs with full devotion, ruling all the earth.

स शाश्वतीः समा राजा प्रजा धर्मेण पालयन्।
जरामार्च्छन्महाघोरां नाहुषो रूपनाशिनीम्॥५७॥

In this way Yayāti, the son of Nahuṣ, ruled the country with the religious mind. In the meantime he reached the terrific old age, which deformed the body.

जराभिभूतः पुत्रान्स राजा वचनमब्रवीत्।
यदुं पूरुं तुर्वसुं च द्रुह्युं चानुं च पार्थिवः॥५८॥
यौवनेन चलान्कामान्युवा युवतिभिः सह।
विहर्तुमहमिच्छामि साहाय्यं कुरुताऽऽत्मजाः॥५९॥

After having been overpowered with old age, the king Yayāti called for his sons and spoke to them, "Though with the passage of the youthful age my desires have also vanished, but I have a desire to relieve with the young damsels, regaining the youthful age. You should help me in this regard."

तं पुत्रो देवयानेयः पूर्वजो यदुरब्रवीत्।
साहाय्यं भवतः कार्यमस्माभिर्यौवनेन किम्॥६०॥

On hearing this Yadu, the elder son of Devayānī said, "What type of help have we to render to you with our youthful age."

ययातिरब्रवीत्पुत्राञ्जरा मे प्रतिगृह्यताम्।
यौवनेनाथ भवतां चरेयं विषयानहम्॥६१॥
यजतो दीर्घसत्रैर्मे शापाच्चोशनसो मुनेः।
कामार्थः परिहीनो मेऽतृप्तोऽहं तेन पुत्रकाः॥६२॥

Then Yayāti said to his sons, "You can take my old age and then I shall enjoy the worldly

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pleasures with your youthful age. With the performing of the long time *yajñas* and with the curse of Śukrācārya, my *kāma* and *artha* have been destroyed, therefore I cannot enjoy them.

स्वकीयेन शरीरेण जरामेनां प्रशास्तु वः।
अहं तन्वाऽभिनवया युवा कामानवाप्नुयाम्।।६३।।
न तेऽस्य प्रत्यगृह्णन्त यदुप्रभृतयो जराम्।
चतुरस्तान्स राजर्षिरशपच्चेति नः श्रुतम्।।६४।।
तमब्रवीत्ततः पूरुः कनीयान्सत्यविक्रमः।
जरां मा देहि नवया तन्वा मे यौवनात्सुखी।।६५।।

Therefore if any one of you can accept my old age in exchange for the youthful age, and with the achieving of the youthfulness, I shall enjoy all the worldly pleasures." But when Yadu and other sons refused to oblige the father and refused to accept the old age, then the Royal sage cursed them. This is what has been heard by us. Thereafter Puru– the truthful one, who happened to be the youngest of all, said to the king, "O Father you give away your old age to me and in exchange you have my youthful age for the enjoyment of all the worldly pleasures.

अहं जरां तवाऽऽदाय राज्ये स्थास्यामि चाऽऽज्ञया।
एवमुक्तः स राजर्षिस्तपोवीर्यसमाश्रयात्।।६६।।
संस्थापयामास जरां तदा पुत्रे महात्मनि।
पौरवेणाथ वयसा राजा यौवनमास्थितः।।६७।।

I accepting your old age, shall conduct myself according to your command shall take care of your kingdom." At these words of Puru, Yayāti– the royal sage, with the use of his *tapas* established his own old age in the body of his young son Puru and he himself became young with the young age of his son.

ययातेश्चाथ वयसा राज्यं पूरुरकारयत्।
ततो वर्षसहस्रान्ते ययातिरपराजितः।।६८।।
अतृप्त इव कामानां पूरुं पुत्रमुवाच ह।
त्वया दायादवानस्मि त्वं मे वंशकरः सुतः।।६९।।

Then Puru attaining the old age of his father started ruling the country. Thus even after the passing of a thousand years, Yayāti remained dissatisfied with enjoyment of the worldly pleasures. Then he said to his son Puru, "I claim to have a son because of you and you are my real son. From today onwards, this dynasty shall be known as Puru dynasty."

पौरवो वंश इत्येष ख्यातिं लोके गमिष्यति।
ततः स नृपशार्दूलः पूरुं राज्येऽभिषिच्य च।।७०।।
कालेन महता पश्चात्कालधर्ममुपेयिवान्।
पूरुवंशं प्रवक्ष्यामि शृणुध्वमृषिसत्तमाः।।
यत्र ते भारता जाता भरतान्वयवर्धनाः।।७१।।

Thereafter, Yayāti, the lion among the rulers, crowning Puru as the king, got himself detached and after the lapse of a lot of time met with his end. Now I am going to describe the dynasty in which the Bharata-vaṁśa expanded. I am now going to describe about the Puru-vaṁśa. All of you should listen with a concentrated mind.

इति श्रीमात्स्ये महापुराणे सोमवंशे ययातिचरिते
चतुर्विंशोऽध्यायः।।२४।।

* * *

CHAPTER 25

Kaca and Devayānī join Śukra for learning of Mṛtasañjīvanī after bearing painful situations

ऋषय ऊचुः
किमर्थं पौरवो वंशः श्रेष्ठत्वं प्राप भूतले।
ज्येष्ठस्यापि यदोर्वंशः किमर्थं हीयते श्रिया।।१।।
अन्यद्ययातिचरितं सूत विस्तरतो वद
यस्मात्तत्पुण्यमायुष्यमभिनन्द्यं सुरैरपि।।२।।

Ṛṣis said, "O Sūta, how could the Puru dynasty, achieve excellence, inspite of Puru being the youngest of all the brothers? How could the race of Yadu be deprived of grace inspite of his being the eldest of the brothers? You kindly explain the story of Yayāti in

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considerable details, because it happens to be quite auspicious, enhances age and is praised by the gods.

सूत उवाच

एतदेव पुरा पृष्टः शतानीकेन शौनकः।
पुण्यं पवित्रमायुष्यं ययातिचरितं महत्॥३॥

Sūta said, "O Ṛṣis, in earlier times Śatānīka had asked about the auspicious, pure, important a story which increases the age from Maharṣi Śaunaka.

शतानीक उवाच

ययातिः पूर्वजोऽस्माकं दशमो यः प्रजापतेः।
कथं स शुक्रतनयां लेभे परमदुर्लभाम्॥४॥
एतदिच्छाम्यहं श्रोतुं विस्तरेण तपोधन।
आनुपूर्व्याच्च मे शंस पूरोर्वंशधरान्नृपान्॥५॥

Śatānīka asked, O Tapodhana, our ancestor, the king Yayāti, was born in the tenth generation of Prajāpatis. How could he get Devayānī, the unique daughter of Śukrācārya as his wife? I would like to listen to this story exhaustively. You tell me the story of each one of the kings of the Puruvaṁśa, individually.

शौनक उवाच

ययातिरासीद्राजर्षिर्देवराजसमद्युतिः।
तं शुक्रवृषपर्वाणौ वव्राते वै यथा पुरा॥६॥
तत्तेऽहं संप्रवक्ष्यामि पृच्छतो राजसत्तम।
देवयान्याश्च संयोगं ययातेर्नाहुषस्य च॥७॥

Śaunka said, "O Great king, Yayāti the royal ascetic, was as illustrious as Indra. In earlier times, Śukrācārya and Vṛṣaparvā had given their daughters in marriage to Yayāti. I shall relate the relevant story at your instance. Simultaneously I shall also narrate about the union of Yayāti and Devayānī.

सुराणामसुराणां च समजायत वै मिथः।
ऐश्वर्यं प्रति संघर्षस्त्रैलोक्ये सचराचरे॥८॥
जिगीषया ततो देवा वव्रुराङ्गिरसं मुनिम्।
पौराहित्ये च यज्ञार्थे काव्यं तूशनसं परे॥९॥

Once for the possessing of the fortunes of the three worlds, there had been a great war between the gods and the asuras. For the purpose of achieving victory in the war, the gods established Bṛhaspati, the son of Aṅgira as the priest, while the Daityas appointed Śukrācārya as the priest.

ब्राह्मणौ तावुभौ नित्यमन्योन्यं स्पर्धिनौ भृशम्।
तत्र देवा निजघ्नुर्यान्दानवान्युधि संगतान्॥१०॥
तान्पुनर्जीवयामास काव्यो विद्याबलाश्रयात्।
ततस्ते पुनरुत्थाय योधयांचक्रिरे सुरान्॥११॥
असुरास्तु निजघ्नुर्यान्सुरान्समरमूर्धनि।
न तान्संजीवयामास बृहस्पतिरुदारधीः॥१२॥

Both the Brāhmaṇas had great conflict between themselves. Whoever demons arrived in the war were killed by the gods, but Śukrācārya with the use of Sañjīvanī-lore, brought the demons back to life. They then again getting up started fighting with the gods. But the gods who were killed in the war, could not be brought back to life by Bṛhaspati.

न हि वेद स तां विद्यां यां काव्यो वेद वीर्यवान्।
संजीवनीं ततो देवा विषादमगमन्परम्॥१३॥

It was due to the fact that Śukrācārya knew the powerful Sañjīvanī lore, which was unknown to Bṛhaspati. Because of this the gods felt immensely disturbed.

अथ देवा भयोद्विग्नाः काव्यादुशनसस्तदा।
ऊचुः कचमुपागम्य ज्येष्ठं पुत्रं बृहस्पतेः॥१४॥
भजमानान्भजस्वास्मान्कुरु साहाय्यमुत्तमम्।
याऽसौ विद्या निवसति ब्राह्मणेऽमिततेजसि॥१५॥
शुक्रे तामाहर क्षिप्रं भागभाग्नो भविष्यसि।
वृषपर्वणः समीपेऽसौ शक्यो द्रष्टुं त्वया द्विज॥१६॥

The gods getting terrified from Śukrācārya, felt exceedingly anxious. Then they went to Kaca– the elder son of Bṛhaspati and said, "Śukrācārya possesses Sañjīvanī-lore, which is

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unknown to Bṛhaspati. As a result of this, the gods have suffered. You own us. We take refuge in you. By doing so you would be able the share of *yajña* from the gods. You own us and help us." Śukrācārya– the immensely illustrious one possesses Mṛtasañjīvanī lore. You must learn it quickly. You can meet Śukrācārya in the vicinity of the demon king Vṛṣaparvā.

रक्षते दानवांस्तत्र न स रक्षत्यदानवान्।
तमाराधयितुं शक्तो नान्यः कश्चिदृते त्वया।।१७।।
देवयानी च दयिता सुता तस्य महात्मनः।
तामाराधयितुं शक्तो नान्यः कश्चन विद्यते।।१८।।

He remaining there protects the Dānavas, but those who are not Dānavas are not protected by him. No one else is competent enough to adore him. Devayānī is the name of his dear daughter. By serving her you can also please her. No one else can do so.

शीलदाक्षिण्यमाधुर्यैराचारेण दमेन च।
देवयान्यां तु तुष्टायां विद्यां तां प्राप्स्यसि ध्रुवम्।।१९।।

By pleasing Devayānī by your humility, broad-mindedness, sweet temperament, noble conduct and controlling of the sense organs, you can please Devayānī and by doing so, you will surely learn the Sañjīvanī lore.

तदा हि प्रेषितो देवैः समीपे वृषपर्वणः।
तथेत्युक्त्वा तु स प्रायाद्बृहस्पतिसुतः कचः।।२०।।
स गत्वा त्वरितो राजन्देवैः संपूजितः कचः।
असुरेन्द्रपुरे शुक्रं प्रणम्येदमुवाच ह।।२१।।
ऋषेरङ्गिरसः पौत्रं पुत्रं साक्षाद्बृहस्पतेः।
नाम्ना कचेति विख्यातं शिष्यं गृह्णातु मां भवान्।।२२।।

He said, "All right." Kaca, the son of Bṛhaspati, having been honoured by the gods, went to Vṛṣaparvā. Thus Kaca who had been deputed by the gods, went to the city of Vṛṣaparvā– the king of Dānavas and met Śukrācārya offering salutation to him, he said, "O Lord, I am the grand son of Aṅgira– the great sage and am the son of Bṛhaspati. I am known by the name of Kaca. You kindly accept me as your disciple.

ब्रह्मचर्यं चरिष्यामि त्वय्यहं परमं गुरो।
अनुमन्यस्व मां ब्रह्मन्सहस्रपरिवत्सरान्।।२३।।

O Brahman, you are my preceptor, and I by staying with you for thousand years shall observe the excellent *brahmacarya*. You kindly accord me the necessary permission.

शुक्र उवाच

कच सुस्वागतं तेऽस्तु प्रतिगृह्णामि ते वचः।
अर्चयिष्येऽहमर्च्यं त्वामर्चितोऽस्तु बृहस्पतिः।।२४।।

Śukrācārya said, "O Kaca, you are most welcome. I accept your request. You are respectable for me. Therefore I honour and welcome you, and when I do so, I actually honour Bṛhaspati.

शौनक उवाच

कचस्तु तं तथेत्युक्त्वा प्रतिजग्राह तद्व्रतम्।
आदिष्टं कविपुत्रेण शुक्रेणोशनसा स्वयम्।।२५।।
व्रतं च व्रतकालं च यथोक्तं प्रत्यगृह्णत।
आराधयन्नुपाध्यायं देवयानीं च भारत।।२६।।
नित्यमाराधयिष्यंस्तां युवा यौवनगोचराम्।
गायन्नत्यन्वादयंश्च देवयानीमतोषयत्।।२७।।

Śaunaka said, "Kaca then said, "All right." Then at the command of the immensely illustrious Śukrācārya, the son of Kavi, Kaca, took to *Brahmacarya-vrata*. Kaca was thus owned by Śukrācārya since he had embraced *vrata* for a fixed period. Then Kaca, started adoring Śukrācārya and his daughter Devayānī regularly. He was a youthful boy and pleased Devayānī, by singing and dancing.

संशीलयन्देवयानीं कन्यां संप्राप्तयौवनाम्।
पुष्पैः फलैः प्रेषणैश्च तोषयामास भार्गवीम्।।२८।।
देवयान्यपि तं विप्रं नियमव्रतचारिणम्।
अनुगायन्ती ललना रहः पर्यचरत्तदा।।२९।।

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Devayānī, the daughter of the ācārya also had entered the youthful age. Kaca used to bring the flowers and fruits for her, and acted as per her command. He always pleased her. Devayānī too, kept regular company of Kaca who observed the *Brahmacarya-vrata* singing, dancing and joking. She also served him in seclusion.

पञ्चवर्षशतान्येवं कचस्य चरतो भृशम्।
तत्तत्तीव्रं व्रतं बुद्ध्वा दानवास्तं ततः कचम्।।३०।।
गा रक्षन्तं वने दृष्ट्वा रहस्येनममर्षिताः।
जघ्नुर्बृहस्पतेर्द्वेषान्निजरक्षार्थमेव च।।३१।।
हत्वा सालावृकेभ्यश्च प्रायच्छंस्तिलशः कृतम्।
ततो गावो निवृत्तास्ता अगोपाः स्वनिवेशनम्।।३२।।

Thus living there, observing the *vrata* of *Brahmacarya*, Kaca spent five hundred years. Then the Dānavas came to know of the reality. Therefore, they finding that Kaca was in the forest grazing the cows alone, because of their jealousy with Bṛhaspati, and for the protection of the Sañjīvanī lore, the Dānavas having been filled with anger killed Kaca. After killing him his body was cut into pieces and they threw them before the jackals. On that particular day the cows returned to their abodes without the cowherd.

ता दृष्ट्वा रहिता गास्तु कचेनाभ्यागता वनात्।
उवाच वचनं काले देवयान्यथ भार्गवम्।।३३।।
हुतं चैवाग्निहोत्रं ते सूर्यश्चास्तं गतः प्रभो।
अगोपाश्चाऽऽगता गावः कचस्तात न दृश्यते।।३४।।
व्यक्तं हतो धृतो वाऽपि कचस्तात भविष्यति।
तं विना नैव जीवामि वचः सत्यं ब्रवीम्यहम्।।३५।।

When Devayānī found the cows returning from the forest without their protector Kaca, then she atonce informed her father– Śukrācārya, "O Lord, you have performed the Agnihotra, and the sun is also going to set, the cows have today returned without their protector. O Dear one, but Kaca is no where to be seen. O Father, Kaca has surely either been killed or has been captured. I am speaking the truth. I shall not be able to live without him."

शुक्र उवाच

अथेह्येहीति शब्देन मृतं संजीवयाम्यहम्।
ततः संजीवनीं विद्यां प्रयुक्त्वा कचमाह्वयत्।।३६।।
आहूतः प्रादुरभवत्कचः शक्रं ननाम सः।
हतोऽहमिति चाऽऽचख्यौ राक्षसैर्धिषणात्मजः।।३७।।
स पुनर्देवयान्युक्तः पुष्पाहारे यदृच्छया।
वनं ययौ कचो विप्रः पठन्ब्रह्म च शाश्वतम्।।३८।।
वने पुष्पाणि चिन्वन्तं ददृशुर्दानवाश्च तम्।
ततोऽद्वितीयं तं हत्वा दग्धं कृत्वा च चूर्णवत्।।
प्रायच्छन्ब्राह्मणायैव सुरायामसुरास्तदा।।३९।।

Śukrācārya said, "Don't worry my daughter, I shall call back the dead Kaca saying, "Come here, Come here. Thus calling him I shall bring him back to life." Thus speaking Śukrācārya, making use of the Sañjīvanī lore, called Kaca. Then at the call of the preceptor, Kaca– the son of Sarasvatī, ran from a distance and coming close to Śukrācārya, offered his salutation to the sage and said, "O Preceptor, the Dānavas had killed me." Again once Devayānī sent Kaca to fetch flowers from the forest. Then Kaca– the Brāhmaṇa, reciting the Vedic hymns, went to the forest. The Dānavas spotted Kaca, collecting flowers from the forest. The *asuras* then killed him the second time and burnt his body in the fire. Then they made the powder of his dead body and mixing up that powder in the wine, made Śukrācārya to drink the same.

देवयान्यथ भूयोऽपि पितरं वाक्यमब्रवीत्।
पुष्पाहारप्रेषणकृत्कचस्तात न दृश्यते।।४०।।
व्यक्तं हतो मृतो वाऽपि कचस्तात भविष्यति।
तं विना नैव जीवामि वचः सत्यं ब्रवीमि ते।।४१।।

Then Devayānī spoke to her father, "I had sent Kaca in the forest for the fetching of the flowers, but he has not returned so far. O Dear one, it appears that either he has been killed or has died otherwise I cannot live without him."

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शुक्र उवाच

बृहस्पतेः सुतः पुत्रि कचः प्रेतगतिं गतः।
विद्यया जीवितोऽप्येवं हन्यते करवाणि किम्।।४२।।
मैनं शुचो मा रुद देवयानि
न त्वादृशी मर्त्यमनु प्रशोचेत्।
यस्यास्तव ब्रह्म च ब्राह्मणाश्च
सेन्द्राश्च देवा वसवोऽश्विनौ च।।४३।।
सुरद्विष्श्चैव जगच्च सर्व-
मुपस्थितं मत्तपसः प्रभावात्।
अशक्योऽयं जीवयितुं द्विजातिः
संजीवितो यो वध्यते चैव भूयः।।

Śukrācārya said, "O Daughter, Kaca, the son of Bṛhaspati is dead. I got him back his life with the use of the sacred lore, but again he is killed like this always. What should I do, O Devayānī? You should not grieve like this. Don't cry. A powerful damsel like you never grieves for a dead person. You indeed are being adored by the Vedas, Brāhmaṇas, all the gods including Indra, Vasus, Aśvanīkumāras, the Daityas and all the living beings of the world thrice a day lowering their heads, because of my influence. Now it is impossible to bring that Brāhmaṇa back to life. In case he is brought back to life, the Daityas shall kill him again. Therefore it would be of no use to bring him back to life."

देवयान्युवाच

यस्याङ्गिरा वृद्धतमः पितामहो
बृहस्पतिश्चापि पिता तपोनिधिः।
ऋषेः सुपुत्रं तमथापि पौत्रं
कथं न शोचे यमहं न रुद्याम्।।४५।।
स ब्रह्मचारी च तपोधनश्च
सदोत्थितः कर्मसु चैव दक्षः।
कचस्य मार्गं प्रतिपत्स्ये न भोक्ष्ये
प्रियो हि मे तात कचोऽभिरूपः।।४६।।

Devayānī said, "O Father, the one who happens to be the grandson of the sage Aṅgirā, whose father is Bṛhaspati, the abode of *tapas*, the one who is the son of a Ṛṣi as well as the grandson of a Ṛṣi for such a Brahmacāri Kaca, why should I not grieve? O Dear one, he was engaged in performing the Brahmacarya *vrata*, the *tapas* was his only wealth. He always remain alert and was quite competent in performance. Therefore Kaca had been quite dear to me. He always moved according to my desire. I shall stop taking food and shall follow the path on which Kaca has proceeded."

शौनक उवाच

स त्वेवमुक्तो देवयान्या महर्षिः
संरम्भेण व्याजहाराथ काव्यः।
असंशयं मामसुरा द्विषन्ति
ये मे शिष्यानागतान्सूदयन्ति।।४७।।
अब्राह्मणं कर्तुमिच्छन्ति रौद्रा
एभिर्व्यर्थं प्रस्तुतो दानवैर्हि।
तत्कर्मणाऽप्यस्य भवेदिहान्तः
कं ब्रह्महत्या न दहेदपीन्द्रम्।।४८।।

Śaunaka said, "O Śatānīka, at these words of Devayānī, Śukrācārya, who had been grieved because of her grief, called for Kaca and then getting enraged with the Daityas, he said, "There is not the slightest doubt that the demons are jealous of me. This is the reason that they kill my disciple, who has arrived here and has taken refuge with me. These Daityas with terrific temperament intend to make me fall from brahmanhood. This is the reason that they are acting against me daily. The result of this sin will surely appear. Who cannot be burnt by *Brahmahatyās* irrespective of his being Indra or any one else?

स तेनाऽऽपृष्टो विद्यया चोपहूतः
शनैर्वाचं जठरे व्याजहार।
तमब्रवीत्केन चेहोपनीतो
ममोदरे तिष्ठसि ब्रूहि वत्स।।४९।।

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Then the preceptor making use of the lore, called the pupil, then Kaca, who had been lodged in his belly was frightened and he said slowly. Listening to his voice Śukrācārya said, "O Son, how could you enter my belly. You tell me correctly."

कच उवाच

भवत्प्रसादान्न जहाति मां स्मृतिः
सर्वं स्मरेयं यच्च यथा च वृत्तम्।
न त्वेवं स्यात्तपसः क्षयो मे
ततः क्लेशं घोरतरं स्मरामि।।५०।।
असुरैः सुरायां भवतोऽस्मि दत्तो
हत्वा दग्ध्वा चूर्णयित्वा च काव्य।
ब्राह्मीं मायां त्वासुरीं त्वत्र माया
त्वयि स्थिते कथमेवाभिबाधते।।५१।।

Kaca said, "O Preceptor, my memory has not faded out because of your grace whatever had happened is well known to me. In case I come out tearing off the belly, my *tapas* would be lost. I am feeling miserable in order to avoid that situation. O Great *ācārya*, the *asuras*, after killing me, burnt out my body. Then making the powder of it, they mixed it in wine and they made you drink the same. O Great Brahman, you are well aware of *Brāhmī*, *āsurī* and *Jaivī Māyās*. In your presence how could anyone else venture to cross these *Māyās*?

शुक्र उवाच

किं ते प्रियं करवाण्यद्य वत्से
विनैव मे जीवितं स्यात्कचस्य।
नान्यत्र कुक्षेर्मम भेदनाच्च
दृश्येत्कचो मद्गतो देवयानि।।५२।।

Śukrācārya said, "O Daughter Devayānī, now tell me, what is the pleasant task which should be performed by me? Kaca can come out alive only after my death. There is no other alternative but to tear out my belly, to take Kaca alive out of my body.

देवयान्युवाच

द्वौ मां शोकावग्निकल्पौ दहेतां
कचस्य नाशस्तव चैवोपघातः।
कचस्य नाशे मम नास्ति शर्म
तवोपघाते जीवितुं नास्मि शक्ता।।५३।।

शुक्र उवाच

संसिद्धरूपोऽसि बृहस्पतेः सुत
यत्त्वां भक्तं भजते देवयानी।
विद्यामिमां प्राप्नुहि जीवनीं त्वं
न चेदिन्द्रः कचरूपी त्वमद्य।।५४।।
न निवर्तेत्पुनर्जीवन्कश्चिदन्यो ममोदरात्।
ब्राह्मणं वर्जयित्वैकं तस्माद्विद्यामवाप्नुहि।।५५।।
पुत्रो भूत्वा निष्क्रमस्वोदरान्मे
भित्त्वा कुक्षिं जीवय मां च तात।
अवेक्षेथा धर्मवतीमवेक्षां
गुरोः सकाशात्प्राप्य विद्यां सविद्यः।।५६।।

Śukrācārya said, "O Kaca, the son of Bṛhaspati, you have now become a *siddha*, because you are devoted to Devayānī and she likes you. In case you are not Indra in the form of Kaca, then you receive Sañjīvanī-lore from me. Except one Brāhmaṇa, there is none else who can come out alive from my belly. Therefore you receive the lore. O Dear one, after coming out of my body you will be like my son. Therefore you bring me back to life. After receiving the lore from me as a preceptor, you would become highly learned and even then you should remain devoted to me and look at me with kindness."

शौनक उवाच

गुरोः सकाशात्समवाप्य विद्यां
भित्त्वां कुक्षिं निर्विचक्राम विप्रः।
प्रालेयाद्रेः शुक्लमुद्भिद्य शृङ्गं
रात्र्यागमे पौर्णमास्यामिवेन्दुः।।५७।।

Śaunaka said, "O Śatānīka, receiving the Sañjīvanī lore from the preceptor, Kaca, atonce

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tore out the belly of Śukrācārya in the same way as the moon appears on the evening of the day of full moon from the Śveta peak of the Himālaya mountain.

दृष्ट्वा च तं पतितं वेदराशि-
मुत्थापयामास ततः कचोऽपि।
विद्यां सिद्धां तामवाप्याभिवाद्य
ततः कचस्तं गुरुमित्युवाच॥५८॥

निधिं निधीनां वरदं वराणां
ये नाऽऽद्रियन्ते गुरुमर्चनीयम्।
प्रालेयाद्रिप्रोज्ज्वलब्रह्मसंस्थं
पापाँल्लोकांस्ते व्रजन्त्यप्रतिष्ठाः॥५९॥

Finding the sage Śukrācārya lying on earth like the mountain of the Vedas, Kaca with the use of the Sañjīvanī lore, brought him back to life and then addressed him, "O Worthy one, you are bounteous like an ocean and the most generous among the givers of the boons. Those who do not extend due regard and respect to such a preceptor, are grave sinners and fall in hell, after being wrecked.

शौनक उवाच

सुरापानाद्बुद्धिनात्मापयित्वा
संज्ञानाशं चेतसश्चापि घोरम्।
दृष्ट्वा कचं चापि तथाभिरूपं
पीतं तथा सुरया मोहितेन॥६०॥

समन्युरुत्थाय महानुभाव-
स्तदोशना विप्रहितं चिकीर्षुः।
काव्यः स्वयं वाक्यमिदं जगाद
सुरापानं प्रत्यसौ जातशङ्कः॥६१॥

Śaunaka said, "Śukra (Uṣanā) who was deluded through drinking, on getting back his lost disciple and finding his graceful form and the powers of *tapas*, desirous of doing a good turned to the Brāhmaṇas taking the wine, uttered the following words against the drinking of wine and its evil consequence.

शुक्र उवाच

यो ब्राह्मणोऽद्यप्रभृतीह कश्चिन्
मोहात्सुरां पास्यति मन्दबुद्धिः।
अपेतधर्मा ब्रह्महा चैव स स्या-
दस्मिँल्लोके गर्हितः स्यात्परे च॥६२॥

मया चेमां विप्रधर्मोक्तसीमां
मर्यादां वै स्थापितां सर्वलोके।
सन्तो विप्राः शुश्रुवांसो गुरूणां
देवा दैत्याश्चोपशृण्वन्तु सर्वे॥६३॥

Śukra said, "Hereafter, the foolish Brāhmaṇa, who shall drink wine shall be devoid of *dharma* and shall by so doing to earn the sin of the killing of a Brāhmaṇa and shall be despised in the present as well as the next world. I have laid down this law for the Brāhmaṇas of the universe. Let the auspicious Brāhmaṇas know the injunctions of the preceptor and let the gods and the Daityas also listen to these words."

शौनक उवाच

इतीदमुक्त्वा स महाप्रभाव-
स्तपोनिधीनां निधिरप्रमेयः।
तान्दानवांश्चैव निगूढबुद्धी-
निदं समाहूय वचोऽभ्युवाच॥६४॥

Śaunaka said, "The illustrious seer Śukra, after thus uttering, called all the Dānavas of clouded intellect and spoke to them thus."

शुक्र उवाच

आचक्षे वो दानवा बालिशाः स्थ
शिष्यः कचो वत्स्यति मत्समीपे।
संजीवनीं प्राप्य विद्यां मयाऽयं
तुल्यप्रभावो ब्राह्मणो ब्रह्मभूतः॥६५॥

Śukrācārya said, "O Dānavas, Kaca has become a *siddha*, after receiving the knowledge from me and he has the influence comparable with me. This Brāhmaṇa is the form of Brahman."

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शौनक उवाच

गुरोरुष्य सकाशे च दश वर्षशतानि सः।

अनुज्ञातः कचो गन्तुमियेष त्रिदशालयम्।।६६।।

Śaunaka said, "Kaca thus lived with his preceptor for a thousand years and completed his *vrata*. Then getting permission from the preceptor to leave for his home, he thought of proceeding to the Devaloka.

इति श्रीमात्स्ये महापुराणे सोमवंशे ययातिचरिते

पञ्चाविंशोऽध्यायः।।२५।।

* * *

CHAPTER 26

Devayānī proposes marriage with Kaca who refused and their mutual showering of curses

शौनक उवाच

समापितव्रतं तन्तु विसृष्टं गुरुणा तदा।

प्रस्थितं त्रिदशावासं देवयानीदमब्रवीत्।।१।।

Śaunaka said, "When the *vrata* of Kaca was over and Śukrācārya– his preceptor permitted him to return to his home, Devayānī, then said to him.

देवयान्युवाच

ऋषेरङ्गिरसः पौत्र वृत्तेनाभिजनेन च।

भ्राजसे विद्यया चैव तपसा च दमेन च।।२।।

Devayānī said, "O Grandson of Aṅgirā, you possess noble character, are born in high race, have excellent education and *tapas* at your credit, because of the control of your sense organs, you are earning enough of grace.

ऋषिर्यथाऽङ्गिरा मान्यः पितुर्मम महायशाः।

तथा मान्यश्च पूज्यश्च मम भूयो बृहस्पतिः।।३।।

एवं ज्ञात्वा विजानीहि यद्ब्रवीमि तपोधन।

व्रतस्थे नियमोपेते यथा वर्ताम्यहं त्वयि।।४।।

As the immensely glorious Maharṣi Aṅgirā is adorable as my father, similarly your father Bṛhaspati is also adorable for me besides being respectable. O Performer of great *tapas*, keeping all this in view, I have to say something which should be kept in mind by you. When you were engaged in the following of the *vratas* and the related rules, you must not have forgotten the behaviour I extended to you.

स समापितविद्यो मां भक्तां न त्यक्तुमर्हसि।

गृहाण पाणिं विधिवन्मम मन्त्रपुरस्कृतम्।।५।।

Now ending your *vrata,* you have achieved your education. I love you. Therefore, you accept me. Accept me in marriage with the reciting of the Vedic Mantras.

कच उवाच

पूज्यो मान्यश्च भगवान्यथा मम पिता तव।

तथा त्वमनवद्याङ्गि पूजनीयतमा मता।।६।।

Kaca said, "O Devayānī with spotless limbs, as your father Śukrācārya is respectable and adorable for me, I hold you in the same esteem.

आत्मप्राणैः प्रियतमा भार्गवस्य महात्मनः।

त्वं भद्रे धर्मतः पूज्या गुरुपुत्री सदा मम।।७।।

यथा मम गुरुर्नित्यं मान्यः शुक्रः पिता तव।

देवयानि तथैव त्वं नैवं मां वक्तुमर्हसि।।८।।

You are dear to the sage Bhārgava much more than his life. Because of your being the daughter of my preceptor, you are always adorable for me. In a way you are much more respectable than him. O Excellent one, O Devayānī, as Śukrācārya, my preceptor is extremely respectable for me, you are like the same. Therefore you should not speak like this."

देवयान्युवाच

गुरुपुत्रस्य पुत्रो मे न तु त्वमसि मे पितुः।

तस्मान्मान्यश्च पूज्यश्च ममापि त्वं द्विजोत्तम।।९।।

असुरैर्हन्यमाने तु कचे त्वयि पुनः पुनः।

तदाप्रभृति या प्रीतिस्तां त्वमेव स्मरस्व मे।।१०।।

सौहार्दे चानुरागे च वेत्थ मे भक्तिमुत्तमाम्।

न मामर्हसि धर्मज्ञ त्यक्तुं भक्तामनागसम्।।११।।

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Devayānī said, "O best of the Brāhmaṇas, you are the son of my preceptor and not my father (therefore you cannot be my brother), but you are adorable and respectable for me. O Kaca, when the demons killed you repeatedly, the love I had for you since that time, should be remembered by you. You have already witnessed my goodwill, my attachment for you, the excellent devotion for you. You are well-versed in *dharma* as well. I am quite sinless and am devoted to you and helpless too at the same time. It would not be proper for you to disown me in any way.

कच उवाच

अनियोज्ये नियोगे मां नियुनक्षि शुभव्रते।
प्रसीद सुभ्रूर्मह्यं त्वं गुरोर्गुरुतरा शुभे।।१२।।
यत्रोषितं विशालाक्षि त्वया चन्द्रनिभानने।
तत्राहमुषितो भद्रे कुक्षौ काव्यस्य भामिनि।।१३।।

Kaca said, "O Beautiful one performing the excellent *vrata,* you are leading me to the path, which is not at all proper. You are held by me in high esteem much more than my preceptor. O Beautiful damsel, with vast eyes and the face resembling the moon, the belly of Śukrācārya in which you have dwelt, I have also dwelt in the same.

भगिनी धर्मतो मे त्वं मैवं वोचः शुभानने।
सुखेनाध्युषितो भद्रे न मन्युर्विद्यते मम।।१४।।

Therefore, O Noble one, from the point of view of *dharma* you happen to be my sister. There is not an iota of anger against you in my mind.

आपृच्छे त्वां गमिष्यामि शिवमस्त्वथ मे पथि।
अविरोधेन धर्मस्य स्मर्तव्योऽस्मि कथान्तरे।।१५।।
अप्रमत्तोद्यता नित्यमाराधय गुरुं मम।।१६।।

Now I shall leave the place, therefore, I seek your command. Bless me that my journey should be pleasant. Holding *dharma* quite high, you remember me occasionally during your talk and devote yourself in the service of my preceptor keeping yourself alert and careful.

देवयान्युवाच

दैत्यैर्हतस्त्वं यद्धर्तृबुद्ध्या त्वं रक्षितो मया।
यदि मां धर्मकामार्थां प्रत्याख्यास्यसि धर्मतः।।
ततः कच न ते विद्या सिद्धिमेषा गमिष्यति।।१७।।

Devayānī said, "O Kaca, after your repeated killing by the Daityas, I had saved taking you to be my husband. Therefore my request to you is based on *dharma*. In case you disown me, then this Sañjīvanī lore will be of no use to you.

कच उवाच

गुरुपुत्रीति कृत्वाऽहं प्रत्याख्यास्ये न दोषतः।
गुरुणा चाभ्यनुज्ञातः काममेवं शपस्व माम्।।१८।।
आर्षं धर्मं ब्रुवाणोऽहं देवयानि यथा त्वया।
शप्तुं नार्होऽस्मि कल्याणि कामतोऽद्य च धर्मतः।।१९।।
तस्माद्भवत्या यः कामो न तथा संभविष्यति।
ऋषिपुत्रो न ते कश्चिज्जातु पाणिं ग्रहीष्यति।।२०।।
फलिष्यति न मे विद्या त्वद्वच्छेति तत्तथा।
अध्यापयिष्यामि च यं तस्य विद्या फलिष्यति।।२१।।

Kaca said, "O Devayānī, I have not accepted your words taking you to be the daughter of my preceptor, not because of any defect in you. The preceptor is also quite well aware of this. You can pronounce a curse on me as you like, O Sister. I had been talking of the ancient *dharma*. Therefore I was not entitled to receive any curse from you. Your curse on me has been overpowered by passion and not on the basis of *dharma*, therefore the desire of your mind shall never be fulfilled. You will not be married to a Brāhmaṇa. You have told me that my education shall have no success with me, that is correct, but when the same education is imparted by me to someone else, he would be successful.

शौनक उवाच

एवमुक्त्वा नृपश्रेष्ठ देवयानीं कचस्तदा।
विद्योपलब्धं शीघ्रं जगाम द्विजसत्तमः।।२२।।

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तमागतमभिप्रेक्ष्य देवाः सेन्द्रपुरोगमाः।

बृहस्पतिं समाज्येदं कचमाहुर्मुदान्विताः॥२३॥

Śaunaka said, "O Śatānīka, the best of the kings, Kaca, the excellent Brāhmaṇa, thus speaking to Devayānī, anxiously returned to Indraloka. Finding his arrival, Indra and other gods collectively went to Bṛhaspati with Kaca and delightfully spoke to him.

देवा ऊचुः

त्वं कचास्मद्धितं कर्म कृतवान्महदद्भुतम्।

न ते यशः प्रणशिता भागभ्राक्च भविष्यसि॥२४॥

The gods said, "O Kaca, you have done a great job for us, which is quite astonishing. Therefore your glory shall never fade out from human memory. You will also have your share in the *yajña*.

इति श्रीमात्स्ये महापुराणे सोमवंशे ययातिचरिते

षड्विंशोऽध्यायः॥२६॥

* * *

CHAPTER 27

Quarrel between Devayānī and Śarmiṣṭhā, Śarmiṣṭhā pushes Devayānī into the well, Yayāti saves Devayānī, conversation between Devayānī and Śukrācārya

शौनक उवाच

कृतविद्ये कचे प्राप्ते हृष्टरूपा दिवौकसः।

कचादवेत्य तां विद्यां कृतार्था भरतर्षभ॥१॥

Śaunaka said, "O best of Bharata race, after the return of Kaca, learning the Mṛtsañjivanī lore, the gods felt delighted. They learning the knowledge from Kaca, felt beholden.

सर्व एव समागम्य शतक्रतुमथाब्रुवन्।

कालस्त्वद्विक्रमस्याद्य जहि शत्रून्पुरन्दर॥२॥

Then all of them said to Indra, "O Indra, now the time for us to show our prowess has arrived. Now you should destroy the enemies."

एवमुक्तस्तु सह तैस्त्रिदशैर्मघवांस्तदा।

तथेत्युक्त्वोपचक्राम सोऽपश्यद्विपिने स्त्रियः॥३॥

When the gods so spoke collectively to Indra, he said, "All right" and after thus speaking he arrived in a forest with a large number of damsels.

क्रीडन्तीनां तु कन्यानां वने चैत्ररथोपमे।

वायुर्भूतः स वस्त्राणि सर्वाण्येव व्यमिश्रयत्॥४॥

They were enjoying the water sports and the name of the forest was known as Caitraratha which was quite pleasant like the divine orchard. Indra then taking to the form of the wind mixed up all the costumes of the ladies lying over the river bank.

ततो जलात्समुत्तीर्य ताः कन्याः सहितास्तदा।

वस्त्राणि जगृहुस्तानि यथासंस्थान्यनेकशः॥५॥

Then the damsels collectively got out of the water and in confusion, tried to put on the clothes whatever came handy to each one of them.

तत्र वासो देवयान्याः शर्मिष्ठा जगृहे तदा।

व्यतिक्रममजानन्ती दुहिता वृषपर्वणः॥६॥

ततस्तयोर्मिथस्तत्र विरोधः समजायत।

देवयान्याश्च राजेन्द्र शर्मिष्ठायाश्च तत्कृते॥७॥

In this confusion, Śarmiṣṭhā put on the clothes of Devayānī. Śarmiṣṭhā had been the daughter of the demon king Vṛṣaparvā. The costumes of both of them were mixed up and the fact was unknown to her. O King, in the exchange of the costumes both Śarmiṣṭhā and Devayānī picked up a quarrel.

देवयान्युवाच

कस्माद्गृह्णासि मे वस्त्रं शिष्या भूत्वा ममाऽऽसुरि।

समुदाचारहीनाया न ते श्रेयो भविष्यति॥८॥

Devayānī said, "O Daughter of a Dānava, being my disciple, how do you dare to put on my clothes. You are devoid of the noble conduct of the excellent people. Therefore you shall not face welfare."

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शर्मिष्ठोवाच

आसीनं च शयानं च पिता ते पितरं मम।
स्तौति पृच्छति चाभीक्ष्णं नीचस्थः सुविनीतवत्॥९॥
याचतस्त्वं च दुहिता स्तुवतः प्रतिगृह्णतः।
सुताऽहं स्तूयमानस्य ददतो न तु गृह्णतः॥१०॥

Śarmiṣṭhā said, "O Damsel, irrespective of my father being seated or sleeping, but your father offers prayer to him like bards, with all humility. You are the daughter of a beggar. Your father offers prayers and lives on charities. I am the daughter of the king who is praised and the one who gives charities to others and does not receive anything from anyone.

अनायुधा सायुधायाः किं त्वं कुप्यसि भिक्षुकि।
लप्स्यसे प्रतियोद्धारं न च त्वां गणयाम्यहम्॥११॥

O Beggar, you are empty handed and possess no weapons even. Look here I have the weapons, therefore you are showing your anger to me for nothing. In case you intend to fight, you will find a rival who can fight with you with force. I care the least for you."

शौनक उवाच

सा विस्मयं देवयानीं गतां सक्तां च वाससि।
शर्मिष्ठा प्राक्षिपत्कूपे ततः स्वपुरमाविशत्॥१२॥
हतेयमिति विज्ञाय शर्मिष्ठा पापनिश्चया।
अनवेक्ष्य ययौ तस्मात्क्रोधवेगपरायणा॥१३॥

Śaunaka said, "O Śatānīka, listening to these words, Devayānī felt immensely surprised and tried to drag the costumes from the body of Śarmiṣṭhā. Finding this, Śarmiṣṭhā pushed her into the well and thinking that she must have been killed by drowning, the sinful Śarmiṣṭhā returned home. She had been filled with rage, therefore she returned home, without looking at Devayānī.

अथ तं देशमभ्यागाद्ययातिर्नहुषात्मजः।
श्रान्तयुग्यः श्रान्तरूपो मृगलिप्सुः पिपासितः॥१४॥

Thereafter, Yayāti- the son of Nahuṣa arrived at that place. His charioteer as well as the horses, had been tired. They felt dead tired. They had been following a wild animal in the forest and had been feeling thirsty.

नाहुषिः प्रेक्षमाणो हि स निपाने गतोदके।
ददर्श कन्यां तां तत्र दीप्तामग्निशिखामिव॥१५॥

Yayāti started looking at the well, where he found a girl in the well, resembling the fire flame, who resembled a divine damsel.

तामपृच्छत्स दृष्ट्वैव कन्याममरवर्णिनीम्।
सान्त्वयित्वा नृपश्रेष्ठः साम्ना परमवल्गुना॥१६॥
का त्वं चारुमुखी श्यामा सुमृष्टमणिकुण्डला।
दीर्घं ध्यायसि चात्यर्थं कस्मच्छ्वसिषि चाऽऽतुरा॥१७॥
कथं च पतिता ह्यस्मिन्कूपे वीरुत्तृणावृते।
दुहिता चैव कस्य त्वं वद सर्वं सुमध्यमे॥१८॥

At the very sight of the girl, Yayāti– the excellent monarch, spoke to her with calm but sweet words, assuring her and asked, O Damsel with beautiful waist, who are you? You have an extremely pleasant face. You also appear to be quite young. Your ear rings are also beautiful and glittering. You have been overpowered with great anxiety. Feeling disgusted you are having deep sighs. How have you fallen in the well covered with grass and creepers? Who is your father? You tell me correctly.

देवयान्युवाच

योऽसौ देवैर्हतान्दैत्यानुत्थापयति विद्यया।
तस्य शुक्रस्य कन्याऽहं त्वं मां नूनं न बुध्यसे॥१९॥
एष मे दक्षिणो राजन्पाणिस्ताम्रनखाङ्गुलिः।
समुद्धर गृहीत्वा मां कुलीनस्त्वं हि मे मतः॥२०॥
जानामि त्वां च संशान्तं वीर्यवन्तं यशस्विनम्।
तस्मान्मां पतितं कूपादस्मादुद्धर्तुमर्हसि॥२१॥

Devayānī said, "The one who brings back to life the demon who are killed by the gods with the use of his lore, I am the daughter of the same Śukrācārya. Surely you do not recognise me. O Lord, this is my right hand with red nails

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and fingers. You kindly hold it and pull me out of the well, redeeming me at the same time. I am aware of the fact that you are a monarch born in a high race. I am also aware of the fact that you are extremely peaceful in your temperament, besides being valorous and immensely strong. Therefore, you kindly redeem a helpless damsel having fallen in the well."

शौनक उवाच

तामथ ब्राह्मणीं स्त्रीं च विज्ञाय नहुषात्मजः।
गृहीत्वा दक्षिणे पाणावुज्जहार ततोऽवटात्॥२२॥
उद्धृत्य चैनां तरसा तस्मात्कूपान्नराधिपः।
आमन्त्रयित्वा सुश्रोणीं ययातिः स्वपुरं ययौ॥२३॥
गते तु नाहुषे तस्मिन्देवयान्यपि निन्दिता।
उवाच शोकसंतप्ता घूर्णिकामागतां पुनः॥२४॥

Śaunaka said, "O Śatānīka, thereafter the king Yayāti– the son of Nahuṣa, taking Devayānī to be a Brāhmaṇa girl, held her right hand in his own hand and pulled her out of the well. Thus driving her out with force from the well, the king Yayāti, getting permission from Devayānī, returned to his city. After the departure of Yayāti– the son of Nahuṣa, the chaste Devayānī, having been filled with grief, then spoke to the maid servant who appeared before her.

देवयान्युवाच

त्वरितं घूर्णिके गच्छ सर्वमाचक्ष्व मे पितुः।
नेदानीं तु प्रवेक्ष्यामि नगरं वृषपर्वणः॥२५॥

Devayānī said, "O Ghūrṇikā, you should go with utmost speed from here and reveal the factual position to my father. I shall not enter the city of Vṛṣaparvā hereafter. I shall not place my foot in that city.

शौनक उवाच

सा तु वै त्वरितं गत्वा घूर्णिकाऽसुरमन्दिरम्।
दृष्ट्वा काव्यमुवाचेदं कम्पमाना विचेतना॥२६॥

Śaunaka said, "O Śatānīka, on hearing these words, Ghūrṇikā atonce rushed to the palace of Vṛṣaparvā, the lord of the demons, meeting Śukrācārya, while shaking narrated the entire sequence of events to him, faltering in her speech.

आ चख्यौ च महाभागा देवयानी वने हता।
शर्मिष्ठया महाप्राज्ञ दुहित्रा वृषपर्वणः॥२७॥
श्रुत्वा दुहितरं काव्यस्तदा शर्मिष्ठया हताम्।
त्वरया निर्ययौ दुःखान्मार्गमाणः सुतां वने॥२८॥
दृष्ट्वा दुहितरं काव्यो देवयानीं तपोवने।
बाहुभ्यां संपरिष्वज्य दुःखितो वाक्यमब्रवीत्॥२९॥
आत्मदोषैर्नियच्छन्ति सर्वे दुःखसुखे जनाः।
मन्ये दुश्चरितं तेऽस्ति तस्येयं निष्कृतिः कृता॥३०॥

She said, O Great intellect, Śarmiṣṭhā, the daughter of Vṛṣaparvā, has almost killed Devayānī." On hearing that his daughter Devayānī had almost been killed, Śukrācārya became extremely anxious and moved in search of his daughter in the forest. Then finding his daughter Devayānī in the forest, he embraced her holding her in both his arms and with a painful heart he said, "O Daughter all the people because of their merits or demerits have to face pleasure or pain. It appears that you had done some evil deed, for which you had to repent like this."

देवयान्युवाच

निष्कृतिर्वाऽस्तु वा माऽस्तु शृणुष्वावहितो मम।
शर्मिष्ठया यदुक्ताऽस्मि दुहित्रा वृषपर्वणः॥३१॥
सत्यं किलैतत्सा प्राह दैत्यानामस्मि गायना।
एवं हि मे कथयति शर्मिष्ठा वार्षपर्वणी॥३२॥
वचनं तीक्ष्णपरुषं क्रोधरक्तेक्षणं भृशम्।
स्तुवतो दुहिताऽसि त्वं याचतः प्रतिगृह्णतः॥३३॥
सुताऽहं स्तूयमानस्य ददतोऽप्रतिगृह्णतः।
इति मामाह शर्मिष्ठा दुहिता वृषपर्वणः॥
क्रोधसंरक्तनयना दर्पपूर्णानना ततः॥३४॥
यद्यहं स्तुवतस्तात दुहिता प्रतिगृह्णतः।
प्रसादस्निग्धे शर्मिष्ठामित्युक्ता हि सखी मया॥३५॥

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Devayānī said, "O Father, it is immaterial, whether I get redeemed of my deeds or not, but you kindly listen to my words attentively. Are the words spoken by Śarmiṣṭhā, true? She had told me that I sing the glory of the Daityas like the bards. The loving daughter of Vṛṣaparvā, with her eyes red in anger, had spoken very harsh and sharp words. She had said, "O Devayānī, you are the daughter of a bard who sing praise for others, who is a beggar and receive charities, while I happen to be the daughter of the king who is eulogised by your father. My father gives charities without expecting anything in exchange." This is what Śarmiṣṭhā, the daughter of Vṛṣaparvā has spoken to me. Her eyes were red, when she was so speaking in anger. She had been filled with pride. In case I am really the daughter of a bard or the one who is a receiver of the charities, then I shall please Śarmiṣṭhā by serving her. I had told this to my maid. (At these words thus spoken by me, Śarmiṣṭhā getting enraged, caught hold of me and pushed me into the well in the lonely forest. Thereafter she returned home).

शुक्र उवाच

स्तुवतो दुहिता न त्वं मद्रे न प्रतिगृह्णतः।
अतस्त्वं स्तूयमानस्य दुहिता देवयान्यसि॥३६॥
वृषपर्वैव तद्वेद शक्रो राजा न नाहुषः।
अचिन्त्यं ब्रह्म निर्द्वन्द्वमैश्वरं हि बलं मम॥३७॥

Śukrācārya said, "O Devayānī, you are certainly not the daughter of a bard or a beggar or the receiver of the charities. You are the daughter of such an auspicious Brāhmaṇa, who does not praise anyone, but to the contrary is praised by everyone. This fact is well known to Vṛṣaparvā, Indra– the lord of gods, as well as the king Yayāti. The unparallel and unthinkable Brahmanhood only is my strength and the fortunes.

इति श्रीमात्स्ये महापुराणे सोमवंशे ययातिचरिते
सप्तविंशोऽध्यायः॥२७॥

CHAPTER 28

History of Yayāti and dialogue between Devayānī and Śukra

शुक्र उवाच

यः परेषां नरो नित्यमतिवादांस्तितिक्षति।
देवयानि विजानीहि तेन सर्वमिदं जितम्॥१॥
यः समुत्पतितं क्रोधं निगृह्णाति हयं यथा।
स यतन्तेत्युच्यते सद्भिर्न यो रश्मिषु लम्बते॥२॥
यः समुत्पतितं क्रोधमक्रोधेन नियच्छति।
देवयानि विजानीहि तेन सर्वमिदं जितम्॥३॥

Śukrācārya said, "O Devayānī, my daughter, you take it for granted from me that a person, who listening to the harsh words from others, ignores them, he appears like having conquered the entire universe. The one who controls the height of anger like the forceful horse, he is treated to be the true charioteer by the noble people and not the one who hangs on holding the rains. O Devayānī, the one who subsides his anger with forgiveness, you take it from me, that he resembles the one who has conquered the universe.

यः समुत्पतितं कोपं क्षमयैव निरस्यति।
यथोरगस्त्वचं जीर्णां स वै पुरुष उच्यते॥४॥

As the serpent discards its old skin, similarly a person who overpowers the height of anger with forgiveness, he is indeed treated to be the best of the persons.

यस्तु भावयते धर्मं योऽतिगात्रं तितिक्षति।
यश्च तप्तो न तपति भृशं सोऽर्थस्य भाजनम्॥५॥

The one who follows *dharma* with devotion, and bears the worst denouncement and does not feel painful when tortured by others, he is the abode of all the virtues.

यो यजेदश्वमेधेन मासि मासि शतं समाः।
यस्तु कुप्येन्न सर्वस्य तयोरक्रोधनो वरः॥६॥
ये कुमाराः कुमार्यश्च वैरं कुर्युरचेतसः।
नैतत्प्राज्ञस्तु कुर्वीत विदुस्ते न बलाबलम्॥७॥

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A person who performs Aśvamedha-sacrifices in every month for a hundred years, and the one who does not show his anger on others, of these two, the one who never becomes angry is indeed the better. The innocent boy and girls become envious of others because of ignorance, they should not be followed by the people with wisdom, because the innocent children are unaware of the strength of others.

देवयान्युवाच

वेदाहं तात बालाऽपि कार्याणां तु गतागतम्।
क्रोधे चैवातिवादे वा कार्यस्यापि बलाबले।।८।।
शिष्यस्याशिष्यवृत्तं हि न क्षन्तव्यं बुभूषुणा।
असत्संकीर्णवृत्तेषु वासो मम न रोचते।।९।।

Devayānī said, "O Father, though I am a small girl, but still the difference between *dharma* and *adharma* is well known to me. The strength of forgiveness and denouncement is also well known to me. But a person, who being a disciple, does not behave properly like a disciple, then the preceptor, desirous of his welfare should not forgive him for his misdeed. Therefore I do not like to live among the Dānavas who are mean in their out-look.

पुंसो ये नाभिनन्दन्ति वृत्ते नाभिजनेन च।
न तेषु निवसेत्प्राज्ञः श्रेयोऽर्थी पापबुद्धिषु।।१०।।
ये नैनमभिजानन्ति वृत्तेनाभिजनेन च।
तेषु साधुषु वस्तव्यं स वासः श्रेष्ठ उच्यते।।११।।
तन्मे मथ्नाति हृदयमग्निकल्पमिवारणम्।
वाग्दुरुक्तं महाघोरं दुहितुर्वृषपर्वणः।।१२।।
न ह्यतो दुष्करं मन्ये तात लोकेष्वपि त्रिषु।
यः सपत्नश्रियं दीप्तां हीनश्रीः पर्युपासते।।१३।।

Those who denounce the conduct and race of others, the people desirous of their own welfare should not live with such people with evil thought. One should live among the people having excellent way of thinking, conduct or those praising the family of others. O Dear one, the terrific and evil words spoken by Śarmiṣṭhā, the daughter of Vṛṣaparvā, are churning my heart as a person desirous of igniting the fire, churns the fire sticks. I do not consider anything else worse than this in the three worlds. It is better to lay down one's life instead of praising the riches of others, himself being a pauper.

इति श्रीमात्स्ये महापुराणे
ययातिचरितेऽष्टाविंशोऽध्यायः।।२८।।

* * *

CHAPTER 29

Denouncement of Vṛṣaparvā by Śukrācārya and Śarmiṣṭhā becomes the slave girl of Devayānī

शौनक उवाच

ततः काव्यो भृगुश्रेष्ठः समन्युरुपगम्य ह।
वृषपर्वाणमासीनमित्युवाचाविचारयन्।।१।।

Śaunaka said, "O Śatānīka, listening to the words of Devayānī, Śukrācārya, the excellent preceptor, having been filled with anger, went to Vṛṣaparvā, who was seated over the royal throne and started addressing him without thinking of anything.

नाधर्मश्चरितो राजन्सद्यः फलति गौरिव।
शनैरावर्त्यमानस्तु मूलान्यपि निकृन्तति।।२।।
यदि नाऽऽत्मनि पुत्रेषु न चेत्पश्यति नप्तृषु।
पापमाचरितं कर्म त्रिवर्गमतिवर्तते।।३।।

O King, whatever evil is done on earth, one does not get its reward atonce. As the cow litres after getting served for sometime, or otherwise the seed sown on earth sprouts in the form of a plant and bears fruit after sometime, similarly the evil deed performed by a person, slowly destroys the roots. The evil effect of the riches earned by unfair means, is not visible openly, but it crossing over the future generations of sons and grandsons, overpowering them all, appears in the future generations.

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फलत्येवं ध्रुवं पापं गुरुभुक्तमिवोदरे।
यदा घातयसे विप्रं कचमाङ्गिरसं तदा।।४।।
अपापशीलं धर्मज्ञं शुश्रूषुं मद्गृहे रतम्।
वधादनर्हतस्तस्य वधाच्च दुहितुर्मम।।५।।
वृषपर्वन्निबोध त्वं त्यक्ष्यामि त्वां सबान्धवम्।
स्थातुं त्वद्विषये राजन्न शक्नोमि त्वया सह।।६।।
अद्यैवमभिजानामि दैत्यं मिथ्याप्रलापिनम्।
यतस्त्वमात्मनोदीर्णां दुहितां किमुपेक्षसे।।७।।

Though the heavy food taken by a person causes no harm atonce, but it does so after sometime, similarly the evil deed performed surely reveals it reward. O king, Kaca, the grandson of Aṅgirā is an auspicious Brāhmaṇa. He has been sinless by nature, is devoted to *dharma* and he was engaged in serving me living in my abode. But you got him killed four times. O Vṛṣaparvān, you listen to my words carefully. Initially you killed a Brāhmaṇa who was not at all fit to be killed. And now, my daughter has also been thrown in the well intending to kill her. Because of these two killings, I shall disown you together with your kins and relatives. O king, I shall not be able to stay on in your kingdom even for a moment. O Daitya king, it is today alone, that I have been able to well understand the Daityas like you embracing falsehood. Why are you neglecting the misdeeds of your daughter?

वृषपर्वोवाच

नावद्यं न मृषावादं त्वयि जानामि भार्गव।
त्वयि सत्यं च धर्मश्च तत्प्रसीदतु मां भवान्।।८।।

Vṛṣaparvā said, "O Son of Bhṛgu, as far as I know, you have never spoken falsehood or improper words. The *dharma* and truthfulness are both firmly established in you. Therefore, you showering your grace on me be pleased with me.

अद्यास्मानपहाय त्वमितो यास्यसि भार्गव।
समुद्रं संप्रवेक्ष्यामि नान्यदस्ति परायणम्।।९।।

In case you discard us and leave the place, then I shall surely jump into the ocean. Because no other alternative would be left for us.

शुक्र उवाच

समुद्रं प्रविशध्वं वा दिशो वा व्रजतासुराः।
दुहितुर्नाप्रियं सोढुं शक्तोऽहं दयिता हि मे।।१०।।
प्रसाद्यतां देवयानी जीवितं यत्र मे स्थितम्।
योगक्षेमकरस्तेऽहमिन्द्रस्येव बृहस्पतिः।।११।।

Śukrācārya said, "O Demon, it is immaterial whether you fall in the ocean or flee in all the directions, but I cannot tolerate the horrible behaviour extended by you towards my daughter, because she is extremely dear to me. You better please Devayānī because my life is lodged in her. In case she is pleased, I shall guard you as Bṛhaspati guards Indra and other gods."

वृषपर्वोवाच

यत्किंचिदसुरेन्द्राणां विद्यते वसु भार्गव।
भुवि हस्तिरथाश्वं वा तस्य त्वं मम चेश्वरः।।१२।।

Vṛṣaparvā said, "O Bhārgava, you are the master of elephants, chariots, horses and all the riches of the *asuras* and similarly you are the master of all my wealth and belongings."

शुक्र उवाच

यत्किञ्चिदस्ति द्रविणं दैत्येन्द्राणां महासुर।
तस्येश्वरोऽस्मि यद्येतद्देवयानी प्रसाद्यताम्।।१३।।

Śukrācārya said, "O King of the *asuras* I shall consider myself as the master of the Daityas, in case you please Devayānī and not otherwise."

शौनक उवाच

ततस्तु त्वरितः शुक्रस्तेन राज्ञा समं ययौ।
उवाच चैनां सुभगे प्रतिपन्नं वचस्तव।।१४।।

Śaunaka said, Hearing these words, Śukra went to Devayānī, along with Vṛṣaparvā and said, "Now your words are realised."

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देवयान्युवाच

यदि त्वमीश्वरस्तात राज्ञो वित्तस्य भार्गव।

नाभिजानामि तत्तेऽहं राजा वदतु मां स्वयम्॥१५॥

Then Devayānī said, "O Dear one, son of Bhārgava, you are the lord of the riches of the king. I shall not take your words to be true. I shall believe in case these words are repeated by the king himself."

वृषपर्वोवाच

यं काममभिजानासि देवयानि शुचिस्मिते।

तत्तेऽहं संप्रदास्यामि यद्यपि स्यात्सुदुर्लभम्॥१६॥

Vṛṣaparvā said, "O Devayānī with an auspicious smile over your face, whatever thing you need, I shall get you the same, even if it be unique or inaccessible (you believe in me)."

देवयान्युवाच

दासीं कन्यासहस्रेण शर्मिष्ठामभिकामये।

अनुयास्यति मां तत्र यत्र दास्यति मे पिता॥१७॥

Devayānī said, "What I desire is that Śarmiṣṭhā should be my slave girl with a thousand other slave girls and wherever I am married by my father, she should also accompany me."

वृषपर्वोवाच

उत्तिष्ठ धात्रि गच्छ त्वं शर्मिष्ठां शीघ्रमानय।

यं च कामयते कामं देवयानी करोतु तम्॥१८॥

On hearing this, Vṛṣaparvā said to the maid, O Dhātri, you go and quickly bring Śarmiṣṭhā here. Then she should fulfil the desire of Devayānī.

शौनक उवाच

ततो धात्री तत्र गत्वा शर्मिष्ठामिदमब्रवीत्।

उत्तिष्ठ भद्रे शर्मिष्ठे ज्ञातीनां सुखमावह॥१९॥

त्यजति ब्राह्मणः शिष्यान्देवयान्या प्रचोदितः।

यं सा कामयते कामं स कार्योऽत्र त्वयाऽनघे।

दासीत्वमभिजाताऽसि देवयान्याः सुशोभने॥२०॥

Śaunaka said, "Then the nurse went to Śarmiṣṭhā and said to her, "O Noble Śarmiṣṭhā, you get up and make your kins comfortable. O sinless princess, today Śukrācārya, at the instance of Devayānī is disowning– the disciples and the *yajamānas*. Therefore you should fulfil the desire of Devayānī. You have been declared as the slave girl of Devayānī.

शर्मिष्ठोवाच

यं च कामयते कामं करवाण्यहमद्य तम्।

मा गान्मन्युवशं शुक्रो देवयानी च मत्कृते॥२१॥

Śarmiṣṭhā said, "In case Śukrācārya is calling me thus, for the sake of Devayānī, then I shall do whatever Devayānī desires of me. Because of my crime, neither Śukrācārya nor Devayānī should go anywhere. They should not think of going elsewhere, because of me."

शौनक उवाच

ततः कन्यासहस्रेण वृता शिविकया तदा।

पितुर्निदेशात्त्वरिता निश्चक्राम पुरोत्तमात्॥२२॥

Śaunaka said, "O Śatānīka, thereafter, the princess Śarmiṣṭhā, at the command of her father, mounted the palanquin atonce and moved out of the capital city, surrounded with a thousand girls.

शर्मिष्ठोवाच

अहं कन्यासहस्रेण दासी ते परिचारिका।

ध्रुवं त्वां तत्र यास्यामि यत्र दास्यति ते पिता॥२३॥

Śarmiṣṭhā said, "I shall serve you with thousand girls as your slave and wherever your father marries you, I shall surely accompany you there."

देवयान्युवाच

स्तुवतो दुहिता चाहं याचतः प्रतिगृह्णतः।

स्तूयमानस्य दुहिता कथं दासी भविष्यसि॥२४॥

Devayānī said, "I am the daughter of a bard and a beggar, but you are the daughter of a great father, who is praised by my father, then how shall you serve as my slave?"

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शर्मिष्ठोवाच

येन केनचिदार्तानां ज्ञातीनां सुखमावहेत्।

अनुयास्याम्यहं तत्र यत्र दास्यति ते पिता॥२५॥

Śarmiṣṭhā said, "One should provide comfort to his kith and kins by all means. Wherever you father gives you in marriage, I shall accompany you there."

शौनक उवाच

प्रतिश्रुते दासभावे दुहित्रा वृषपर्वणः।

देवयानी नरश्रेष्ठ पितरं वाक्यमब्रवीत्॥२६॥

Śaunaka said, "When Śarmiṣṭhā, the daughter of Vṛṣaparvā– the great king, thus spoke, then Devayānī said to her father."

देवयान्युवाच

प्रविशामि पुरं तात तुष्टाऽस्मि द्विजसत्तम।

अमोघं तव विज्ञानमस्ति विद्याबलं च ते॥२७॥

Devayānī said, "O Father, now I shall enter the city. I have gained full faith now that your knowledge and the strength of your lores, besides the wisdom is infallible and fruitful."

शौनक उवाच

एवमुक्तो द्विजश्रेष्ठो दुहित्रा सुमहायशाः।

प्रविवेश पुरं हृष्टं पूजितः सर्वदानवैः॥२८॥

Śaunaka said, "At these words spoken by his daughter, the glorious Śukrācārya, the excellent Brāhmaṇa, having been adored by all the Dānavas entered the city.

इति श्रीमात्स्ये महापुराणे सोमवंशे ययातिचरित

एकोनत्रिंशोऽध्यायः॥२९॥

* * *

CHAPTER 30

Forest sports of Devayānī and Śarmiṣṭhā with their handmaids, arrival of the king Yayāti– his talk with Devayānī and his marriage with her.

शौनक उवाच

अथ दीर्घेण कालेन देवयानी नृपोत्तम।

वनं तदैव निर्याता क्रीडार्थं वरवर्णिनी॥१॥

Śaunaka said, "O Excellent king, after a long time Devayānī with the excellent complexion, again went to the same forest for sports.

तेन दासीसहस्रेण सार्धं शर्मिष्ठया तदा।

तमेव देशं संप्राप्ता यथाकामं चचार सा॥२॥

ताभिः सखीभिः सहिता सर्वाभिर्मुदिता भृशम्।

क्रीडन्त्योऽभिरताः सर्वाः पिबन्त्यो मधु माधवम्॥३॥

A that point of time, she was accompanied with Śarmiṣṭhā and a thousand slave girls, who were attending on her. Reaching the same place in the forest, she started roaming about with her associates, at will. They enjoyed several types of sports there consuming the juice of the flowers of the spring season.

खादन्त्यो विविधान्भक्ष्यान्फलानि विविधानि च।

पुनश्च नाहुषो राजा मृगलिप्सुर्यदृच्छया॥४॥

तमेव देशं संप्राप्तो जललिप्सुः प्रतर्पितः।

ददर्श देवयानीं च शर्मिष्ठां ताश्च योषितः॥५॥

Sometimes they consumed several types of delicious food items. At the same time, Yayāti, the son of Nahuṣa, per chance arrived there for hunting at the same place. He felt exhausted because of the severe labour and feeling thirsty, he was desirous of drinking water. He spotted, Devayānī, Śarmiṣṭhā and the other damsels as well.

पिबन्त्यो ललनास्ताश्च दिव्याभरणभूषिताः।

उपविष्टां च ददृशे देवयानीं शुचिस्मिताम्॥६॥

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All of them were consuming the beverages. The king found Devayānī wearing an auspicious smile over her face seated over a beautiful seat.

रूपेणाप्रतिमां तासां स्त्रीणां मध्ये वराङ्गनाम्।
शर्मिष्ठया सेव्यमानां पादसंवाहनादिभिः॥७॥

Her beauty was beyond comparison and was seated among the damsels, while Śarmiṣṭhā was serving her at her feet.

ययातिरुवाच

द्वाभ्यां कन्यासहस्राभ्यां द्वे कन्ये परिवारिते।
गोत्रे च नामनी चैव द्वयोः पृच्छाम्यतो ह्यहम्॥८॥

Yayāti asked, "O Damsels having been surrounded by two thousand girls, I would like to know your names and the *gotras*. I would like to know your introduction."

देवयान्युवाच

आख्यास्याम्यहमादत्स्व वचनं मे नराधिप।
शुक्रो नागासुरगुरुः सुतां जानीहि तस्य माम्॥९॥
इयं च मे सखी दासी यत्राहं तत्र गामिनी।
दुहिता दानवेन्द्रस्य शर्मिष्ठा वृषपर्वणः॥१०॥

Devayānī said, "O Lord, I shall introduce myself to you. You please listen to my words. I am the daughter of Śukrācārya– the preceptor of the Dānavas. She is my handmaid as well as the slave girl known by the name of Śarmiṣṭhā and is the daughter of the Dānava king Vṛṣaparvā. Wherever I shall go after marriage, she is sure to accompany me."

ययातिरुवाच

कथं नु ते सखी दासी कन्येयं वरवर्णिनी
असुरेन्द्रसुता सुभ्रूः परं कौतूहलं हि मे॥११॥

Yayāti said, "O beautiful one, how could Śarmiṣṭhā with beautiful eyebrows being the daughter of Dānava king, become your handmaid as well as slave girl? You tell me. I am quite anxious to know about it."

देवयान्युवाच

सर्वमेव नरव्याघ्र विधानमनुवर्तते।
विधिना विहितं ज्ञात्वा मा विचित्रं मनः कृथाः॥१२॥
राजवद्रूपवेशौ ते ब्राह्मीं वाचं बिभर्षि च।
किंनामा त्वं कुतश्चासि कस्य पुत्रश्च शंस मे॥१३॥

Devayānī said, "O Excellent king, all the people conduct themselves according to the moves of the destiny. Be satisfied taking it to be the move of the destiny. You better do not ask about the astonishing events related to the same. By your beauty and costumes, you appear to be a king. Besides you are talking in pure Sanskrit. You kindly tell me your name. Where from have you come and who is your father?

ययातिरुवाच

ब्रह्मचर्येण वेदो मे कृत्स्नः श्रुतिपथं गतः।
राजाऽहं राजपुत्रश्च ययातिरिति विश्रुतः॥१४॥

Yayāti said, "I have studied all the Vedas performing *brahmacarya*. I am the son of Nahuṣa and presently I am myself the king known by the name of Yayāti."

देवयान्युवाच

केन चार्थेन नृपते ह्येनं देशं समागतः।
जिघृक्षुर्वारि यत्किञ्चिदथवा मृगलिप्सया॥१५॥

Devayānī said, "O Lord, what for have you arrived in the forest? Are you desirous of water or lotus or are moving for hunting?"

ययातिरुवाच

मृगलिप्सुरहं भद्रे पानीयार्थमिहाऽऽगतः।
बहुधाऽप्यनुयुक्तोऽस्मि त्वमनुज्ञातुमर्हसि॥१६॥

Yayāti said, "O Noble one, I have been following a wild animal for the purpose of killing it. I feel fatigued because of the same and have arrived here to drink water. Therefore you permit me to return."

देवयान्युवाच

द्वाभ्यां कन्यासहस्राभ्यां दास्या शर्मिष्ठया सह।
त्वदधीनाऽस्मि भद्रं ते सखे भर्ता च मे भव॥१७॥

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Devayānī said, "O Friend, let you meet with welfare, I together with Śarmiṣṭhā and two thousand girls submit to you. Therefore you be my husband."

ययातिरुवाच

विद्धयौशनसि भद्रं ते न त्वदर्होऽस्मि भामिनि।

अविवाह्याः स्म राजानो देवयानि पितुस्तव॥१८॥

Yayāti said, "O Devayānī, the daughter of Śukrācārya, let you meet with welfare. O Excellent one, I am not suitable for you. The Kṣatriyas are not entitled to receive *kanyādāna* from your father."

देवयान्युवाच

संसृष्टं ब्रह्मणा क्षत्रं क्षत्रं ब्रह्मणि संश्रितम्।

ऋषिश्च ऋषिपुत्रश्च नाहुषाद्य भजस्व माम्॥१९॥

Devayānī said, "O Son of Nahuṣa, the castes of Brāhmaṇa and Kṣatriyas are interlinked, you are the son of Rājarṣi and are yourself a Rājarṣi. Therefore you marry me today itself."

ययातिरुवाच

एकदेहोद्भवा वर्णाश्चत्वारोऽपि वरानने।

पृथग्धर्माः पृथक्छौचास्तेषां वै ब्राह्मणो वरः॥२०॥

Yayāti said, "O Beautiful damsel, all the four *varṇas* have been out of the body of one and the same Parmeśvara, but the conduct and rules for each one of them are different. Indeed the Brāhmaṇas are the best of all the four *varṇas*."

देवयान्युवाच

पाणिग्रहो नाहुषायं न पुंभिः सेवितः पुरा।

त्वं पाणिमग्रहीदग्रे वृणोमि त्वामहं ततः॥२१॥

कथं तु मे मनस्विन्याः पाणिमन्यः पुमान्स्पृशेत्।

गृहीतमृषिपुत्रेण स्वयं वाऽप्यृषिणा त्वया॥२२॥

Devayānī said, "O Son of Nahuṣa, *pāṇigrahaṇa* is the *dharma* for a lady. No one had earlier held my hand. It was you alone who held my hand for the first time, therefore I accept you as my husband. I am a woman who has complete control over her mind. Having held my hand by the son of a Rājarṣi, or a Rājarṣi like you cannot be held by anyone else.

ययातिरुवाच

क्रुद्धादाशीविषात्सर्पाज्ज्वलनात्सर्वतोमुखात्।

दुराधर्षतरो विप्रः पुरुषेण विजानता॥२३॥

Yayāti said, "O Goddess, the person with wisdom, should treat a Brāhmaṇa's anger, like a poisonous snake or the burning fire."

देवयान्युवाच

कथमाशीविषात्सर्पाज्ज्वलनात्सर्वतोमुखात्।

दुराधर्षतरो विप्र इत्यात्थ पुरुषर्षभ॥२४॥

Devayānī said, "O Excellent human, the Brāhmaṇa is more dangerous than the poisonous snake or the terrific fire flame, how could you say that?"

ययातिरुवाच

दशेदाशीविषस्त्वेकं शस्त्रेणैकश्च वध्यते।

हन्ति विप्रः सराष्ट्राणि पुराण्यपि हि कोपितः॥२५॥

दुराधर्षतरो विप्रस्तस्माद्भीरु मतो मम।

अतोऽदत्तां च पित्रा त्वां भद्रे न विवहाम्यहम्॥२६॥

Yayāti said, "O Excellent one, the snake can bite only once, only one person is killed with a weapon, but the enraged Brāhmaṇa destroys the entire city or even the country. O Damsel, this is the reason that I consider a Brāhmaṇa to be more dangerous unless your father hands you over to me, I shall not marry you."

देवयान्युवाच

दत्तां वहस्व पित्रा मां त्वं हि राजन्वृतो मया।

अयाचतो भयं नास्ति दत्तां च प्रतिगृह्णतः॥२७॥

Devayānī said, "O King, I have selected you as my husband. Now you should marry me after I am given over to you by my father. You yourself shall not ask for my hand from him and shall accept me when I am given over to you by him. Therefore you need not be afraid of his anger (I send a message just to my father).

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शौनक उवाच

त्वरितं देवयान्याऽथ प्रेषिता पितुरात्मनः।
सर्वं निवेदयामास धात्री तस्मै यथातथम्॥२८॥
श्रुत्वैव च स राजानं दर्शयामास भार्गवः।
दृष्ट्वैवमागतं विप्रं ययातिः पृथिवीपतिः॥२९॥
ववन्दे ब्राह्मणं काव्यं प्राञ्जलिः प्रणतः स्थितः।
तं चाप्यभ्यवदत्काव्यः साम्ना परमवल्गुना॥३०॥

Śaunaka said, "O King, Devayānī atonce sent the nurse with a message to her father. Reaching there, the nurse apprised Śukrācārya of the factual position, revealing all the facts. Learning about the situation, Śukrācārya reached there and met the king. The king Yayāti offered his salutation to Śukrācārya and humbly stood there with folded hands. Then Śukrācārya also assured the king in sweet words.

देवयान्युवाच

राजाऽयं नाहुषस्तात दुर्गमे पाणिमग्रहीत्।
नमस्ते देहि मामस्मै लोके नान्यं पतिं वृणे॥३१॥

Devayānī said, "O Dear one, I offer my salutation to you with folded hands. He is the king Yayāti– the son of Nahuṣa. He had held my hand at the time of misery, therefore you kindly hand me over to him. I shall not accept anyone else as my husband in the world except him."

शुक्र उवाच

वृतोऽनया पतिर्वीर सुतया त्वं ममेष्टया।
गृहाणेमां मया दत्तां महिषीं नहुषात्मज॥३२॥

Śukrācārya said, "O valorous son of Nahuṣa, my loving daughter has accepted you as her husband. Therefore my daughter given to you should be accepted by you as your chief queen."

ययातिरुवाच

अधर्मो मां स्पृशेदेवं पापमस्याश्च भार्गव।
वर्णसंकरतो ब्रह्मन्निति त्वां प्रवृणोम्यहम्॥३३॥

Yayāti said, "O Bhārgava Brāhmaṇa, I seek a boon from you that in this marriage the sin of creating a confusion of castes for such intercaste marriage should be wiped out."

शुक्र उवाच

अधर्मात्त्वां विमुञ्चामि वरं वरय चेप्सितम्।
अस्मिन्विवाहे त्वं श्लाघ्यो रहः पापं नुदामि ते॥३४॥
वहस्व भार्यां धर्मेण देवयानीं शुचिस्मिताम्।
अनया सह संप्रीतिमतुलां समवाप्नुहि॥३५॥
इयं चापि कुमारी ते शर्मिष्ठा वार्षपर्वणी
संपूज्या सततं राजन्न चैनां शयने ह्वय॥३६॥

Śukrācārya said, "I shall free you from all the sins. Accept this gift, who has been chosen by her. You will become graceful by this marriage. I free you from future sins as well. Marry this humble Devayānī according to law and have every enjoyment in her company. This Śarmiṣṭhā, the daughter of Vṛṣaparvā will attend on you, but you should never invite her to your bed.

शौनक उवाच

एवमुक्तो ययातिस्तु शुक्रं कृत्वा प्रदक्षिणम्।
जगाम स्वपुरं हृष्टः सोऽनुज्ञातो महात्मना॥३७॥

Śaunaka said- "On hearing the words of the seer Śukra, the king Yayāti circumambulated the sage and with his permission entered the city delightfully.

इति श्रीमात्स्ये महापुराणे सोमवंशे ययातिचरिते
त्रिंशोऽध्यायः॥३०॥

* * *

CHAPTER 31

Birth of a son to Yayāti from Devayānī, meeting of Śarmiṣṭhā with Yayāti in seclusion and the birth of a son to her as well.

शौनक उवाच

ययातिः स्वपुरं प्राप्य महेन्द्रपुरसंनिभम्।
प्रविश्यान्तःपुरं तत्र देवयानीं न्यवेशयत्॥१॥
देवयान्याश्चानुमते सुतां तां वृषपर्वणः।
अशोकवनिकाभ्याशे गृहं कृत्वा न्यवेशयत्॥२॥

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वृतां दासीसहस्रेण शर्मिष्ठामासुरायणीम्।
वासोभिरन्नपानैश्च संविभज्य सुसंवृताम्।।३।।

Śaunaka said, "O Śatānīka, the capital city of Yayāti was like Amarāvatī, the capital of Indra. Reaching his city, Yayāti lodged her in his palace with her consent. He also built a palace in the Aśoka-vāṭikā for Śarmiṣṭhā, the daughter of Vṛṣaparvā, where she was lodged with her thousand companions. For them, arrangements were made for their costumes, food and drinks separately.

देवयान्या तु सहितः स नृपो नहुषात्मजः।
विजहार बहूनब्दान्देववन्मुदितो भृशम्।।४।।

King Yayāti– the son of Nahuṣa, enjoyed all the pleasures with Devayānī for many years like the gods. He was extremely happy with her besides being delightful.[1]

ऋतुकाले तु संप्राप्ते देवयानी वराङ्गना।
लेभे गर्भं प्रथमतः कुमारश्च व्यजायत।।५।।

In due course of time, during the period, Devayānī conceived and after the appropriate period, she gave birth to her first son.

गते वर्षसहस्रे तु शर्मिष्ठा वार्षपर्वणी।
ददर्श यौवनं प्राप्ता ऋतुं सा कमलेक्षणा।।६।।
चिन्तयामास धर्मज्ञा ऋतुप्राप्तौ च भामिनी।
ऋतुकालश्च संप्राप्तो न कश्चिन्मे पतिर्वृतः।।७।।
किं प्राप्तं किंच कर्तव्यं कथं कृत्वा सुखं भवेत्।
देवयानी प्रसूताऽसौ वृथाऽहं प्राप्तयौवना।।८।।
यथा तया वृतो भर्ता तथैवाहं वृणोमि तम्।
राज्ञा पुत्रफलं देयमिति मे निश्चिता मतिः।
अपीदानीं स धर्मात्मा रहो मे दर्शनं व्रजेत्।।९।।

On the other hand, after the expiry of a thousand years, Śarmiṣṭhā, the daughter of Vṛṣaparvā becoming youthful found herself in period and she feeling worried, thought in her mind, "I have started menses, but I have not yet got a husband. What is this situation? Now what should I do to achieve comfort? Devayānī has got a son, but I have reached the youthful age now, which is going waste. As Devayānī has made Yayāti her husband, I shall also do the same. I shall request the king to give me a similar fruit in the shape of a son.

शौनक उवाच

अथ निष्क्रम्य राजाऽसौ तस्मिन्काले यदृच्छया।
अशोकवनिकाभ्याशे शर्मिष्ठां प्राप्य विस्मितः।।१०।।
तमेकं रहसि दृष्ट्वा शर्मिष्ठा चारुहासिनी
प्रत्युद्गम्याञ्जलिं कृत्वा राजानं वाक्यमब्रवीत्।।११।।

Śaunaka said, "O Śatānīka, while Śarmiṣṭhā was so thinking and as luck would have it, the king Yayāti, per chance got out of the palace. Finding Śarmiṣṭhā lonely in Aśoka vāṭikā, he felt surprised. Then Śarmiṣṭhā with a serene smile over her face found the king walking lonely. She came forward and welcomed him. Then she spoke to him with folded hands.

शर्मिष्ठोवाच

सोमश्चेन्द्रश्च वायुश्च यमश्च वरुणश्च वा।
तव वा नाहुष गृहेः कः स्त्रियं द्रष्टुमर्हति।।१२।।
रूपाभिजनशीलैर्हि त्वं राजन्वेत्थ मां सदा।
सा त्वां याचे प्रसाद्येह रन्तुमेहि नराधिप।।१३।।

Śarmiṣṭhā said, "O Son of Nahuṣa, whether there be the moon, Indra, Vāyu or Varuṇa, who can cast a glance at the ladies of your palace. (Therefore I am completely safe here). O Lord, you are aware of my race beauty and the conduct. Today, I pleasing you intend to request you to make the period of my menses fruitful."

ययातिरुवाच

वेद्मि त्वां शीलसंपन्नां दैत्यकन्यामनिन्दिताम्।
रूपं तु ते न पश्यामि सूच्यग्रमपि निन्दितम्।।१४।।
मामब्रवीत्तदा शुक्रो देवयानीं यदाऽवहम्।
नेयमाह्वयितव्या ते शयने वार्षपर्वणी।।१५।।

[1]. Devayānī used to visit the charming Aśoka vāṭikā and enjoying the forest sports with Śarmiṣṭhā, leaving her there, returned to her palace. In this way she enjoyed pleasures for long.

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Yayāti said, "O Śarmiṣṭhā, you are the spotless and humble daughter of Vṛṣaparvā, the king of the Dānavas. I know about you fully well. In your body or beauty there is not the slightest space which could be denounced. But what can I do, when I married Devayānī, Śukrācārya had clearly told me not to invite Śarmiṣṭhā, the daughter of Vṛṣaparvā over the bed."

शर्मिष्ठोवाच

न नर्मयुक्तं वचनं हिनस्ति
न स्त्रीषु राजन्न विवाहकाले।
प्राणात्यये सर्वधनापहारे
पञ्चानृतान्याहुरपातकानि॥१६॥
पृष्टास्तु साक्ष्ये प्रवदन्ति चान्यथा
भवन्ति मिथ्यावचना नरेन्द्र ते।
एकार्थतायां तु समाहितायां
मिथ्या वदन्तं ह्यनृतं हिनस्ति॥१७॥

Śarmiṣṭhā said, "O King, the jovial words even when false are not harmful. There is no harm in speaking falsehood, at the time of indulging in sexual pleasures, on the occasion of marriage, when life is in danger, or wealth is at stake, or in joke. To indulge in falsehood on these five occasions is said to be sinless. O Lord at the time of giving witness, if someone spoke out falsehood when asked by others, they are considered as indulging in falsehood. But when the question of welfare of me or Devayānī is concerned, then to ignore either of them becomes falsehood, which could harm the speaker."

ययातिरुवाच

राजा प्रमाणं भूतानां स विनश्येन्मृषा वदन्।
अर्थकृच्छ्रमपि प्राप्य न मिथ्या कर्तुमुत्सहे॥१८॥

Yayāti said, "O Goddess, the king is the authority for all the people and in case he resorts to falsehood, he has to face distraction. Therefore I cannot do any wrong, even while facing danger."

शर्मिष्ठोवाच

समावेतौ मतौ राजन्पतिः सख्याश्च यः पतिः।
समं विवाह इत्याहुः सख्या मेऽसि पतिर्यतः॥१९॥

Śarmiṣṭhā said, "One' s own husband and the husband of a handmaid are considered to be equals. My friend has made you as her husband. Therefore I have also done so."

ययातिरुवाच

दातव्यं याचमानस्य हीति मे व्रतमाहितम्।
त्वं च याचसि कामं मां ब्रूहि किं करवाणि तत्॥२०॥

Yayāti said, "I believe that the beggars should be given their desired things. This is what I believe. This is my *vrata*. You have also expressed a desire to me. Therefore you tell me what should I do for you which could be dear to you?

शर्मिष्ठोवाच

अधर्मात्त्राहि मां राजन्धर्मं च प्रतिपादय।
त्वत्तोऽपत्यवती लोके चरेयं धर्ममुत्तमम्॥२१॥
त्रय एवाधना राजन्भार्या दासस्तथा सुतः।
यत्ते समधिगच्छन्ति यस्य ते तस्य तद्धनम्॥२२॥
देवयान्या भुजिष्याऽस्मि वश्या च तव भार्गवी।
सा चाहं च त्वया राजन्भरणीयां भजस्व माम्॥२३॥

Śarmiṣṭhā said, "O King, you kindly save me from *adharma* and make me follow the *dharma*. What I desire is that I, after producing children from you, follow *dharma* in the world. O Lord three people are not entitled to inherit the riches viz. the wife, the slave and the son, because the wealth acquired by them belongs to their masters. (In other words, the wealth of the wife goes to her husband, the riches of the salve belong to the master and the son belong to the father. I am the slave of Devayānī, who is your wife. Therefore, O King, both of us are entitled to enjoy your grace. Therefore you should accept me."

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शौनक उवाच

एवमुक्तस्तया राजा तथ्यमित्यभिजज्ञिवान्।
पूजयामास शर्मिष्ठा धर्मं च प्रतिपादयन्।।२४।।
स समागम्य शर्मिष्ठां यथाकाममवाप्य च।
अन्योन्यं चाभिसंपूज्य जग्मतुस्तौ यथागतम्।।२५।।
तस्मिन्समागमे सुभ्रूः शर्मिष्ठा वार्षपर्वणी
लेभे गर्भं प्रथमतस्तस्मान्नृपतिसत्तमात्।।२६।।
प्रजज्ञे च ततः काले राज्ञी राजीवलोचना।
कुमारं देवगर्भाभमादित्यसमतेजसम्।।२७।।

Śaunaka said, "At these words of Śarmiṣṭhā, the king took her to be correct. He welcomed Śarmiṣṭhā and owned her as his wife appropriately. Then uniting with Śarmiṣṭhā, respecting each other, both of them returned as they had come and reached their respective places. Śarmiṣṭhā having beautiful eyebrows, had first conception from Yayāti. O Śatānīka, then in due course of time, Śarmiṣṭhā, with lotus like eyes, gave birth to a divine child who had the lustre of the sun.

इति श्रीमात्स्ये महापुराणे सोमवंशे ययातिचरिते
एकत्रिंशोऽध्यायः।।३१।।

* * *

CHAPTER 32

Talk between Śarmiṣṭhā and Devayānī getting annoyed at the birth of a son to Śarmiṣṭhā, Devayānī goes to her father with a complaint.

शौनक उवाच

श्रुत्वा कुमारं जातं सा देवयानी शुचिस्मिता।
चिन्तयाऽऽविष्टदुःखार्ता शर्मिष्ठां प्रति भारत।।१।।
ततोऽभिगम्य शर्मिष्ठां देवयान्यब्रवीदिदम्।
किमर्थं वृजिनं सुभ्रूः कृतं ते कामलुब्धया।।२।।

Śaunaka said, "O Bharata, Devayānī with an auspicious smile on her face, was filled with grief on learning of the birth of a son of Śarmiṣṭhā, besides her conduct. Then she went to Śarmiṣṭhā and said to her, "O Śarmiṣṭhā with beautiful eyebrows, having been overpowered with passions, what type of sin has been committed by you?

शर्मिष्ठोवाच

ऋषिरभ्यागतः कश्चिद्धर्मात्मा वेदपारगः।
स मया तु वरः कामं याचितो धर्मसंहतम्।।३।।
नाहमन्यायतः काममाचरामि शुचिस्मिते।
तस्मादृषेर्ममापत्यमिति सत्यं ब्रवीमि ते।।४।।

Śarmiṣṭhā said, "O Handmaid, a noble Ṛṣi had arrived who was well-versed in the Vedas. I sought for a union in a divine manner from that Ṛṣi according to *dharma*. O Auspicious one, I do not act against *dharma*. This child has been born to me from that Ṛṣi. I am speaking the truth to you.

देवयान्युवाच

यद्येतदेवं शर्मिष्ठे न मन्युर्विद्यते मम।
अपत्यं यदि ते लब्धं ज्येष्ठाच्छ्रेष्ठाच्च वै द्विजात्।।५।।
शोभनं भीरु सत्यं चेत्कथं स जायते द्विजः।
गोत्रनामाभिजनतः श्रोतुमिच्छामि तं द्विजम्।।६।।

Devayānī said, "In case, O Śarmiṣṭhā, it is like this and in case you have produced the child from the excellent Brāhmaṇa, then I am no more angry with you. In case it is so, then it is well done. Have you known about the name, race and *gotra* of the said Brāhmaṇa? I would like to know his name."

शर्मिष्ठोवाच

ओजसा तेजसा चैव दीप्यमानं रविं यथा।
तं दृष्ट्वा मम संप्रष्टुं शक्तिर्नाऽऽसीच्छुचिस्मिते।।७।।

Śarmiṣṭhā said, "O Auspicious one, he was shining like the sun with his *tapas*. Looking at him I did not have the courage to ask him any question."

शौनक उवाच

अन्योन्यमेवमुक्त्वा च संप्रहस्य च ते मिथः।
जगाम भार्गवी वेश्म तथ्यमित्यभिजानतौ।।८।।

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ययातिर्देवयान्यां तु पुत्रावजनयन्नृपः।
यदुं च तुर्वसुं चैव शक्रविष्णू इवापरौ॥९॥
तस्मादेव तु राजर्षेः शर्मिष्ठा वार्षपर्वणी
द्रुह्युं चानुं च पूरुं च त्रीन्कुमारानजीजनत्॥१०॥
ततः काले च कस्मिंश्चिद्देवयानी शुचिस्मिता।
ययातिसहिता राजञ्जगाम हरितं वनम्॥११॥
ददर्श च तदा तत्र कुमारान्देवरूपिणः।
क्रीडमानान्सुविस्रब्धान्विस्मिता चेदमब्रवीत्॥१२॥

Śaunaka said, "O Śatānīka, both of them laughed, by thus talking between themselves. Devayānī thought that Śarmiṣṭhā has spoken correctly. Therefore she quietly returned to her palace. The king Yayāti then produced two sons named Yadu and Turvasu. Both of them resembled Indra and Viṣṇu. From the same Rājarṣi Śarmiṣṭhā, the daughter of Vṛṣaparvā produced three sons known as Druhyu, Anu and Puru. After sometime Devayānī with the auspicious smile went to the forest alone, where she found some children who were quite beautiful fearlessly playing there. Looking at them with surprise she said.

देवयान्युवाच
कस्यैते दारका राजन्देवपुत्रोपमाः शुभाः।
वर्चसा रूपतश्चैव दृश्यन्ते सदृशास्तव॥१३॥
एवं पृष्ट्वा तु राजानं कुमारान्पर्यपृच्छत।
किं नामधेयगोत्रे वः पुत्रका ब्राह्मणः पिता॥१४॥
विब्रूत मे यथातथ्यं श्रोतुकामाऽस्म्यतो ह्यहम्।
तेऽदर्शयन्प्रदेशिन्या तमेव नृपसत्तमम्॥१५॥

Devayānī asked, "O King, whose children are they who possess all the noble symptoms and look like the divine princes? They resemble you in beauty and the *tejas*." When so asked by the Devayānī, the king did not reply, then she asked the children, "O Children, in which *gotra* are you born? What is the name of your Brāhmaṇa father. You tell me correctly. I would like to listen to the name of your father." When so asked by Devayānī, the boys revealing the name of their father, pointed towards the king Yayāti. They also said that Śarmiṣṭhā was their mother.

शौनक उवाच
शर्मिष्ठां मातरं चैव तस्या ऊचुः कुमारकाः।
इत्युक्त्वा सहितास्तेन राजानमुपचक्रमुः॥१६॥
नाभ्यनन्दत तान्राजा देवयान्यास्तदाऽन्तिके।
रुदन्तस्तेऽथ शर्मिष्ठामभ्ययुर्बालकास्तदा॥१७॥
दृष्ट्वा तेषां तु बालानां प्रणयं पार्थिवं प्रति।
बुद्ध्वा च तत्त्वतो देवी शर्मिष्ठामिदमब्रवीत्॥१८॥

Śaunaka said, "Thus speaking, all the boys came close to the king, but at that point of time, the king did not welcome them because of the presence of Devayānī. He did not carry them in his lap even. Then the crying children went to Śarmiṣṭhā. (At the words spoken by the children, the king Yayāti felt some what ashamed.) Visualising the extreme affection of those children towards the king Yayāti, Devayānī could understand the mystery and she thus spoke to Śarmiṣṭhā.

देवयान्युवाच
मदधीना सती कस्मादकार्षीर्विप्रियं मम।
तमेवाऽऽसुरधर्मं त्वमास्थिता न बिभेषि किम्॥१९॥

Devayānī said, "Śarmiṣṭhā, why did you behave in a way which was not liked by me inspite of your being my slave? You have again started following the *dharma* of the demons? Are you not afraid of me?

शर्मिष्ठोवाच
यदुक्तमृषिरित्येव तत्सत्यं चारुहासिनि।
न्यायतो धर्मतश्चैव चरन्ती न बिभेमि ते॥२०॥
यदा त्वया वृतो राजा वृत एव तदा मया।
सखीभर्ता हि धर्मेण भर्ता भवति शोभने॥२१॥
पूज्याऽसि मम मान्या च श्रेष्ठा ज्येष्ठा च ब्राह्मणी।
त्वत्तो हि मे पूज्यतरो राजर्षिः किं न वेत्सि तत्॥२२॥

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Śarmiṣṭhā said, "O My friend, with pleasant smile on your face, in case I introduced my lord as a Ṛṣi, there was nothing wrong in it. I always conduct myself according to justice and *dharma*. Therefore, I am not at all afraid of you. When you had accepted the king as your husband, I also did so at the same time. You are the senior as well as an excellent one, but this Rājarṣi is more adorable to me than you are. Are you not aware of this? (O Auspicious one, your father Śukrācārya has given over both of us to the great king. The adorable king Yayāti as well, thinking me fit to be brought up, maintains me."

शौनक उवाच

श्रुत्वा तस्यास्ततो वाक्यं देवयान्यब्रवीदिदम्।
राजन्नाद्येहं वत्स्यामि विप्रियं मे त्वया कृतम्॥२३॥
सहसोत्पतितां श्यामां दृष्ट्वा तां साश्रुलोचनाम्।
तूर्णं सकाशं काव्यस्य प्रस्थितां व्यथितस्तदा॥२४॥
अनुवव्राज संभ्रान्तः पृष्ठतः सान्त्वयन्नृपः।
न्यवर्तत न सा चैव क्रोधसंरक्तलोचना॥२५॥
अविब्रुवन्ती (ती) किंचिच्च राजानं साश्रुलोचना।
अचिरादेव संप्राप्ता काव्यस्योशनसोऽन्तिकम्॥२६॥
सा तु दृष्ट्वैव पितरमभिवाद्याग्रतः स्थिता।
अनन्तरं ययातिस्तु पूजयामास भार्गवम्॥२७॥

Śaunaka said, "Listening to the words of Śarmiṣṭhā, Devayānī said, "I shall no longer stay here. You have agonised me the maximum." Thus speaking, the youthful Devayānī, with her eyes filled with tears, suddenly got up and left the place for going to Śukrācārya, her father. Finding this Yayāti felt painful. Getting upset, he followed Devayānī, trying to dissuade her from leaving the place. But she failed to return. Her eyes were getting red in anger, without speaking anything to the king. She kept on dropping tears from her eyes. After a short while she reached Śukrācārya– the son of Kavi. Meeting her father she stood before him offering her salutation to him. Thereafter the king Yayāti too adored Śukrācārya.

देवयान्युवाच

अधर्मेण जितो धर्मः प्रवृत्तमधरोत्तरम्।
शर्मिष्ठा याऽतिवृत्ताऽस्ति दुहिता वृषपर्वणः॥२८॥
त्रयोऽस्यां जनिताः पुत्रा राज्ञाऽनेन ययातिना।
दुर्भगाया मम द्वौ तु पुत्रौ तात ब्रवीमि ते॥२९॥
धर्मज्ञ इति विख्यात एष राजा भृगूद्वह।
अतिक्रान्तश्च मर्यादां काव्यैतत्कथयामि ते॥३०॥

Devayānī said, "O Father *adharma* has overpowered the *dharma*. The down trodden has risen and the high ranking has fallen. Śarmiṣṭhā, the daughter of Vṛṣaparvā has moved ahead overpowering me and she got three sons from the same king. Yayāti, but O Dear one, the destiny has given only two sons for me. I am speaking out all this to you truthfully. O Best of Bhṛgu's race, the lord Yayāti has been well known as the follower of *dharma*, but he has crossed the limits. O son of Kavi, I am speaking to you truthfully."

शुक्र उवाच

धर्मज्ञस्त्वं महाराज योऽधर्ममकृथाः प्रियम्।
तस्माज्जरा त्वामचिराद्धर्षयिष्यति दुर्जया॥३१॥

Then Śukrācārya said to Yayāti, "O King, you being the strict follower of *dharma*, why did you follow the sinful path. Therefore, the old age, which is difficult to over come, will soon overpower you.

ययातिरुवाच

ऋतु यो याच्यमानाया न ददाति पुमान्वृतः।
भ्रूणहेत्युच्यते ब्रह्मन्स चेह ब्रह्मवादिभिः॥३२॥
ऋतुकामां स्त्रियं यस्तु गम्यां रहसि याचितः।
नोपैति यो हि धर्मेण ब्रह्महेत्युच्यते बुधैः॥३३॥
इत्येतानि समीक्ष्याहं कारणानि भृगूद्वह।
अधर्मभयसंविग्नः शर्मिष्ठामुपजग्मिवान्॥३४॥

Yayāti said, "O Lord, the daughter of the demon king asked for the *ṛtudāna* from me.

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Therefore, I, taking it to be quite a religious duty, I acted accordingly. I did not do so with any other intention. O Brāhmaṇa a person, who does not oblige damsel praying for the *ṛtudāna* is considered by the Brāhmaṇas, well-versed in the Vedas, as the killer of a Brāhmaṇa and the one who does not grant the desire of a damsel, even on her making a request, he is said to commit a sin comparable to the slaughter of a great Brāhmaṇa. O Preceptor, for fear of such sins, I shakingly offered myself to Śarmiṣṭhā.

शुक्र उवाच

न त्वहं प्रत्यवेक्ष्यस्ते मदधीनोऽसि पार्थिव।

मिथ्याचरणधर्मेषु चौर्यं भवति नाहुषः॥३५॥

Śukrācārya said, "O King, in this connection you should have taken into consideration my command, because you are subservient to me. O Son of Nahuṣa, a person who acts falsely in *dharma* earns the sin of the theft.

शौनक उवाच

क्रोधेनोशनसा शप्तो ययातिर्नाहुषस्तदा।

पूर्वं वयः परित्यज्य जरां सद्योऽन्वपद्यत॥३६॥

Śaunaka said, "When Śukrācārya pronounced a curse on Yayāti, the son of Nahuṣa, he was atonce overpowered with old age in place of a youthful monarch.

ययातिरुवाच

अतृप्तो यौवनस्याहं देवयान्यां भृगूद्वह।

प्रसादं कुरु मे ब्रह्मञ्जरेयं मा विशेत माम्॥३७॥

Yayāti said, "O Excellent Bhṛgu, I have not been satisfied by living with Devayānī in youthful age. Therefore, O Brāhmaṇa, be graceful on me and do something to ward off the old age from my body.

शुक्र उवाच

नाहं मृषा वदाम्येतज्जरां प्राप्तोऽसि भूमिप।

जरां त्वेतां त्वमन्यस्मिन्संक्रामय यदीच्छसि॥३८॥

Śukrācārya said, "O Lord of the earth, I do not resort to falsehood, you have already become old but I provide this much of convenience to you that in case you so desire you can exchange your old age with a young person, giving your old age to him.

ययातिरुवाच

राज्यभाक्स भवेद्ब्रह्मन्पुण्यभाक्कीर्तिभाक्तथा।

यो दद्यान्मे वयः पुत्रस्तद्भवाननुमन्यताम्॥३९॥

Yayāti said, "Anyone of my sons who bestows his youthful age on me, he earning the great merit shall also inherit my glory besides my kingdom. O Preceptor Śukrācārya, you kindly agree to this.

शुक्र उवाच

संक्रामयिष्यसि जरां यथेष्टं नहुषात्मज।

मामनुध्याय तत्त्वेन न च पापमवाप्स्यसि॥४०॥

वयो दास्यति ते पुत्रो यः स राजा भविष्यति।

आयुष्मान्कीर्तिमांश्चैव बह्वपत्यस्तथैव च॥४१॥

Śukrācārya said, "O Son of Nahuṣa, by faithfully devoting your mind to me, you will be able to transfer your old age in the body of someone else, and by doing so you shall earn no sin. He will also inherit your kingship. At the same time he shall enjoy long life, shall be glorious and have several sons."

इति श्रीमात्स्ये महापुराणे सोमवंशे ययातिचरिते

द्वात्रिंशोऽध्यायः॥३२॥

* * *

CHAPTER 33

Yayāti's efforts to exchange of old age with the youthful age of his sons who declined, but Puru accepted the old age of Yayāti, earning the boons.

शौनक उवाच

जरां प्राप्य ययातिस्तु स्वपुरं प्राप्य चैव हि।

पुत्रं ज्येष्ठं वरिष्ठं च यदुमित्यब्रवीद्द्विजः॥१॥

Śaunaka said, "O King Śatānīka, the Yayāti, carrying old age with him, entered his city and calling for the eldest son Yadu, said to him.

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ययातिरुवाच

जरा बली च मां तात पलितानि च पर्यगुः।
काव्यस्योशनसः शापान्न च तृप्तोऽस्मि यौवने।।२।।
त्वं यदो प्रतिपद्यस्व पाप्मानं जरया सह।
यौवनेन त्वदीयेन चरेयं विषयानहम्।।३।।

Yayāti said, "O Dear one, with the curse of Śukrācārya, the son of Kavi, I have been overpowered by old age. Wrinkles have appeared in my body and the hair has grown grey. O Yadu, you accept my blemishes with this old age and I shall enjoy all the pleasures with your youthfulness.

पूर्णे वर्षसहस्रे तु त्वदीयं यौवनं त्वहम्।
दत्त्वा संप्रतिपत्स्यामि पाप्मानं जरया सह।।४।।

After the completion of a thousand years, I shall return your youthful age and get back my old age.

यदुरुवाच

सितश्मश्रुधरो दीनो जरसा शिथिलीकृतः।
वलीसंततगात्रश्च दुर्दर्शो दुर्बलः कृशः।।५।।
अशक्तः कार्यकरणे परिभूतः स यौवने।
सहोपजीविभिश्चैव तज्जरां नाभिकामये।।६।।

Yadu said, "O Great king, I am not interested in getting the old age on the arrival of which the hair of moustaches and beard get grey and the pleasure of the life is lost. The old age makes one totally fatigued. The entire body develops wrinkles and a person becomes so weak that no body wants to look at him. One does not have the strength to work in the old age. An old person is despised by the damsels as well as the servants who earn their livelihood from the same old man. Therefore I am not interested in embracing the old age.

सन्ति ते बहवः पुत्रा मत्तः प्रियतरा नृप।
जरां ग्रहीतुं धर्मज्ञ पुत्रमन्यं वृषीष्व वै।।७।।

O Religious minded king, you have many sons, who are dearer to you than me. Therefore you better select one of your other sons for the purpose."

ययातिरुवाच

यस्त्वं मे हृदयाज्जातो वयः स्वं न प्रयच्छसि।
पापान्मातुलसंबन्धाद्दुष्प्रजा ते भविष्यति।।८।।

Yayāti said, "O Dear one, you having been born of my own heart refuse to exchange your youthful age with my old age. Therefore because of this sin, your progeny, because of the illicit relationship of the maternal uncle, would be termed as the evil people.

तुर्वसो प्रतिपद्यस्व पाप्मानं जरया सह।
यौवनेन चरेयं वै विषयांस्तव पुत्रक।।९।।
पूर्णे वर्षसहस्रे तु पुनर्दास्यामि यौवनम्।
तथैव प्रतिपत्स्यामि पाप्मानं जरया सह।।१०।।

Then he called for Turvasu and said to him, "You accept my blemishes with the old age. O Son, I shall enjoy the worldly pleasures with your youthful age and I shall return your youthful age after a thousand years and get back my blemishes with old age."

तुर्वसुरुवाच

न कामये जरां तात कामभोगप्रणाशिनीम्।
बलरूपान्तकरणीं बुद्धिमानविनाशिनीम्।।११।।

Then Turvasu said, "O Dear one, I am also not interested in the old age which destroys the passions. It puts an end to the strength and the beauty, besides making the honour, wisdom and reputation of a person to fade out."

ययातिरुवाच

यस्त्वं मे हृदयाज्जातो वयः स्वं न प्रयच्छसि।
तस्मात्प्रजां समुच्छेदं तुर्वसो तव यास्यति।।१२।।
संकीर्णाष्वोरधर्मेषु प्रतिलोमचरेषु च।
पिशिताशिषु तोकेषु नूनं राजा भविष्यसि।।१३।।

Yayāti said, "Turvasu, you were born out of my heart but refuse to give me your youthful age. Therefore your progeny shall be destroyed. O Fool, those who conduct themselves like the

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degraded castes, and eat the unripe flesh, or those belonging to the race of Cāṇḍālas, you will be the king of those degraded castes.

गुरुदारप्रसक्तेषु तिर्यग्योनिरतेषु च।
पशुधर्मिषु म्लेच्छेषु पापेषु प्रभविष्यसि॥१४॥

You will be the king of the Mlecchas, who fall for the wives of the preceptors, who behave like the animals, or those who conduct themselves like the animals."

शौनक उवाच

एवं स तुर्वसुं शप्त्वा ययातिः सुतमात्मनः।
शर्मिष्ठायाः सुतं ज्येष्ठं द्रुह्युं वचनब्रवीत्॥१५॥

Śaunaka said, "The king Yayāti, thus pronounced a curse on Turvasu, his own son and then he talked to Druhyu, the son of Śarmiṣṭhā.

ययातिरुवाच

द्रुह्यो त्वं प्रतिपद्यस्व वर्णरूपविनाशिनीम्।
जरां वर्षसहस्रं मे यौवनं स्वं प्रयच्छताम्॥१६॥
पूर्णे वर्ष सहस्रे तु ते प्रदास्यामि यौवनम्।
स्वं चाऽऽदास्यामि भूयोऽहं पाप्मानं जरया सह॥१७॥

Yayāti said, "O Druhyu, you accept my old age, which destroys the lustre and beauty, and exchange your youth for a thousand years with me. After the completion of a thousand years, I shall return your youth and shall get back all the blemishes with old age."

द्रुह्युरुवाच

न राज्यं न रथं नाश्वं जीर्णो भुङ्क्ते न च स्त्रियम्।
न रागश्चास्य भवति तज्जरां ते न कामये॥१८॥

Druhyu said, "O Father, in old age, a person can neither enjoy the royal pleasures nor can he enjoy the horse or the chariot ride. The love cannot inculcate in his heart. Therefore, I am not interested in old age."

ययातिरुवाच

यस्त्वं मे हृदयाज्जातो वयः स्वं न प्रयच्छसि।
तद्द्रुह्यो वै प्रियः कामो न ते संपत्स्यते क्वचित्॥१९॥
नौरूपप्लव संचारो यत्र नित्यं भविष्यति।
अराज्यभोजशब्दं त्वं तत्र प्राप्स्यसि सान्वयः॥२०॥

Yayāti said, "O Druhyu, you having been born of my heart and refuse to give your youth to me. Therefore, your desires could never be fulfilled. Therefore, you will migrate to the place which is beyond the reach of yoked horses, best of chariots, horses, elephants, palanquins, donkeys, goats, bulls etc. where one has to move over the boats throughout the day, with your sons and other relatives, where the people of your generations will be called Bhojas and not the kings."

ययातिरुवाच

अनो त्वं प्रतिपद्यस्व पाप्मानं जरया सह
एकं वर्षसहस्रं तु चरेयं यौवनेन ते॥२१॥

Thereafter Yayāti spoke to Anu, "O Anu, you receive my blemish with my old age in exchange for your youth for a thousand years. I shall enjoy youthful age with your youth for a thousand years."

अनुरुवाच

जीर्णः शिशुरिवाऽऽदत्ते कालेऽन्नशुचिर्यथा।
न जुहोति च कालेऽग्निं न तां जरा नाभिकामये॥२२॥

Anu said, "During the old age, O Father, a person takes untimely food like children, remains unclean and is unable to perform *homa* in time. Therefore, I am not interested in such a type of old age."

ययातिरुवाच

यस्त्वं मे हृदयाज्जातो वयः स्वं न प्रयच्छसि।
जरादोषस्त्वयोक्तो यस्तस्मात्त्वं प्रतिपद्यसे॥२३॥
प्रजाश्च यौवनं प्राप्ता विनश्यन्ति ह्यनो तव।
अग्निप्रस्कन्दनगतस्त्वं चाप्येवं भविष्यसि॥२४॥

Yayāti said, "You have been born out of my heart and inspite of that you refuse to give me your youth, therefore, you shall earn all the blemishes of the old age and your progeny shall get extinguished in old age and you also

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behaving like an old man shall discard the performing of *homa*.

ययातिरुवाच

पूरो त्वं प्रतिपद्यस्व पाप्मानं जरया सह।
त्वं मे प्रियतरः पुत्रस्त्वं वरीयान्भविष्यसि॥२५॥
जरा वली च मा तात पलितानि च पर्यगुः।
काव्यस्योशनसः शापान्न च तृप्तोऽस्मि यौवने॥२६॥
किंचित्कालं चरेयं वै विषयान्वयसा तव।
पूर्णे वर्ष सहस्रे तु प्रतिदास्यामि यौवनम्।
स्वं चैव प्रतिपत्स्येऽहं पाप्मानं जरया सह॥२७॥

Then Yayāti said to Puru, "You are the dearest of all my sons, to me. You shall achieve the enormous virtues, O Dear one the old age has overpowered me. Wrinkles have developed on all my limbs and the hair on the head has grown grey. All the symptoms of old age have appeared over my body at one and the same time. Because of the curse of Śukrācārya, the son of Kavi, I have attained this form. But I do not feel satisfied with the pleasures of the youthful age. You better own all my short-comings with old age. With your youthful age, I shall enjoy the worldly pleasures for sometime. After the completion of a thousand years, I shall return your youth to you and get back all my short comings with the old age."

एवमुक्तः प्रत्युवाच पूरुः पितरमञ्जसा।
यथाऽऽत्थ त्वं महाराज तत्करिष्यामि ते वचः॥२८॥
प्रतिपत्स्यामि ते राजन्पाप्मानं जरया सह।
गृहाण यौवनं मत्तश्चर कामान्यथेप्सितान्॥२९॥

Śaunaka said, "At these words of Yayāti, Puru humbly spoke to his father, "O King, I shall faithfully obey your command (To obey the command of the preceptors bestows on a person merits, heaven and long life. It is Indra, who rules the three worlds with the grace of the preceptors. Receiving the approval of the father like a preceptor, all the desires of a person are fulfilled.) Therefore, O King, I shall accept your old age together with all its short-comings. You get my youthful age and enjoy all the worldly pleasures to your liking.

जरयाऽहं प्रतिच्छन्नो वयोरूपधरस्तव।
यौवनं भवते दत्त्वा चरिष्यामि यथेच्छया॥३०॥

Having been overpowered with old age, taking your old form and old age, I shall live on earth. Therefore you get me the command to get you my youthful age. I shall faithfully follow your command."

ययातिरुवाच

पूरो प्रीतोऽस्मि ते वत्स वरं चेमं ददामि ते।
सर्वकामसमृद्धार्था भविष्यति तव प्रजा॥३१॥

O dear Puru! I am very glad to you and in due course I am giving a boon that your subjects will attain all desired prosperity.

इति श्रीमात्स्ये महापुराणे सोमवंशे ययातिचरिते
त्रयस्त्रिंशोऽध्यायः॥३३॥

* * *

CHAPTER 34

Enjoying of worldly pleasures by Yayāti, and then his proceeding to the forest crowning Puru as the king

शौनक उवाच

एवमुक्तः स राजर्षिः काव्यं स्मृत्वा महाव्रतम्।
संक्रामयामास जरां तदा पुत्रे महात्मनि॥१॥

Śaunaka said, "O Śatānīka, at these words of Puru, Rājarṣi Yayāti, recalled the great ascetic Śukrācārya and installed his own old age in the body of young Puru, extracting his youth for himself.

पौरवेणाथ वयसा ययातिर्नहुषात्मजः।
प्रीतियुक्तो नरश्रेष्ठश्चचार विषयान्प्रियान्॥२॥

Then Yayāti, the son of Nahuṣa was immensely pleased with the youthful age of Puru and started enjoying all the worldly pleasures delightfully.

यथाकामं यथोत्साहं यथाकालं यथासुखम्।
धर्माविरुद्धान्राजेन्द्रो यथाऽर्हति स एव हि॥३॥

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The great king used to enjoy all the worldly pleasures as per his enthusiasm, according to time and according to *dharma*.

देवानतर्पयज्ञैः श्राद्धैरपि पितामहान्।
दीनाननुग्रहैरिष्टैः कामैश्च द्विजसत्तमान्।।४।।

He then pleased the gods with the performing of the *yajñas*, the Pitṛs, with the performing of the *śrāddhas*, pleased the beggars and the down trodden people by bestowing them their desired things. He also pleased Brāhmaṇas by fulfilling their desires.

अतिथीनन्नपानैश्च विशश्च प्रतिपालनैः।
आनृशंस्येन शूद्रांश्च दस्यून्निग्रहणेन च।।५।।
धर्मेण च प्रजाः सर्वा यथावदनुरञ्जयन्।
ययातिः पालयामास साक्षादिन्द्र इवापरः।।६।।

He served the guests with the supply of food and water, the Vaiśyas by protecting their wealth, the Śūdras with his compassion, the decoits by impressing them and all the people by saving them according to *dharma*. In this way the king Yayāti, served the people, as Indra serves the gods.

स राजा सिंहविक्रान्तो युवा विषयगोचरः।
अविरोधेन धर्मस्य चचार सुखमुत्तमम्।।७।।

The king was valorous like a youthful person and powerful like a lion; all the matters were under his control. He enjoyed the best of pleasures without neglecting *dharma* in any way.

स संप्राप्य शुभान्कामांस्तृप्तः खिन्नश्च पार्थिवः।
कालं वर्षसहस्रान्तं सस्मार मनुजाधिपः।।८।।
परिचिन्त्य स कालज्ञः कला काष्ठाश्च वीर्यवान्।
पूर्णं मत्वा ततः कालं पूरुं पुत्रमुवाच ह।।९।।
न जातु कामः कामानामुपभोगेन शाम्यति।
हविषा कृष्णवर्त्मेव भूय एवाभिवर्धते।।१०।।

With the enjoying of the auspicious pleasures, he initially felt satisfied and pleased, when he recalled that those pleasures were to be lost after a thousand years, then he felt painful. The valorous king who was well aware of Kālatattva, while calculating each one of the kālas and kāsṭhās, correctly kept in view the period of a thousand years. Realising that the presceribed period of a thousand years was over, then he went to his son and said, "O Son, destroyer of the enemies, with the use of your youthful age I have had all the pleasures, but the desire for the worldly pleasures does not subside by indulging in them, rather it gets inflamed like the pouring of the offering of *ghī* in fire.

यत्पृथिव्यां व्रीहियवं हिरण्यं पशवः स्त्रियः।
नालमेकस्य तत्सर्वमिति मत्वा शमं व्रजेत्।।११।।

All the cereals, barley, gold, animals and the women, would not suffice even for a single person, thus thinking one should feel satisfied.

यथासुखं यथोत्साहं यथाकाममरिंदम्।
सेविताः विषयाः पुत्र यौवनेन मया तव।।१२।।
पूरो प्रीतोऽस्मि भद्रं ते गृहाणेदं स्वयौवनम्।
राज्यं चैव गृहाणेदं त्वं हि मे प्रियकृत्सुतः।।१३।।

O Puru, let you face all the welfare, I feel pleased, you better get back your youth besides the kingship. This is because you are the son who has pleased me the most."

शौनक उवाच

प्रतिपेदे जरां राजा ययातिर्नाहुषस्तदा।
यौवनं प्रतिपेदे स पूरुः स्वं पुनरात्मनः।।१४।।

Śaunaka said, "O Śatānīka, at that point of time Yayāti, the son of Nahuṣa, got his old age back from his son Puru who got back his youth.

अभिषेक्तुकामं नृपं पूरुं पुत्रं कनीयसम्।
ब्राह्मणप्रमुखा वर्णा इदं वचनमब्रुवन्।।१५।।
कथं शुक्रस्य दौहित्रं देवयान्याः सुतं प्रभो।
ज्येष्ठं यदुमतिक्रम्य राज्यं पूरोः प्रदास्यसि।।१६।।
ज्येष्ठो यदुस्तव सुतस्तुर्वसुस्तदनन्तरम्।
शर्मिष्ठायाः सुतो द्रुह्युस्तथाऽनुः पूरुरेव च।।१७।।

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When the Brāhmaṇas came to know that Yayāti intended to crown his youngest son Puru as the king, then they went to the monarch and said, "O Lord, when Yadu, the eldest son of Devayānī and the grandson of Śukrācārya is alive, why are you giving away the kingship to Puru? Yadu happens to be your eldest son, Turvasu was born after him. Then there are Druhyu and Anu, the sons of Śarmiṣṭhā and only then comes Puru.

कथं ज्येष्ठमतिक्रम्य कनीयान्राज्यमर्हति।
एतत्संबोधयामस्त्वां स्वधर्ममनुपालय॥१८॥

Neglecting the elder sons, how could the youngest son be entitled to the kingdom? We are reminding you of the fact, that the *dharma* should be upheld.

ययातिरुवाच

ब्राह्मणप्रमुखा वर्णाः सर्वे शृण्वन्तु मे वचः।
ज्येष्ठं प्रति यतो राज्यं न देयं मे कथंचन॥१९॥

Yayāti said, "Let the Brāhmaṇas and other people listen to my words. I have in no way to give away the kingdom to the eldest son.

मम ज्येष्ठेन यदुना नियोगो नानुपालितः।
प्रतिकूलः पितुर्यश्च न स पुत्रः सतां मतः॥२०॥

My son Yadu did not obey my command. The person who does not obey the command of his father, he cannot be treated as the true son of his father.

मातापित्रोर्वचनकृद्धितः पथ्यश्च यः सुतः।
स पुत्रः पुत्रवद्यश्च वर्तते पितृमातृषु॥२१॥

The one who obeys the command of his parents, and moves according to them, and conducts towards his parents like a true son, he could be the true son in reality.

यदुनाऽहमवज्ञातस्तथा तुर्वसुनाऽपि वा।
द्रुह्युणा चानुना चैवमप्यवज्ञा कृता भृशम्॥२२॥
पूरुणा मे कृतं वाक्यं मानितं च विशेषतः।
कनीयान्मम दायादो जरा येन धृता मम॥२३॥

मम कामः स च कृतः पूरुणा पुत्ररूपिणा।
शुक्रेण च वरो दत्तः काव्येनोशनसा स्वयम्॥२४॥
पुत्रो यस्त्वाऽनुवर्तेत स राजा पृथिवीपतिः।
भवन्तः प्रतिजानन्तु पूरू राज्येऽभिषिच्यताम्॥२५॥

Yadu has disobeyed me, Turvasu, Druhyu and Anu too have humiliated me, while Puru has obeyed and honoured me. He had embraced my old age, therefore the youngest son named Puru is really entitled to inherit my kingdom. Puru has fulfilled all my desires. Śukrācārya has himself given me the boon that "the son who shall follow you, he would inherit your kingship besides being the ruler of the earth." Therefore I shall humbly pray to you that Puru should be crowned as the king."

प्रकृतय ऊचुः

यः पुत्रो गुणसंपन्नो मातापित्रोर्हितः सदा।
सर्वं सोऽर्हति कल्याणं कनीयानपि स प्रभुः॥२६॥
अर्हं पूरारिदं राज्यं यः प्रियः प्रियकृत्तव।
वरदानेन शुक्रस्य न शक्यं वक्तुमुत्तरम्॥२७॥

The people of the kingdom said, "The son who is virtuous and is devoted to the parents, he is the best inspite of his being the youngest. He is entitled to be bestowed with all the welfare. Puru is the son who had done good to you, therefore as per the boon of Śukrācārya, he is the only one to inherit the kingship. Nothing can be said against this decision."

शौनक उवाच

पौरजानपदैस्तुष्टैरित्युक्तो नाहुषस्तदा।
अभिषिच्य ततः पूरुं राज्ये स्वसुतमात्मजम्॥२८॥

Śaunaka said, "The people of the city as well as the country, feeling satisfied, when thus spoke to the king, then Yayāti, the son of Nahuṣa, crowned Puru as the king of the country.

दत्त्वा च पूरवे राज्यं वनवासाय दीक्षितः।
पुरात्स निर्ययौ राजा ब्राह्मणैस्तापसैः सह॥२९॥

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Thus bestowing the kingship on Puru, Yayāti receiving dīkṣā for becoming a forest dweller, went out of the city with the ascetic Brāhmaṇas.

यदोस्तु यादवा जाता तुर्वसोर्यवनाः सुताः।
द्रुह्योश्चैव सुता भोजा अनोस्तु म्लेच्छजातयः॥३०॥
पूरोस्तु पौरवो वंशो यत्र जातोऽसि पार्थिव।
इदं वर्षसहस्रात्तु राज्यं कुरुकुलागतम्॥३१॥

Yādavas–the Kṣatriyas were born of Yadu, the progeny of Turvasu were known as Yavanas, who reached upto grace. The sons of Druhyu were known as Bhojas while the Mleccha castes were born out of Anu. O King the Paurava dynasty originated from Puru, in which you have been born. This kingdom has been merged in the Kuru race for thousands of years.

इति श्रीमात्स्ये महापुराणे सोमवंशे ययातिचरिते
चतुस्त्रिंशोऽध्यायः॥३४॥

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CHAPTER 35

Performing of the *tapas* by the king Yayāti and his reaching the heaven

शौनक उवाच

एवं स नाहुषो राजा ययातिः पुत्रमीप्सितम्।
राज्येऽभिषिच्य मुदितो वानप्रस्थोऽभवन्मुनिः॥१॥

Śaunaka said, "O Śatānīka, thus Yayāti, the son of Nahuṣa crowning his son Puru as the king, embraced Vānaprastha position gladly.

उषित्वा वनवासं स ब्राह्मणैः सह संश्रितः।
फलमूलाशनो दान्तो यथा स्वगमितो गतः॥२॥

Then he living with the Brāhmaṇas in the forest, performing severe austerities, consumed fruits and roots, controlling the mind and the organs of senses. Ultimately he proceeded to the heaven.

स गतः स्वर्गवासं तु न्यवसन्मुदितः सुखी।
कालस्य नातिमहतः पुनः शक्रेण पातितः॥३॥

Reaching the heaven, he started living there quite comfortably. After a long time he was pushed out of the heaven by Indra.

विवशः प्रच्युतः स्वर्गादप्राप्तो मेदिनीतलम्।
स्थितश्चाऽऽसीदन्तरिक्षे स तदेति श्रुतं मया॥४॥

After his fall from the heaven, he was stuck up in the sky and could not reach the earth. This is what has been heard by me.

तत एव पुनश्चापि गतः स्वर्गमिति श्रुतिः।
राज्ञा वसुमता सार्धमष्टकेन च वीर्यवान्।
प्रतर्दनेन शिबिना समेत्य किल संसदि॥५॥

It is also heard that the immensely valorous Yayāti, joining the kings named Vasumān, Aṣṭaka, Pratardana and Śibi– acting as the sages, went back to the heaven, because of the influence of these ascetics.

शतानीक उवाच

कर्मणा केन स दिवं पुनः प्राप्तो महीपतिः।
कथमिन्द्रेण भगवन्पातितो मेदिनीतले॥६॥
सर्वमेतदशेषेण श्रोतुमिच्छामि तत्त्वतः।
कथ्यमानं त्वया विप्र देवर्षिगणसंनिधौ॥७॥
देवराजसमो ह्यासीद्ययातिः पृथिवीपतिः।
वर्धनः कुरुवंशस्य विभावसुसमद्युतिः॥८॥

Śatānīka asked, "What was the reason for that king returning to the heaven again? Why did Indra pushed him out of the heaven? O Excellent Brāhmaṇa, I would like to listen to all the facts in detail. You kindly enlighten me on the subject exhaustively. The king Yayāti of the race of Kuru was comparable to Indra, in glory and his fame had been spread on all the sides.

तस्य विस्तीर्णयशसः सत्यकीर्तेर्महात्मनः।
श्रोतुमिच्छामि देवेश दिवि चेह च सर्वशः॥९॥

I would like to listen to the auspicious story of the noble king Yayāti relating to the earth as well as the heaven."

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शौनक उवाच

हन्त ते कथयिष्यामि ययातेरुत्तमां कथाम्।
दिवि चेह च पुण्यार्थां सर्वपाप्रणाशिनीम्।।१०।।

Śaunaka said "O Śatānīka, the excellent story of the king Yayāti, is auspicious in this world as well as in the heaven. It destroys all the sins, which I am going to speak out to you.

ययातिर्नाहुषो राजा पूरुं पुत्रं कनीयसम्।
राज्येऽभिषिच्य मुदितः प्रवव्राज वनं तदा।।११।।
अन्तेषु स विनिक्षिप्य पुत्रान्यदुपुरोगमान्।
फलमूलाशनो राजा वनेऽसौ न्यवसच्चिरम्।।१२।।
स जितात्मा जितक्रोधस्तर्पयन्पितृदेवताः।
अग्नींश्च विधिवज्जुह्वन्वानप्रस्थविधानतः।।१३।।

Yayāti– the son of Nahuṣa had crowned his son Puru as the king, lodging the other sons over the outskirts of his kingdom. Thereafter he gladly retired to the forest, where, he consuming fruits and roots, lived for a long time. There, he purifying his heart, overcoming the anger, performed oblation to the gods and the Pitṛs daily. He spent the period of Vānaprastha appropriately performing the *homas* daily.

अतिथीन्पूजयन्नित्यं वन्येन हविषा विभुः।
शिलोञ्छवृत्तिमास्थाय शेषान्नकृतभोजनः।।१४।।
पूर्णं सहस्रं वर्षाणामेवंवृत्तिरभून्नृपः।
अम्बुभक्षः स चाब्दांस्त्रीनासीन्नियतवाङ्मनाः।।१५।।
ततस्तु वायुभक्षोऽभूत्संवत्सरमतन्द्रितः।
पञ्चाग्निमध्ये च तपस्तेपे संवत्सरं पुनः।।१६।।
एकपादस्थितश्चाऽऽसीत्षण्मासाननिलाशनः।
पुण्यकीर्तिस्ततः स्वर्गं जगामाऽऽवृत्य रोदसी।।१७।।

Following the strict norms of the Vānaprastha age, he consumed the left overs of the *yajñas*. Before the performing of *homa*, he welcomed his guests offering them the fruits and roots of the forest. In this way he spent a thousand years. He, controlling the mind and the sense organs, lived for three years on water alone. Thereafter, he shedding away lethargy lived for a year on inhaling the air alone. Then for a year, he performed *tapas* burning five fires[1] around him. Thereafter for six months he stood on one leg inhaling air alone. Then the king Yayāti– the auspicious one, spreading his glory on earth as well as in the sky, proceeded on to the heaven.

इति श्रीमात्स्ये महापुराणे सोमवंशे ययातिचरिते
पञ्चत्रिंशोऽध्यायः।।३५।।

* * *

CHAPTER 36

At the instance of Indra, Yayāti repeats the advice given by him to his son Puru

शौनक उवाच

स्वर्गतस्तु स राजेन्द्रो न्यवसद्देवसद्मनि।
पूजितस्त्रिदशैः साध्यैर्मरुद्भिर्वसुभिस्तथा।।१।।

Śaunaka said, "O Śatānīka, reaching the heaven, the king Yayāti started living in the divine palace, where he was greatly honoured by the gods, Sādhyas, Marudgaṇas, and the Vasus.

देवलोकाद्ब्रह्मलोकं संचरन्पुण्यकृद्वशी।
अवसत्पृथिवीपालो दीर्घकालमिति श्रुतिः।।२।।

The king having the noble soul, who had overcome his mind as well as the organs of senses, while moving from the heaven to the Brahmaloka, spent a long time, according to the tradition of the Purāṇas.

स कदाचिन्नृपश्रेष्ठो ययातिः शक्रमागतः।
कथान्ते तत्र शक्रेण पृष्टः स पृथिवीपतिः।।३।।

Once Yayāti– the excellent king went to Indra. At the end of the conversation, Indra put a question to the king Yayāti.

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1. The five fires to which an ascetic who practices self mortification exposes himself, viz one fire towards each of the four quarters, and the sun overhead.

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शक्र उवाच

यदा पूरुस्तव रूपेण राजन्
जरां गृहीत्वा प्रचचार लोके।
तदा राज्यं संप्रदायैव तस्मै
त्वया किमुक्तः कथयेह सत्यम्।।४।।

Indra asked, "O King, after Puru, receiving the old age from you, started wandering on earth, in your form, you tell me truthfully, what did you advise him at that time?"

ययातिरुवाच

प्रकृत्यनुमते पूरुं राज्ये कृत्वेदमब्रुवम्।
गङ्गायमुनयोर्मध्ये कृत्स्नोऽयं विषयस्तव।।
मध्ये पृथिव्यास्त्वं राजा भ्रातरोऽन्तेऽधिपास्तव।।५।।

Yayāti said, "O Lord of gods, I crowned Puru as the king with the approval of the people and had advised him thus, "O Son, the entire region located between the Yamunā and the Gaṅgā shall be under your control. This region is the middle of the earth and you will be the king of the same, while your brothers will be the kings of the boundary regions." O Devendra, thereafter, I advised him then that the people should not be mean, wicked and angry. They should be free from wickedness, jealousies and enmity. They should never be disrespectful to their parents, intellects, ascetics, those who forgive others, besides the literary people. The powerful people always forgive others. A person devoid of power always gets enraged. The wicked person is envious of a noble person, while the weak person becomes envious of a strong man. An ugly man gets envious of a beautiful person, a poor is envious of the rich, the lethargic gets jealous of an active person and the irreligious person becomes envious of a religious person. Similarly a person devoid of virtues is envious of a virtuous person, O Indra, these are the symptoms of the age of Kali.

अक्रोधनः क्रोधनेभ्यो विशिष्ट-
स्तथा तितिक्षुरतितिक्षोर्विशिष्टः।
अमानुषेभ्यो मानुषश्च प्रधानो
विद्वांस्तथैवाविदुषः प्रधानः।।६।।
आक्रुश्यमानो नाऽऽक्रोशेन्मन्युमेव तितिक्षति।
आक्रोष्टारं निर्दहति सुकृतं चास्य विन्दति।।७।।
नारुन्तुदः स्यान्न नृशंसवादी
न हीनतः परमभ्याददीत।
ययाऽस्य वाचा पर उद्विजेत
न तां वदेदुशतीं पापलौल्याम्।।८।।

A person who does not become angry is better than the person who gets angry. Similarly a tolerable person is better than the intolerable one, of all the non-human creatures, human is better, while a person with wisdom is better than the foolish person. In case any one denounces or rebukes anyone, then the person so abused should not behave similarly. Because the one who tolerates the rebukes and abuses, the internal grief of the same person is reduced to ashes as against the one who abuses. At the same time, he usurps his merits. One should not hurt anyone in anger at the sensitive spot.

अरुन्तुदं पुरुषं तीव्रवाचं
वाक्कण्टकैर्वितुदन्तं मनुष्यान्।
विद्यादलक्ष्मीकतमं जनानां
मुखे निबद्धं निर्ऋतिं वहन्तम्।।९।।
सद्भिः पुरस्तादभिपूजितः स्यात्
सद्भिस्तया पृष्ठतो रक्षितः स्यात्।
सदा सतामतिवादांस्तितिक्षेत्
सतां वृत्तं पालयान्साधुवृत्तः।।१०।।

One should not speak harsh words against anyone and should not overpower the enemies by unfair means. The words which burn the heart or incite others, should not be spoken, because only the sinful people behaves like this. The one who is harsh by nature and hurts the sensitive spots of others, or speaks harshly or

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injures others with harsh words like the thorns, he should be treated a pauper. It is bad even to look at him, because he by speaking foul words carries a *piśācinī* in his mouth. One should conduct himself in such a way that the noble people besides praising him in his presence, praise him in his absence even.

वाक्सायका वदनान्निष्पतन्ति
यैराहतः शोचति वा ह्यहानि।
परस्य नो मर्मसु ते पतन्ति
तान्पण्डितो नावसृजेत्परेषु॥११॥

One should ignore the evil words spoken by the wicked people and taking refuge of the noble conduct of the good people, one should follow the conduct of the noble people. The wicked people are in the habit of issuing arrows in the form of the evil words and a person getting injured with the same is engrossed in anxiety. Those arrows of the evil words hurt a person at the sensitive spots. Therefore a person with wisdom should not use similar type of language for others.

नास्तीदृशं संवननं त्रिषु लोकेषु किंचन।
यथा मैत्री न लोकेषु दानं च मधुरा च वाक्॥१२॥
तस्मात्सान्त्वं सदा वाच्यं न वाच्यं परुषं क्वचित्।
पूज्यान्संपूजयेद्दद्यान्नाभिशापं कदाचन॥१३॥

One should be friendly and compassionate towards the others, give away charities and should speak sweet language for all. There is no other better way than this to overpower others. Therefore one should not utter harsh words even. He should adore the respectable people. Give charities to others and should not himself ask for anything from anyone.

इति श्रीमात्स्ये महापुराणे सोमवंशे ययातिचरिते
षट्त्रिंशोऽध्यायः॥३६॥

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CHAPTER 37

Fall of Yayāti from the heaven and the question asked to him by Aṣṭaka

इन्द्र उवाच

सर्वाणि कार्याणि समाप्य राजन्
गृहान्परित्यज्य वनं गतोऽसि।
तत्त्वां पृच्छामि नहुषस्य पुत्र
केनापि तुल्यस्तपसा ययाते॥१॥

Indra said, "O King, you finishing all the *karmas,* had left for the forest disowning your abode. Therefore O Yayāti, the son of Nahuṣa, I ask you, as to who is the one comparable with you in *tapas*?

ययातिरुवाच

नाहं देवमनुष्येषु न गन्धर्वमहर्षिषु।
आत्मनस्तपसा तुल्यं कंचित्पश्यामि वासव॥२॥

Yayāti said, "O Indra, I find no one comparable to me among the humans, the gods, Gandharvas or the Ṛṣis or the sages, in the performing of the *tapas.*

इन्द्र उवाच

यदाऽवमंस्था सदृशः श्रेयसश्च
पापीयसश्चाविदितप्रभावः।
तस्माल्लोका ह्यन्तवन्तस्तवेमे
क्षीणे पुण्ये पतितोऽस्यद्य राजन्॥३॥

Indra said, "O King, without caring for your elders or seniors, your youngers, you have disregarded them, therefore the period of your stay in this auspicious lokas has come to an end. All your virtues have declined. Therefore you will fall from here."

ययातिरुवाच

सुरर्षिगन्धर्वनरावमानात्क्षयं
गता मे यदि शक्रलोकाः।
इच्छाम्यहं सुरलोकाद्विहीनः
सतां मध्ये पतितुं देवराज॥४॥

Yayāti said, "O Indra, the lord of the gods, in case my merits have declined by disregarding

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the gods, Ṛṣis, humans and others, then I would like to fall among the sages, leaving the heaven."

इन्द्र उवाच

सतां सकाशे पतितोऽसि राजं-
श्च्युतः प्रतिष्ठां यत्र लब्धाऽसि भूयः।
एवं विदित्वा तु पुनर्ययाते
न तेऽवमान्याः सदृशः श्रेयसे च॥५॥

Indra said, "O King Yayāti, you, after your fall from here, will reach among the sages and shall regain your lost glory there. But having known all this, you should not insult your seniors or equals in future.

शौनक उवाच

ततः पपातामरराजजुष्टात्
पुण्याल्लोकात्पतमानं ययातिम्।
संप्रेक्ष्य राजर्षिवरोऽष्टकस्त-
मुवाच सद्धर्मविधानगोप्ता॥६॥

Śaunaka said, "O Śatānīka, then Yayāti, leaving the auspicious lokas, which could be enjoyed by Indra and other noble souls, was ready to fall down. At that point of time the great sage Aṣṭaka witnessed his fall who said to Yayāti.

अष्टक उवाच

कस्त्वं युवा वासवतुल्यरूपः
स्वतेजसा दीप्यमानो यथाऽग्निः।
पतस्युदीर्णाम्बुधरप्रकाशः
खे खेचराणां प्रवरो यथाऽर्कः॥७॥
दृष्ट्वा च त्वां सूर्यपथात्पतन्तं
वैश्वानरार्कद्युतिमप्रमेयम्।
किंनुस्विदेतत्पततीव सर्वे
वितर्कयन्तः परिमोहिताः स्मः॥८॥

Aṣṭaka asked, "Who are you having the body as charming like that of Indra? You are shining with your own lustre like the fire. How are you falling from the sky with the darkness of the clouds, like the planets in the sky? Your lustre resembles the sun or the fire. You appear to possess unparallel prowess. At your fall from the path of the sun, all of us feel surprised, getting confused about the object that is falling.

दृष्ट्वा च त्वाऽधिष्ठितं देवमार्गे
शक्रार्कविष्णुप्रतिमप्रभावम्।
प्रत्युद्गतास्त्वां वयमद्य सर्वे
तस्मात्पाते तव जिज्ञासमानाः॥९॥

Witnessing your fall since you resemble Indra, Sūrya and Viṣṇu, we have arrived here to find out the cause of your fall.

न चापि त्वां धृष्णवः प्रष्टुमग्रे
न च त्वमस्मान्पृच्छसि के वयं स्म।
तत्त्वां पृच्छामि स्पृहणीयरूपं
कस्य त्वं वा किंनिमित्तं त्वमागाः॥१०॥

We cannot muster courage to ask anything from you, nor can you ask from us about our credentials. Therefore, I myself ask you. O Great man with charming beauty, who is your father? What for have you arrived here.

भयं तु ते व्येतु विषादमोहौ
त्यजाऽऽशु देवेन्द्रसमानरूप।
त्वां वर्तमानं हि सतां सकाशे
शक्रो न सोढुं बलहाऽपि शक्तः॥११॥

You are as powerful as Indra and as such you should have nothing to be afraid of. You should also be relieved of the pain for having fallen from the heaven. Presently you are among the saints. Indra, the killer of the Dānavas would now be unable to face your lustre.

सन्तः प्रतिष्ठा हि सुखच्युतानां
सतां सदैवामरराजकल्प।
ते संगताः स्थावरजङ्गमेशाः
प्रतिष्ठितस्त्वं सदृशेषु सत्सु॥१२॥

O Great man, illustrious like Indra, the saints are the only refuge for the people who are

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deprived of the pleasures. The noble saints, who rule over all the mobile and immobile beings have collected here. Presently you are among the saints who are as auspicious as you are.

प्रभुरग्निः प्रतपने भूमिरावपने प्रभुः।
प्रभुः सूर्यः प्रकाशाच्च सतां चाभ्यागतः प्रभुः॥१३॥

As the power of burning is lodged in the fire, or the earth has the strength to contain the seed which is sown, or the sun has the strength to illuminate, similarly the strength to rule over the saints, rests with their guests.

इति श्रीमात्स्ये महापुराणे सोमवंशे ययातिचरिते
सप्तत्रिंशोऽध्यायः॥३७॥

* * *

CHAPTER 38

Conversation between Yayāti and Aṣṭaka

ययातिरुवाच

अहं ययातिर्नहुषस्य पुत्रः
पूरोः पिता सर्वभूतावमानात्।
प्रभ्रंशितोऽहं सुरसिद्धलोकात्
परिच्युतः प्रपताम्यल्पपुण्यः॥१॥

Yayāti said– "O Great ascetic, I am the son of Nahuṣa and the father of Puru. My merits have declined because of my insulting all the living beings. This is the reason for my fall from the abode of the gods to lower regions.

अहं हि पूर्वो वयसा भवद्भ्य-
स्तेनाभिवादं भवतां न युञ्जे।
यो विद्यया तपसा जन्मना वा
वृद्धः स वै संभवति द्विजानाम्॥२॥

In age, I am senior to you. This is the reason for my not offering salutation to you. Among the Brāhmaṇas, whosoever is senior in age, he is considered to be respectable."

अष्टक उवाच

अवादीस्त्वं वयसाऽस्मि प्रवृद्ध
इति वै राजन्नधिकः कथंचित्।
यो वै विद्वांस्तपसा संप्रवृद्धः
स एव पूज्यो भवति द्विजानाम्॥३॥

Aṣṭaka said, "O King you have stated that since you are senior in age, therefore you happen to be senior", in this case an exaggerated statement has been made by you, because among the Brāhmaṇas, whosoever is more learned or has the enormous *tapas* to his credit, he is considered to be more respectable.

ययातिरुवाच

प्रतिकूलं कर्मणां पापमाहु-
स्तद्वर्तिनां प्रवणं पापलोकम्।
सन्तोऽसतो नान्ववर्तन्त ते वै
यदात्मनैषां प्रतिकूलवादी॥४॥
अभूद्धनं मे विपुलं महद्वै
विचेष्टमानोऽधिगन्ता तदस्मि।
एवं प्रधार्याऽऽत्महिते निविष्टो
यो वर्तते स विजानाति धीरः॥५॥
नानाभावा बहवो जीवलोके
दैवाधीना नष्टचेष्टाधिकाराः।
तत्तत्प्राप्य न विहन्येत धीरो
दिष्टं बलीय इति मत्वाऽऽत्मबुद्ध्या॥६॥

Yayāti said, "Sin is considered to be the destroyer of the merits. A person earns the hell with the same. This aspect could be witnessed among the indisciplined people. The excellent people do not follow the misconduct of the evil people. Even in earlier times the noble people followed the footsteps of the noble people alone. I possessed the enormous treasure of the auspicious merits, which has vanished by denouncing others. I cannot regain it even after making all the efforts. Realising my miserable position, the one who devotes himself for the welfare of self, he happens to be a person of wisdom as well as the patient one. There are several living beings of different temperaments in this world. All of them are subservient to the destiny. Therefore all his efforts for gaining of the riches etc. become infructuous. Therefore a

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person should realise that the destiny is more powerful than the wisdom. Keeping this in view one should remain unmoved in pleasure or the pain.

सुखं हि जन्तुर्यदि वाऽपि दुःखं
दैवाधीनं विन्दति नाऽऽत्मशक्त्या।
तस्माद्दिष्टं बलवन्मन्यमानो न
संज्वरेन्नापि हृष्येत्कदाचित्।।७।।

Whatever pleasure or pain is achieved by the living beings, is due to the moves of the destiny, therefore taking destiny to be supreme, one should remain free from the pleasure or the pain.

दुःखे न तप्येत सुखे न हृष्ये-
त्समेन वर्तेत सदैव धीरः।
दिष्टं बलीय इति मन्यमानो
न संज्वरेन्नापि हृष्येत्कदाचित्।।८।।

He should not feel miserable with the miseries and should not be too pleased with the pleasure. The person with patience should remain neutral, taking destiny to be more forceful. He should relieve himself from sorrow or happiness.

भये न मुह्याम्यष्टकाहं कदाचित्
संतापो मे मनसो नास्ति किञ्चित्।
धाता यथा मां विदधाति लोके
ध्रुवं तथाऽहं भवितेति मत्वा।।९।।

O Aṣṭaka, I do not feel deluded with the danger. I do not suffer from the mental agony, because I am confident that I have to live in the world, the way, the destiny wants me to do so.

संस्वेदजा ह्यण्डजा ह्युद्भिदश्च
सरीसृपाः कृमयोऽप्यप्सु मत्स्याः।
तथाऽश्मानस्तृणकाष्ठं च सर्वं
दिष्टक्षये स्वां प्रकृतिं भजन्ते।।१०।।

Aṇḍaja (born of eggs) *Svedaja* (born of sweat), *Jarāyuja* (born of membrane), *Udbhuja* (sprouting from the earth), snakes, reptiles, fish, stones, wood etc. assume their form through fate.

अनित्यां सुखदुःखस्य बुद्ध्वा
कस्मात्संतापमष्टकाहं भजेयम्।
किं कुर्यां वै किंच कृत्वा न तप्ये
तस्मात्संतापं वर्जयाम्यप्रमत्तः।।११।।

O Aṣṭaka, I am well aware of the perishable nature of the pleasure or the pain, then how could I be overpowered by grief. What should be done by me and what not, I have stopped worrying about them. Therefore becoming careful I keep the misery, grief etc. away from me."

शौनक उवाच

एवं ब्रुवाणं नृपतिं ययाति-
मथाष्टकः पुनरेवान्वपृच्छत्।
मातामहं सर्वगुणोपपन्नं
यत्र स्थितं स्वर्गलोके यथावत्।।१२।।

Śaunaka said, "O Śatānīka, the king Yayāti possessed all the noble virtues, and was the maternal grand father of Aṣṭaka. He was lodged in the space like living in the heaven. On Yayāti's speaking the above words, Aṣṭaka again questioned him.

अष्टक उवाच

ये ये लोकाः पार्थिवेन्द्र प्रधाना-
स्त्वया भुक्ता यं च कालं यथा च।
तन्मे राजन्ब्रूहि सर्वं यथावत्
क्षेत्रज्ञवद्भाषसे त्वं हि धर्मम्।।१३।।

Aṣṭaka said, "O Lord, you have enjoyed all the pleasures, living in the different lokas. You kindly enlighten me on all of them in reality. O King, you are discoursing on *Dharma* like the great souls."

ययातिरुवाच

राजाऽहमासं त्विह सार्वभौम-
स्तेषां लोकान्महतश्चाऽऽर्जयं वै।

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तत्रावसं वर्षसहस्रमात्रं
ततो लोकान्परमानभ्युपेतः॥१४॥

Yayāti said, "O Aṣṭaka, I had been a Cakravarti king on earth. Because of the merits of my noble deeds, I conquered several countries, spending a thousand years time there. Thereafter I reached the best of the lokas. There I was lodged in a vast city having a thousand gates.

ततः पुरीं पुरुहूतस्य रम्यां
सहस्रद्वारां शतयोजनान्ताम्।
अध्यावसं वर्षसहस्रमात्रं
ततो लोकान्परमानभ्युपेतः॥१५॥
ततो दिव्यमजरं प्राप्य लोकं
प्रजापतेर्लोकपतेर्दुरापम्।
तत्रावसं वर्षसहस्रमात्रं
ततो लोकान्परमानभ्युपेतः॥१६॥
देवस्य देवस्य निवेशने च
विजित्य लोकान्यवसं यथेष्टम्।
संपूज्यमानस्त्रिदशैः समस्तै-
स्तुल्यप्रभावद्युतिरीश्वराणाम्॥१७॥

Thereafter I reached the further higher loka. Thereafter I reached a place which was beyond the reach of the Lokapālass. It was a divine country which was inaccessible even for the Prajāpatis. The old age was no where to be seen there. I spent there a thousand years of Brahmā, the god of gods. I wandered there in different countries at will and was honoured by all the gods there. By influence and glory, at that point of time, I was like the great gods.

तथाऽवसं नन्दने कामरूपी
संवत्सराणामयुतं शतानाम्।
सहाप्सरोभिर्विचरन्पुण्यगन्धान्
पश्यन्नगान्पुष्पितांश्चारुरूपान्॥१८॥

Then, I, taking my form at will, in the Nandanavana, enjoyed the company of the *apsarās* and spent two lakhs of years there. I came across the divine trees there which issued the divine fragrance and were laden with flowers, besides being pleasant to look at.

तत्र स्थितं मां देवसुखेषु सक्तं
कालेऽतीते महति ततोऽतिमात्रम्।
दूतो देवानामब्रवीदुग्ररूपो
ध्वंसेत्युच्चैस्त्रिःप्लुतेन स्वरेण॥१९॥
एतावन्मे विदितं राजसिंह
ततो भ्रष्टोऽहं नन्दनात्क्षीणपुण्यः।
वाचोऽश्रौषं चान्तरिक्षे सुराणा-
मनुक्रोशाच्छोचतां मां नरेन्द्र॥२०॥
अकस्माद्वै क्षीणपुण्यो ययातिः
पतत्यसौ पुण्यकृत्पुण्यकीर्तिः।
तानब्रुवं पतमानस्तदाऽहं
सतां मध्ये निपतेयं कथं नु॥२१॥
तैराख्यातां भवतां यज्ञभूमिं
समीक्ष्य चैनामहमागतोऽस्मि।
हविर्गन्धैर्दर्शितां यज्ञभूमिं
धूमापाङ्गं परिगृह्य प्रतीताम्॥२२॥

Living there, I was attracted towards the divine pleasures, then after the lapse of a long time, when a horrible divine messenger, came to me and shouted in high tone thrice, "Fall down, Fall down, Fall down", O Best of the kings, I could only realise this much. Then after the decline of my merits, I fell down from the Nandanavana. O Best of the kings, at that point of time, I heard the voice of the gods who grieved for me, in the space, "Alas! It is extremely painful that the king Yayāti, possessing the auspicious glory, is falling down as a result of the decline of his merits." Then while falling down, I asked them, "What is the remedy for my falling among the noble people?" Then the gods informed me about your *yajñabhūmi*. I, looking towards it, then reached here. With the fragrance of *haviṣya*, as well as

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the smoke, I felt delighted, getting reassured at the same time.

इति श्रीमात्स्ये महापुराणे सोमवंशे
ययातिचरितेऽष्टात्रिंशोऽध्यायः॥३८॥

* * *

CHAPTER 39

Conversation between Yayāti and Aṣṭaka

अष्टक उवाच

यदा वसन्नन्दने कामरूपे संवत्सराणामयुतं शतानाम्।
किंकारणं कार्तयुगप्रधान हित्वा तद्वै वसुधामन्वपद्यः॥१॥

Aṣṭaka said, "O Monarch, you are the foremost of all the sinless kings of Satyayuga. You have spent ten lakhs of years in the Nandanavana, taking to any form at will, then why did you return to earth, leaving it?"

ययातिरुवाच

ज्ञातिः सुहृत्स्वजनो यो यथेह
क्षीणे वित्ते त्यज्यते मानवैर्हि।
तथा स्वर्गे क्षीणपुण्यं मनुष्यं
त्यजन्ति सद्यः खेचरा देवसंघाः॥२॥

Yayāti said, "As on earth, all the close relatives, friends, kins and others desert a person having lost the riches, similarly in the heaven, after the decline of merits, he is disowned by Indra as well as the other gods atonce."

अष्टक उवाच

कथं तस्मिन्क्षीणपुण्या भवन्ति
संमुह्यते मेऽत्र मनोऽतिमात्रम्।
किंविशिष्टाः कस्य धामोपयान्ति
तद्वै ब्रूहि क्षेत्रवित्त्वं मतो मे॥३॥

Aṣṭaka said, "How do the merits of a person decline in the Devaloka? My mind gets confused on the subject; which is the place of Prajāpati inhabited by extremely auspicious people? You tell me, because you appear to me like a man of wisdom."

ययातिरुवाच

इमं भौमं नरकं ते पतन्ति
लालप्यमाना नरदेव सर्वे।
ते कङ्कगोमायुपलाशनार्थं
क्षितौ विवृद्धिं बहुधा प्रयान्ति॥४॥
तस्मादेवं वर्जनीयं नरेन्द्र
दुष्टं लोके गर्हणीयं च कर्म।
आख्यातं ते पार्थिव सर्वमेतद्
भूयश्चेदानीं वद किं ते वदामि॥५॥

Yayāti said, "O Lord of the humans, those who praise themselves for their merits, they fall in the hell on earth, where they get exposed to vultures, jackals, crows and others, who live on human flesh. They have a large number of sons and grandsons. Therefore, O Indra among the humans, one should free himself from all the degraded deeds totally. O sage, I have apprised you of everything. Now what more should I tell you."

अष्टक उवाच

यदा तु तांस्ते वितुदन्ते वयांसि
तथा गृध्राः शितिकण्ठाः पतङ्गाः।
कथं भवन्ति कथमाभवन्ति
त्वत्तो भौमं नरकमहं शृणोमि॥६॥

Aṣṭaka said, "When a person is eaten up by birds, vultures, peacocks and the insects, then how is he reborn and in what form?" I have for the first time learnt about the hell named Bhauma, which I had never heard earlier."

ययातिरुवाच

ऊर्ध्वं देहात्कर्मणो जृम्भमाणाद्
व्यक्तं पृथिव्यामनुसंचरन्ति।
इमं भौमं नरकं ते पतन्ति
नावेक्षन्ते वर्षपूगाननेकान्॥७॥
षष्टिं सहस्राणि पतन्ति व्योम्नि
तथाऽशीतिं चैव तु वत्सराणाम्।

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तान्वै तुदन्ते प्रपतन्तः प्रयातान्
भीमा भौमा राक्षसास्तीक्ष्णदंष्ट्राः॥८॥

Yayāti said, "The body is born because of the *karmas* and after its coming out of the womb, the *jīvas* wander on earth, enjoying all the pleasures. Their wandering on earth has been termed as the Bhauma hell. They fall in the same and they remain unmindful of it for several years, which are spent by them uselessly. Many of the *jīvas* live in the heaven upto the length of sixty thousand years, after which they fall on earth, where they are tortured immensely by the terrific demons with sharp fangs.

अष्टक उवाच

यदेतांस्ते संपततस्तुदन्ति
भीमा भौमा राक्षसास्तीक्ष्णदंष्ट्राः।
कथं भवन्ति कथमाभवन्ति
कथंभूता गर्भभूता भवन्ति॥९॥

Aṣṭaka said, "The demons with sharp fangs trouble these *jivas*, who fall from the sky because of their sins. Then how could they remain alive after the fall? How do they have the sense organs? How do they enter the womb?"

ययातिरुवाच

असृग्रेतः पुष्परसानुयुक्त-
मन्वेति सद्यः पुरुषेण सृष्टम्।
तद्वै तस्या रज आपद्यते च
स गर्भभूतः समुपैति तत्र॥१०॥
वनस्पतीनोषधींश्चाऽऽविशन्ति
अपो वायुं पृथिवीं चान्तरिक्षम्।
चतुष्पदं द्विपदं चापि सर्व
एवंभूता गर्भभूता भवन्ति॥११॥

Yayāti said, "The *jīva* falls from the space in the form of blood, which in due course of time becomes the seed for the new body. Then it, with the combination of the essence of the flowers, moves into the *yoni* according to his *karmas*. With the union of a person with a woman at the time of conception, it merges with the semen and reaches the womb of the woman. Thereafter it is turned into a womb. The *jivas* falling in the water enter the greenery, *Oṣadhis* (herbal plants), etc. Then entering the water, air, earth and the space they are reborn according to their *karmas* as animals, birds or the humans. In this way, they falling on earth, according to the aforesaid sequence, enter the womb of the mother."

अष्टक उवाच

अन्यद्वपुर्विदधातीह गर्भ
उताहोस्वित्स्वेन कामेन याति।
आपद्यमानो नरयोनिमेता-
माचक्ष्व मे संशयात्पृच्छस्तत्वम्॥१२॥
शरीरदेहादिसमुच्छ्रयं च
चक्षुःश्रोत्रे लभते केन संज्ञाम्।
एतत्सर्वं तात आचक्ष्व पृष्टः
क्षेत्रज्ञं त्वां मन्यमाना हि सर्वे॥१३॥

Aṣṭaka said, "O King, the *jīva* taking to the human form enters the womb with the same body or does it take to some other form? You kindly speak out the secret to me. I ask you this, because of a doubt in my mind. After the entry of the *jīva* in the womb, how does he gain the different limbs of the body like the eyes, ears, the sense organs and the activity therein, besides the consciousness? You kindly enlighten me on all these points, at my request. O lord, we consider you to be the self-illuminating person."

ययातिरुवाच

वायुः समुत्कर्षति गर्भयोनि-
मृतौ रेतः पुष्परसानुयुक्तम्।
स तत्र तन्मात्रकृताधिकारः
क्रमेण संवर्धयतीह गर्भम्॥१४॥

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स जायमानोऽथ गृहीतमात्रः
संज्ञामधिष्ठाय ततो मनुष्यः।
स श्रोत्राभ्यां वेदयतीह शब्दं
स वै रूपं पश्यति चक्षुषा च॥१५॥
घ्राणेन गन्धं जिह्वयाऽथो रसं च
त्वचा स्पर्शं मनसा देवभावम्।
इष्यष्टकेहोपचितं हि विद्धि
महात्मनः प्राणभृतः शरीरे॥१६॥

Yayāti said, "At the time of menstruation the air draws the semen virile up from the inside after which it gets developed there. Then it takes the form of embryo and then assumes the human or the animal form, according to the kind of womb where the growth occurs. Then it hears the sound through the ears, sees the things through the eyes, smell with the nose, tastes with the tongue, feels perception with the skin, and meditates with the mind. Similarly all the limbs are gradually formed."

अष्टक उवाच
यः संस्थितः पुरुषो दह्यते वा
निखन्यते वाऽपि निकृष्यते वा।
अभावभूतः स विनाशमेत्य
केनाऽऽत्मानं चेतयते पुरस्तात्॥१७॥

Aṣṭaka said, "The body which is consumed in fire, buried or eaten away by the animals, then how could it enshrine the soul within it?"

ययातिरुवाच
हित्वा सोऽसून्सुप्तवन्निष्ठितत्त्वात्
पुरोधाय सुकृतं दुष्कृतं च।
अन्यां योनिं पुण्यपापानुसारां
हित्वा देहं भजते राजसिंह॥१८॥
पुण्यां योनिं पुण्यकृतो विशन्ति
पापां योनिं पापकृतो व्रजन्ति।
कीटाः पतङ्गाश्च भवन्ति पापान्
न मे विवक्षाऽस्ति महानुभाव॥१९॥

Yayāti said, "O Lion among the kings, as a person while breathing, freeing from the body travels through the dream, similarly the conscious *jīvātmā*, uttering unclear words, discards the dead body and then travels by the subtle body, and then placing the merits and demerits or sins in the front, he attains the other *yoni*. The auspicious people achieve the auspicious *yonis*, while the inauspicious people attain the inauspicious *yonis*. O great man, I have inclination to discuss these subjects in detail.

चतुष्पदा द्विपदाः पक्षिणश्च
तथाभूता गर्भभूता भवन्ति।
आख्यातमेतन्निखिलं हि सर्वं
भूयस्तु किं पृच्छसि राजसिंह॥२०॥

O Best of the kings, the *jivas* after entering the womb, emerge therefrom as humans with two feet, animals with four legs, or the birds. I have explained this to you completely. Now what else do you want to ask me."

अष्टक उवाच
किं स्वित्कृत्वा लभते तात संज्ञां
मर्त्यः श्रेष्ठां तपसा विद्यया वा।
तन्मे पृष्टः शंस सर्वं यथाव-
च्छुभाँल्लोकान्येन गच्छेत्क्रमेण॥२१॥

Aṣṭaka asked, "O Dear one, by performing which one of the noble deeds, the people earn the excellent glory? Can this glory be achieved with the performance of *tapas* or by attaining of the *vidyā* or knowledge? The action which yields the best of the people, the same may please be stated."

ययातिरुवाच
तपश्च दानं च शमो दमश्च
ह्रीरार्जवं सर्वभूतानुकम्पा।
स्वर्गस्य लोकस्य वदन्ति सन्तो
द्वाराणि सप्तैव महान्ति पुंसाम्॥२२॥

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सर्वाणि चैतानि यथोदितानि
तपःप्रधानान्यभिमर्षकेण।
नश्यन्ति मानेन तमोभिभूताः
पुंसः सदैवेति वदन्ति सन्तः॥२३॥
अधीयानः पण्डितंमन्यमानो
यो विद्यया हन्ति यशः परस्य।
तस्यान्तवन्तः पुरुषस्य लोका
न चास्य तद् ब्रह्मफलं ददाति॥२४॥
चत्वारि कर्माणि भयंकराणि
भयं प्रयच्छन्त्ययथाकृतानि।
मानाग्निहोत्रमुत मानमौनं
मानेनाधीतमुत मानयज्ञः॥२५॥
न मान्यमानो मुदमाददीत
न संतापं प्राप्नुयाच्चवमानात्।
सन्तः सतः पूजयन्तीह लोके
नासाधवः साधुबुद्धिं लभन्ते॥२६॥
इति दद्यादिति यजेदित्यधीयीत मे श्रुतम्।
इत्येतान्यभयान्याहुस्तान्यवर्ज्यानि नित्यशः॥२७॥
येनाऽऽश्रयं वेदयन्ते पुराणं
मनीषिणो मानसे मानयुक्तम्।
तन्निःश्रेयस्तेन संयोगमेत्य
परां शान्तिं प्राप्नुयुः प्रेत्य चेह॥२८॥

Yayāti said, "O King, the noble people speak of the seven doors of the heaven, which serve as the entry points to it for the *jīvas*. These are defined as asceticism, charity, self-control, restraint, modesty, honesty and compassion on all the living beings. The sages also speak of the fact that even the ascetics are ruined by conceit and *tamoguṇa*. A student who thinks too much of his learning and makes use of his learnings to belittle others, loses his privilege of finding a place in the higher regions and that the wisdom bears no fruit for him. The performing of *agnihotra*, the keeping of the silence *vrata*, the acquisition of the knowledge and the performing of the sacrifice inspite of their being the good deeds, are marred by indulgence in drinks and conceit. It is worthy of a large-minded man, not to get elated on being praised by others and not to be angry at the denouncement by others. The people with high mind, worship the god and the wicked people never achieve the supreme knowledge in the world. The performing of charities or the study of the Vedas, in the prescribed manner, should be considered to be the best of all. The vices mentioned above should always be discarded, which would enable the learned people to achieve the vicinity of the Brahman through regular meditation culminating in attaining of the final beautifude."

इति श्रीमात्स्ये महापुराणे सोमवंशे ययातिचरिते
एकोनचत्वारिंशोऽध्यायः॥३९॥

* * *

CHAPTER 40

Discussion of Yayāti and Aṣṭaka on *āśrama dharma*

अष्टक उवाच
चरन्गृहस्थः कथमेति देवान्
कथं भिक्षुः कथमाचार्यकर्मा।
वानप्रस्थः सत्पथे संनिविष्टो
बहून्यस्मिन्संप्रति वेदयन्ति॥१॥

Aṣṭaka said, "O King, the people well-versed in the Vedas, consider many of the actions under the *dharma* as the excellent ones and the source of achieving of the best of the lokas. Therefore I ask you as to how a *brahmacārī* serving the ācārya, the householder, Vānaprasthī, engaged in noble path, or a recluse or a *saṅnyāsī*, can achieve the best of the lokas by following the *dharma*?"

ययातिरुवाच
आहूताध्यायी गुरुकर्मसु चोद्यतः
पूर्वोत्थायी चरमं चोपशायी।
मृदुर्दान्तो धृतिमानप्रमत्तः
स्वाध्यायशीलः सिध्यति ब्रह्मचारी॥२॥

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Yayāti said, "It would be proper for a disciple that he should go to the preceptor at his command and study there. He should devote himself in the service of the preceptor, whenever he is asked to do so. He should go to bed in the night, after his preceptor does so. He should get up in the morning, earlier than the waking up of the preceptor. He (disciple) should be humble, control his sense organs, patient and alert, besides being studious. A *brahmacārī* who follows these rules always achieves success.

धर्मागतं प्राप्य धनं यजेत दद्यात्सदैवातिथीन्भोजयेच्च।
अनाददानश्च परैरदत्तं सैषा गृहस्थोपनिषत्पुराणी।।३।।

A householder should perform *yajña* with the wealth earned by him by lawful means and give away charities besides feeding the guests. He should not accept anything belonging to others unless they are specifically given to him. This is the ancient most form of the householder, besides being mysterious.

स्ववीर्यजीवी वृजिनान्निवृत्तो
दाता परेभ्यो न परोपतापी।
तादृङ्मुनिः सिद्धिमुपैति मुख्यां
वसन्नरण्ये नियताहारचेष्टः।।४।।

A Vānaprasthī sage should live in the forest, controlling his conduct and the food. He should lead his life on his own strength and efforts. He should keep himself aloof from sins. He should give charities to others and should trouble nobody. Such a sage achieves the best of *siddhis* and *mokṣa*.

अशिल्पजीवी विगृहश्च नित्यं
जितेन्द्रियः सर्वतो विप्रमुक्तः।
अनोकशायी लघु लिप्समान-
श्चरन्देशानेकचरः स भिक्षुः।।५।।

He should not earn his livelihood by means of working as an artisan. He should possess the virtues like self control, suppressing all his passions, possessing the best of the virtues. He should always control his sense organs, keeping himself aloof from others. He should not sleep in the abode of a householder, he should not be dependant on others, and should keep himself light. He should walk bit by bit and should wander alone. Such a type of recluse can indeed be called a *bhikṣu*.

रात्र्या यया चाभिरताश्च लोका
भवन्ति कामाभिजिताः सुखेन च।
तामेव रात्रिं प्रयतेत विद्वा-
नरण्यसंस्थो भवितुं यतात्मा।।६।।
दशैव पूर्वान्दश चापरांस्तु
ज्ञातींस्तथाऽऽत्मानमथैकविंशम्।
अरण्यवासी सुकृतं दधाती
मुक्त्वा त्वरण्ये स्वशरीरधातून्।।७।।

When the beauty, essence, and other worldly pleasures, appear to be of no consequence, or are controlled according to one's own desire and in case one feels comfortable by disowning them, at that very moment, a person with wisdom should try to become a forest dweller. A forest dweller sage, who meets with the end of his life in the forest, drives the ten previous and the ten following generations, including that of his own to the heaven."

अष्टक उवाच
कतिस्विहेवमुनयो मौनानि कति चाप्युत।
भवन्तीति तदाचक्ष्व श्रोतुमिच्छामहे वयम्।।८।।

Aṣṭaka said, "What is the number of the *munis* and who are to be classed among the sages who keep the vow of silence (*maunis*) and among the observers of the vow of silence how many types of such *munis* are there?"

ययातिरुवाच
अरण्ये वसतो यस्य ग्रामो भवति पृष्ठतः।
ग्रामे वा वसतोऽरण्यं स मुनिः स्याज्जनाधिप।।९।।

Yayāti said, "O Janeśvara, while living in the forest, the one who turns his back towards the habitation and also the one who lives in the

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town, having his back turned to the forest, are both treated as *munis* of high order."

अष्टक उवाच

कथंस्विद्वसतोऽरण्ये ग्रामो भवति पृष्ठतः।
ग्रामे वा वसतोऽरण्यं कथं भवति पृष्ठतः॥१०॥

At this Aṣṭaka asked, "How can one living in the forest has his back turned towards habitation and how could one living in the town turn his back towards the forest?"

ययातिरुवाच

न ग्राम्यमुपयुञ्जीत य आरण्यो मुनिर्भवेत्।
तथाऽस्य वसतोऽरण्ये ग्रामो भवति पृष्ठतः॥११॥
अनग्निरनिकेतश्चाप्यगोत्रचरणो मुनिः।
कौपीनाच्छादनं यावत्तावदिच्छेच्च चीवरम्॥१२॥
यावत्प्राणाभिसंधानं तावदिच्छेच्च भोजनम्।
तदाऽस्य वसतो ग्रामेऽरण्यं भवति पृष्ठतः॥१३॥
यस्तु कामान्परित्यज्य त्यक्तकर्मा जितेन्द्रियः।
आतिष्ठेत मुनिर्मौनं स लोके सिद्धिमाप्नुयात्॥१४॥

Yayāti said, "The *muni* who lives in the forest and does not use the things produced in the village, for such a Vānaprasthī *muni* the village is treated at the back. The one who has discarded the fire and the home, the one who has severed his link with the Vedas and *gotra*, the one who keeps silence, is desirous of only that much of cloth which is sufficient for covering the body and a *laṅgoṭi*, or he takes food just enough to maintain the body fit and alive, with this end in view the *muni*– the dweller of the village, the forest is considered to have been left behind. A *muni* who discarding all his desires, has already stopped performing the deeds, the one who controlling all the senses, maintains silence appropriately, such a type of *saṅnyāsī* achieves the best in the world.

धौतदन्तं कृत्तनखं सदा स्नातमलंकृतम्।
असितं सितकर्मस्थं कस्तं नार्चितुमर्हति॥१५॥

The *muni's* whose teeth are clean and auspicious, whose nails are clipped and the hair is shaven, who takes the bath daily, follows all the religious rules and regulations, whose complexion has become dark bearing heat and cold, whose conduct is the best, such a *saṅnyāsī* is adorable for all.

तपसा कर्शितः क्षामः क्षीणमांसास्थिशोणितः।
यदा भवति निर्द्वंद्वो मुनिर्मौनं समास्थितः॥१६॥
अथ लोकमिमं जित्वा लोकं चापि जयेत्परम्।
आस्येन तु यदाहारं गोवन्मृगयते मुनिः॥
अथास्य लोकः सर्वो यः सोऽमृतत्वाय कल्पते॥१७॥

With the decline of the flesh, blood and the bones, because of the *tapas* and the body having become lean and thin, and the one who is unmindful of pleasure, pain, attachment or jealousy and is free from all the worldly struggles, has been practicing silence regularly, he after conquering the world also conquers the other world. When a *saṅnyāsī* or a *muni* takes food by mouth munching like the cow or a bull, without taking help of the hands, then he should taken to have conquered all the lokas. Such a person is considered to be competent to achieve *mokṣa*.

इति श्रीमात्स्ये महापुराणे सोमवंशे ययातिचरिते
चत्वारिंशोऽध्यायः॥४०॥

* * *

CHAPTER 41

Discussion between Yayāti and Aṣṭaka, Yayāti refuses to accept the merits granted by others.

अष्टक उवाच

कतरस्त्वेतयोः पूर्वं देवानामेति सात्म्यताम्।
उभयोर्धावतो राजन्सूर्याचन्द्रमसोरिव॥१॥

Aṣṭaka said, "O King moving like the sun and the moon towards their goals, which one of the *Vānaprasthī* or *saṅnyāsī* achieves Brahman earlier?"

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ययातिरुवाच

अनिकेतगृहस्थेषु कामवृत्तेषु संयतः।
ग्राम एव चरन्भिक्षुस्तयोः पूर्वतरं गतः॥२॥

Yayāti said, "A *Saṅnyāsī*, who living with the passionate householders, controlling all his sense organs, discarding his own household, he achieves Brahman earlier than the two types of *munis*.

अप्राप्यं दीर्घमायुश्च यः प्राप्तो विकृतिं चरेत्।
तप्येत यदि तत्कृत्वा चरेत्सोग्रं तपस्ततः॥३॥
यद्वै नृशंसं तदपथ्यमाहु-
र्यः सेवते धर्ममनर्थबुद्धिः।
असावनीशः स तथैव राजं-
स्तदार्जवं स समाधिस्तदार्यम्॥४॥

A *Vānaprasthī*, achieving the unique long life, does not get polluted after facing the worldly pleasures, and falling from the aim is entangled in the worldly pleasures, and in case he repents thereafter, then he should perform the *tapas* again for repentance. O King, a person with evil wisdom, when performs an evil deed, such activities of the monarch are sinful and project falsehood. But the performing of *dharma* by a Vānaprastha sage, tentemounts to simplicity, samādhī or the good conduct."

अष्टक उवाच

केनाद्य त्वं तु प्रहितोऽसि राजन्
युवा स्रग्वी दर्शनीयः सुवर्चाः।
कुतः आगतः कतमस्यां दिशि त्व-
मुताहोस्वित्पार्थिवस्थानमस्ति॥५॥

Aṣṭaka asked– "Who has sent you here? You are young in age, adorned with the flower garland, presentable and are illuminating with lustre. Where from have you arrived? Or otherwise, is there some excellent place on earth for your livings?"

ययातिरुवाच

इमं भौमं नरकं क्षीणपुण्यः
प्रवेष्टुमुर्वीं गगनाद्विप्रकीर्णः।
उक्त्वाऽहं वः प्रपतिष्याम्यनन्तरं
त्वरन्त्वमी ब्रह्मणो लोकपा ये॥६॥
सतां सकाशे तु वृतः प्रपातस्ते
संगता गुणवन्तस्तु सर्वे।
शक्राच्च लब्धो हि वरो मयैष
पतिष्यता भूमितलं नरेन्द्र॥७॥

Yayāti said, "I have fallen from the heaven on earth due to the decline of my merits. The Lokapālass of Brahmā, are anxious for my expeditious fall. Therefore, with your permission and taking leave of you all, I shall now fall on earth. O Narendra, when I was about to fall on earth, then I sought a boon from Indra, that I should fall among the noble people. I got the boon as a result of which, I could enjoy the company of the noble people like you."

अष्टक उवाच

पृच्छामि त्वां प्रपतन्तं प्रपातं
यदि लोकाः पार्थिव सन्ति मेऽत्र।
यद्यन्तरिक्षे यदि वा दिवि श्रिताः
क्षेत्रज्ञं त्वां तस्य धर्मस्य मन्ये॥८॥

Aṣṭaka said, "O Lord, I am sure that you are well-versed with the *dharma* of the heaven. I ask you this question since you are falling from the heaven. Is there any heaven in the space, which can be achieved by me?"

ययातिरुवाच

यावत्पृथिव्यां विहितं गवाश्वं
सहारण्यैः पशुभिः पक्षिभिश्च।
तावल्लोका दिवि ते संस्थिता वै
तथा विजानीहि नरेन्द्रसिंह॥९॥

Yayāti said, "O Lion among the kings, an equal number of the lokas are available for you in the heaven as compared to all the animals like cows, horses and others besides the wild animals and birds in the forest. This is certain."

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अष्टक उवाच

तांस्ते ददामि मा प्रपत प्रपातं
ये मे लोका दिवि राजेन्द्र सन्ति।
यद्यन्तरिक्षे यदि वा दिवि श्रिता-
स्तानाक्रम क्षिप्रममित्रहाऽसि॥१०॥

Aṣṭaka said, "O Indra among the kings, whatever lokas were available for me in the heaven, I give them to you in order to avoid your fall. Whatever places are available for me in the heaven or the space, I bestow them on you in order to avoid your fall. Therefore you proceed to these places atonce, because you are the destroyer of the enemies."

ययातिरुवाच

नास्मद्विधोऽब्राह्मणो ब्रह्मविच्च प्रतिग्रहे वर्तते राजमुख्य।
यथा प्रदेयं सततं द्विजेभ्यस्तदा ददे पूर्वमहं नरेन्द्र॥११॥
नाब्राह्मणः कृपणो जातु जीवे-
द्यद्यपि स्याद्ब्राह्मणी वीरपत्नी।
सोऽहं यदेवाकृतपूर्वं चरेयं
विवित्समानः किमु तत्र साधुः॥१२॥

Yayāti said, "O Excellent king, it is the Brāhmaṇa, well-versed in the Vedas who could receive donation, and not a Kṣatriya like me. O Indra among the kings, I have performed charities giving them to the Brāhmaṇas earlier in the best possible manner. The one who is not a Brāhmaṇa, he should not lead the life like the miserable Brāhmaṇa. It is the Brāhmaṇa, well-versed in the Vedas, who is entitled to receive the donations. I am desirous of performing the noble deeds, therefore, how can I indulge in an evil practice, which had never been done by me earlier."

प्रतर्दन उवाच

पृच्छामि त्वां स्पृहणीयरूप
प्रतर्दनोऽहं यदि मे सन्ति लोकाः।
यद्यन्तरिक्षे यदि वा दिवि श्रुताः
क्षेत्रज्ञं त्वां तस्य धर्मस्य मन्ये॥१३॥

Pratardana said, "O Best of humans having the desired form, I am known as Pratardana, and I ask you to tell me, in case there are some lokas in the heaven earmarked for me? I consider you to be well-versed in the divine *dharma*.

ययातिरुवाच

सन्ति लोका बहवस्ते नरेन्द्र
अप्येकैकं सप्त शतान्यहानि।
मधुच्युतो घृतवन्तो विशोका-
स्तेनान्तवन्तः प्रतिपालयन्ति॥

Yayāti said, "O Indra among the kings, there are many lokas for you. In case a week is spent in each one of the lokas even then there would be no end to them. The nectar flows from all of them and they are filled with lustre. There is absolutely no place of grief there. All these lokas are waiting for you."

प्रतर्दन उवाच

तांस्ते ददामि पतमानस्य राजन्
ये मे लोकास्तव ते वै भवन्तु।
यद्यन्तरिक्षे यदि वा दिवि श्रिता-
स्तानाक्रम क्षिप्रमपेतमोहः॥१५॥

Pratardana said, "O Lord, I give away all these lokas to you, to save you from falling. Let all my lokas now belong to you. Irrespective of the fact whether they are in the heaven or in the space, you should go there getting free from the illusion.

ययातिरुवाच

न तुल्यतेजाः सुकृतं हि कामये
योमक्षेमं पार्थिवात्पार्थिवः सन्।
दैवादेशादापदं प्राप्य विद्वां-
श्चरेन्नृशंसं हि न जातु राजा॥१६॥
धर्म्यं मार्गं चिन्तयानो यशस्यं
कुर्यात्तपो धर्ममवेक्षमाणः।
न मद्विधो धर्मबुद्धिर्हि राजा
ह्येवं कुर्यात्कृपणं मां यथाऽऽत्थ॥१७॥

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कुर्यामपूर्वं न कृतं यदन्यै-
र्विवित्समानः किमु तत्र साधुः।
ब्रुवाणमेवं नृपतिं ययातिं
नृपोत्तमो वसुमानब्रवीत्तम्।।१८।।

Yayāti said, "O King, I am myself an illustrious king therefore I am not at all desirous of availing of other's merits. A learned king should not indulge in evil way even when he is entangled in enormous misery or in case of danger. A king having his faith in *dharma* should strictly follow the path of *dharma* and glory. The one who is devoted to *dharma*, for a person like me, should not indulge in such a miserable action willingly, for which you have made an offer to me. A person desirous of performing the auspicious deeds, cannot move in the way in which no other king had moved." When the king Yayāti was so talking, Vasumān, the excellent king then said to him.

इति श्रीमात्स्ये महापुराणे सोमवंशे ययातिचरित
एकचत्वारिंशोऽध्यायः।।४१।।

* * *

CHAPTER 42

Refusal of the king Yayāti to accept the offer of the kings including Aṣṭaka and others

वसुमानुवाच
पृच्छाम्यहं वसुमानौषदश्वि-
र्यद्यस्ति लोको दिवि मह्यं नरेन्द्र।
यद्यन्तरिक्षे प्रथितो महात्मन्
क्षेत्रज्ञं त्वां तस्य धर्मस्य मन्ये।।१।।

Vasumān said, "O Foremost of the king, I am the son of Uṣadāśva and I ask you, "In case there be popular lokas in the space or the heaven, you enlighten me about them. O Auspicious man, I consider you to be well-versed in the divine knowledge."

ययातिरुवाच
यदन्तरिक्षं पृथिवी दिशश्च
यत्तेजसा तपते भानुमांश्च।
लोकास्तावन्तो दिवि संस्थिता
वै ते त्वां भवन्तं प्रतिपालयन्ति।।२।।

Yayāti said, "Whatever regions are illumined by the sun on earth, the sky and the directions, the same number of lokas have been earmarked for you in the heaven and are waiting for you."

वसुमानुवाच
तांस्ते ददामि पत मां प्रपातं
ये मे लोकास्तव ते वै भवन्तु।
क्रीणीष्वैनांस्तृणकेनापि राजन्
प्रतिग्रहस्ते यदि सम्यक्प्रदुष्टः।।३।।

Vasumān said, "O King, I give over all my the lokas to you. Let all of them belong to you. O Intelligent one, in case you find some blemish in accepting the offer, then you purchase them from me, giving me a bunch of grass as the price."

ययातिरुवाच
न मिथ्याऽहं विक्रयं वै स्मरामि
मया कृतं शिशुभावेऽपि राजन्।
कुर्यां न चैवाकृतपूर्वमन्यै-
र्विवित्समानो वसुमन्न साधु।।४।।

Yayāti said, "O King, I do not remember to have ever indulged in such a type of fake sale and purchase even in my childhood. The way by which the ancestors have not moved, I can not do so, because I am committed to the performing of the good deeds."

वसुमानुवाच
तास्त्वं लोकान्प्रतिपद्यस्व राजन्
मया दत्तान्यदि नेष्टः क्रयस्ते।
नाहं तान्वै प्रतिगन्ता नरेन्द्र
सर्वे लोकास्तावका वै भवन्तु।।५।।

Vasumān said, "O King, in case you do not want to purchase them, you kindly accept the lokas which have been given by me of my own accord. O Narendra, you take it granted from

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me that I shall never go to these lokas. Let all of them form part of your domain."

शिबिरुवाच

पृच्छामि त्वां शिबिरौशीनरोऽहं
ममापि लोका यदि सन्ति तात।
यद्यन्तरिक्षे यदि वा दिवि श्रिताः
क्षेत्रज्ञं त्वां तस्य धर्मस्य मन्ये॥६॥

Then Śibi said, "O Excellent one, I am the son of Uśīnara and am known by the name of Śibi. In case there be any auspicious lokas for me in space or the heaven, the same may please be made known to me, because you are well-versed in the *dharma*."

ययातिरुवाच

न त्वं वाचा हृदयेनापि राजन्
परीप्समानो माऽवमंस्था नरेन्द्र।
तेनानन्ता दिवि लोकाः स्थिता वै
विद्युद्रूपाः स्वनवन्तो महान्तः॥७॥

Yayāti said, "O Narendra, whosoever the noble people came to you, for seeking something, you did not insult him in words or even the mind. Because of this, the innumerable lokas are available for you in the heaven, which possess the lustre of lightening, besides being full of sweet words and are indeed great."

शिबिरुवाच

तांस्त्वं लोकान्प्रतिपद्यस्व राजन्
मया दत्तान्यदि नेष्टः क्रयस्ते।
न चाहं तान्प्रतिपद्य दत्त्वा
यत्र त्वं तात गन्तासि लोकान्॥८॥

Śibi said, "O Lord, in case you do not intend to purchase these lokas, then these auspicious lokas which are offered by me should be accepted by you. O Excellent one, by giving away these lokas, I shall not be able to visit them, where you would be arriving."

ययातिरुवाच

यथा त्वमिन्द्रप्रतिमप्रभाव-
स्ते चाप्यनन्ता नरदेव लोकाः।
तथाऽद्य लोके न रमेऽन्यदत्ते
तस्माच्छिबे नाभिनन्दामि वाचम्॥९॥

Yayāti said, "O God among the humans, O Śibi, since you are as influential as Indra himself, similarly your lokas are also innumerable in number. Inspite of the same, I cannot live in the lokas donated by others to me. Therefore the lokas offered by you are not welcome to me."

अष्टक उवाच

न चेदेकैकशो राजँल्लोकान्नः प्रतिनन्दसि।
सर्वे प्रदाय ताँल्लोकान्गन्तारो नरकं वयम्॥१०॥

Aṣṭaka said, "O King, in case you refuse to accept the lokas given by each one of us, with pleasure, then all of us are prepared to fall in the hell giving away all our lokas to you.

ययातिरुवाच

यदर्हास्तद्वदध्वं वः सन्तः सत्यादिदर्शिनः।
अहं तु नाभिगृह्णामि यत्कृतं न मया पुरा॥११॥
अलिप्समानस्य तु मे यदुक्तं
न तत्तथाऽस्तीह नरेन्द्रसिंह।
अस्य प्रदानस्य यदेव युक्तं
तस्यैव चानन्तफलं भविष्यम्॥१२॥

Yayāti said, "You better try for something for which I am worthy of, because the noble people welcome the truth. The deed which I never performed earlier, I am not going to do the same. O lion among the kings, whatever have you spoken for a person devoid of greed, its reward would not be disgusting. To the contrary, you will get the reward which would be beyond measure."

अष्टक उवाच

कस्यैते प्रतिदृश्यन्ते रथाः पञ्च हिरण्मयाः।
उच्चैः सन्तः प्रकाशन्ते ज्वलन्तोऽग्निशिखा इव॥१३॥

Aṣṭaka said, "To whom do the five chariots of gold, flying quite high in the sky belong? They are illumining like the fire flames."

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ययातिरुवाच

भवतां मम चैवैते रथा भान्ति हिरण्मयाः।
आरुह्यैतेषु गन्तव्यं भवद्भिश्च मया सह॥१४॥

Yayāti said, "The shining golden chariots which have arrived to carry you and me with them. Boarding these chariots we shall arrive in Indraloka."

अष्टक उवाच

आतिष्ठस्व रथं राजन्विक्रमस्व विहायसा।
वयमप्यनुयास्यामो यदा कालो भविष्यति॥१५॥

Aṣṭaka said, "You better board the plane, and fly ahead in the sky. We shall follow you in due course to time."

ययातिरुवाच

सर्वैरिदानीं गन्तव्यं सह स्वर्गो जितो यतः।
एष वो विरजाः पन्था दृश्यते देवसद्मगः॥१६॥

Yayāti said, "All of us have conquered the heaven together, therefore all of us should move to that place. The divine path free from *rajoguṇa* besides being *sāttvika* is clearly visible to us."

शौनक उवाच

तेऽभिरुह्य रथान्सर्वे प्रयाता नृपते नृपाः।
आक्रामन्तो दिवं भान्ति धर्मेणाऽऽवृत्य रोदसी॥१७॥

Śaunaka said, "O King, thereafter all the kings mounted over the divine planes and moved onto reach the heaven with the strength of *dharma*. At that pint of time, the lustre was spread over the earth and the sky.

अष्टक उवाच

अहं मन्ये पूर्वमेकोऽभिगन्ता
सखा चेन्द्रः सर्वथा मे महात्मा।
कस्मादेवं शिबिरौशीनरोऽय-
मेकोऽत्ययात्सर्ववेगेन वाहान्॥१८॥

Aṣṭaka said, "O King, high-souled Indra is immensely friendly to me and as such I think that I alone can reach him ahead of all. But Śibi, the son of Uśīnara, has moved ahead with greater speed leaving behind all other planes. How could it happen?"

ययातिरुवाच

अददाद्देवयानाय यावद्वित्तमनिन्दितः।
उशीनरस्य पुत्रोऽयं तस्माच्छ्रेष्ठो हि वः शिबिः॥१९॥
दानं शौचं सत्यमथो ह्यहिंसा
ह्रीः श्रीस्तितिक्षा समताऽऽनृशंस्यम्।
राजन्येतान्यथ सर्वाणि राज्ञि
शिबौ स्थितान्यप्रतिमे सुबुद्ध्या।
एवं वृत्तं ह्रीनिषेवी बिभर्ति
तस्माच्छिबिरभिगन्ता रथेन॥२०॥

Yayāti said, "O King, Śibi the son of Uśīnara, had donated all his belongings for the achieving of the path of Brahmaloka. Because of this, he is the best of all of us. O Nareśvara he views the charities, purity, truth, modesty, wealth, nobility equally. It is for this reason that he is going in the finest chariot ahead of us all."

शौनक उवाच

अथाष्टकः पुनरेवान्वपृच्छन्
मातामहं कौतुकादिन्द्रकल्पम्।
पृच्छामि त्वां नृपते ब्रूहि सत्यं
कुतश्च कश्चासि कथं त्वमागाः।
कृतं त्वया यद्धि न तस्य कर्ता
लोके त्वदन्यो ब्राह्मणः क्षत्रियो वा॥२१॥

Śaunaka said, "O Śatānīka, thereafter Aṣṭaka again put a question to Yayāti– his paternal grandfather who was comparable with Indra. He said, "O Lord, I ask you a question and you give me a reply truthfully. Wherefrom have you come? Who are you? Who is your father? Whatever has been done by you, there is no other Brāhmaṇas or a Kṣatriya who could do the same."

ययातिरुवाच

ययातिरस्मि नहुषस्य पुत्रो
पुरोः पिता सार्वभौमस्त्विहाऽऽसम्।

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गुह्यं मन्त्रं मामकेभ्यो ब्रवीमि
मातामहो भवतां सुप्रकाशः॥२२॥
सर्वामिमां पृथिवीं निर्जिगाय
ऋद्धां महीमददां ब्राह्मणेभ्यः।
मेध्यानश्वान्नैकशस्तान्सुरूपां-
स्तदा देवाः पुण्यभाजो भवन्ति॥२३॥
अदामहं पृथिवीं ब्राह्मणेभ्यः
पूर्णामिमामखिलान्नैः प्रशस्ताम्।
गोभिः सुवर्णैश्च धनैश्च मुख्यै-
रश्वाः सनागाः शतशस्त्वर्बुदानि॥२४॥
सत्येन मे द्यौश्च वसुंधरा च
तथैवाग्निर्ज्वलते मानुषेषु।
न मे वृथा व्याहतमेव वाक्यं
सत्यं हि सन्तः प्रतिपूजयन्ति॥२५॥
साध्वष्टकं प्रब्रवीमीह सत्यं
प्रतर्दनं वसुमन्तं शिबिं च।
सर्वे देवा मुनयश्च लोकाः
सत्येन पूज्या इति मे मनोगतम्॥२६॥
यो नः सर्वजितं सर्वं यथावृत्तं निवेदयेत्।
अनसूयुर्द्विजाग्र्येभ्यः स भजेन्नः सलोकताम्॥२७॥

Yayāti said, "I am the son of Nahuṣa and the father of the king Puru. I had been a Cakravartī king on earth. All of you are my own people. Therefore, I shall reveal the secret before you. I am your maternal grandfather. (Though I have already stated the same, but I repeat it again). I had conquered the entire earth, which was in turn donated by me to the Brāhmaṇas. When a person donates a hundred beautiful horses, then he becomes the auspicious soul like the gods. I had given away this earth full of cereals, cows, gold and the best of wealth and riches to the Brāhmaṇas. Besides I gave away in charities innumerable cows, elephants and horses, the earth and the sky are stable because of the truth. Similarly the fire is ignited on earth because of truth. I have never indulged in useless talk, because the noble people always respect the truth. O Aṣṭaka, whatever has been told by me to you, Pratardana, Vasumān and Śibi, is all true. I have a firm belief that all the lokas, the sages and the gods are honoured because of the truth. A person becoming free from jealousy, shall narrate this story of conquering the heaven before the people and the Brāhmaṇas, he would surely achieve our auspicious lokas."

शौनक उवाच
एवं राजन्स महात्मा ययातिः
स्वदौहित्रैस्तारितो मित्रवर्यैः।
त्यक्त्वा महीं परमोदारकर्मा
स्वर्गं गतः कर्मभिर्व्याप्य पृथ्वीम्॥२८॥
एवं सर्वं विस्तरतो यथाव-
दाख्यातं ते चरितं नाहुषस्य।
वंशो यस्य प्रथितं पौरवेयो
यस्मिञ्जातस्त्वं मनुजेन्द्रकल्पः॥२९॥

Śaunaka said, "The king Yayāti was the immensely great soul and he indulged in activities with a large heart. His own daughter's son redeemed him like a friend and he becoming glorious over the globe, because of his noble deeds, proceeded on to the heaven, leaving the earth. Thus I have narrated to you the truthful story of the king Yayāti, the son of Nahuṣa, exhaustively. The same dynasty, in due course of time came to be known as Puru dynasty, in which you had been born like Indra."

इति श्रीमात्स्ये महापुराणे सोमवंशे ययातिचरिते
द्विचत्वारिंशोऽध्यायः॥४२॥

* * *

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CHAPTER 43

Description of Yayāti's dynasty and the story of Kārtavīrya Arjuna

सूत उवाच

इत्येतच्छौनकाद्राजा शतानीको निशम्य तु।

विस्मितः परया प्रीत्या पूर्णचन्द्र इवाऽऽबभौ।।१।।

Sūta said, "O Ṛṣis, the king Śatānīka listening to the entire story from the sage Śaunaka felt immensely surprised, because of the height of his love, his face started beaming like the full moon.

पूजयामास नृपतिर्विधिवच्चाथ शौनकम्।

रत्नैर्गोभिः सुवर्णैश्च वासोभिर्विविधैस्तथा।।२।।

Thereafter, the king adored the sage Śauanka, offering several of the gems, cows, gold and costumes.

प्रतिगृह्य ततः सर्वं यद्राजा प्रहितं धनम्।

दत्त्वा च ब्राह्मणेभ्यश्च शौनकोऽन्तरधीयत।।३।।

The sage Śaunaka after receiving the wealth from the king donated it further, the whole of it to the Brāhmaṇas and he himself disappeared."

ऋषय ऊचुः

ययातेर्वंशमिच्छामः श्रोतुं विस्तरतो वद।

यदुप्रभृतिभिः पुत्रैर्यदा लोके प्रतिष्ठितम्।।४।।

The Ṛṣis asked, "We will now like to learn about the Yayāti dynasty. After his sons like Yadu and others were well established, then what happened thereafter? You kindly narrate the same to us in detail."

सूत उवाच

यदोर्वंशं प्रवक्ष्यामि ज्येष्ठस्योत्तमतेजसः।

विस्तरेणाऽऽनुपूर्व्या च गदतो मे निबोधत।।५।।

Sūta said, "O Sages, now I am going to describe exhaustively about the vaṁśa of Yadu, who had been the eldest son of Yayāti. All of you should listen to it carefully.

यदोः पुत्रा बभूवुर्हि पञ्च देवसुतोपमाः।

महारथा महेष्वासा नामतस्तान्निबोधत।।६।।

Yadu had five sons, who resembled the divine princes, were illustrious, the great archers, as well as valorous.

सहस्रजिरथो ज्येष्ठः क्रोष्टुर्नीलोऽन्तिको लघुः।

सहस्रजेस्तु दायादो शंतजिर्नाम पार्थिवः।।७।।

शतजेरपि दायादास्त्रयः परमकीर्तयः।

हैहयश्च हयश्चैव तथा वेणहयश्च यः।।८।।

They were known by the names of Sahasraji, the eldest, while the names of the remaining four were Kroṣṭu, Nīla, Antika and Laghu. Sahasraji had a son named Śatāji, Haihaya was born as son to Śatāji, besides two other sons named Haya and Veṇahaya. All the three of them were quite illustrious.

हैहयस्य तु दायादो धर्मनेत्रः प्रतिश्रुतः।

धर्मनेत्रस्य कुन्तिस्तु संहतस्तस्य चाऽऽत्मजः।।९।।

Haihaya had a world famous son named Dharmanetra. The son of Dharmanetra was known as Kunti, who had a son named Samhata.

संहतस्य तु दायादो महिष्मान्नाम पार्थिवः।

आसीन्महिष्मतः पुत्रो रुद्रश्रेण्यः प्रतापवान्।।१०।।

वाराणस्यामभूद्राजा कथितं पूर्वमेव तु।

रुद्रश्रेण्यस्य पुत्रोऽभूद्दुर्दमो नाम पार्थिवः।।११।।

Mahiṣmān was the son of the king Samhata. The glorious Rudraśreṇya was the illustrious son of Mahiṣmān who was the king of the city of Vārāṇasī. His story has already been narrated. Durdarma was the son of Rudraśreṇya.

दुर्दमस्य सुतो धीमान्कनको नाम वीर्यवान्।

कनकस्य तु दायादाश्चत्वारो लोकविश्रुताः।।१२।।

कृतवीर्यः कृताग्निश्च कृतवर्मा तथैव च।

कृतौजाश्च चतुर्थोऽभूत्कृतवीर्यात्ततोऽर्जुनः।।१३।।

The wise Kanaka was the son of Durdarma. Kanaka had four sons who were well known in the world. Their names were Kṛtavīrya, Kṛtāgni, Kṛtavarmā and Kṛtāṅga who was the fourth one. Out of them Arjuna was born of Kṛtavīrya.

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जातः करसहस्त्रेण सप्तद्वीपेश्वरो नृपः।
वर्षायुतं तपस्तेपे दुश्चरं पृथिवीपतिः।।१४।।
दत्तमाराधयामास कार्तवीर्योऽत्रिसंभवम्।
तस्मै दत्ता वरास्तेन चत्वारः पुरुषोत्तम।।१५।।
पूर्वं बाहुसहस्त्रं तु स वव्रे राजसत्तमः।
अधर्मं चरमाणस्य सद्भिश्चापि निवारणम्।।१६।।
युद्धेन पृथिवीं जित्वा धर्मेणैवानुपालनम्।
सङ्गामे वर्तमानस्य वधैश्च वाधिकाद्भवेत्।।१७।।

He having a thousand arms, came to be known as Sahasrārjuna. He was the lord of all the seven islands. Sahasrārjuna, the son of Kṛtavīrya performed *tapas* for a thousands years for Dattātreya– the son of sage Atri. Getting pleased with him, Dattātreya bestowed four boons on him. Against the first boon, Arjuna sought a thousand arms for himself. Against the second boon, he desired to relieve the noble people of the influence of *adharma*. With the third boon, he desired to conquer the entire earth and rule it according to *dharma*. Against the four boon, he desired his death in the battlefield from some one who is stronger than him.

तेनेयं पृथिवी सर्वा सप्तद्वीपा सपर्वता।
सप्तोदधिपरिक्षिप्ता क्षात्त्रेण विधिना जिता।।१८।।

With the influence of these boons, Kārtavīrya Arjuna, following the *dharma* of Kṣatriyas, conquered the earth surrounded by the seven islands and seven oceans, comprising of the mountains and trees.

जज्ञे बाहुसहस्त्रं वै इच्छतस्तस्य धीमतः।
रथे ध्वजश्च संजज्ञ इत्येवमनुशुश्रुम।।१९।।

The intelligent Kārtavīrya Arjuna developed a thousand arms at his desire. The chariots and the flags also appeared in the same way. This is what has been heard by us.

दश यज्ञसहस्त्राणि राज्ञां द्वीपेषु वै तदा।
निरर्गलानि वृत्तानि श्रूयन्ते तस्य धीमतः।।२०।।

At the same time, it is also heard about Kārtavīrya Arjuna, that he performed ten thousand *yajñas* in quite a humble manner, in all the seven islands.

सर्वे यज्ञा महाराज्ञस्तस्याऽऽसन्भूरिदक्षिणाः।
सर्वे काञ्चनयूपास्ते सर्वाः काञ्चनवेदिकाः।।२१।।

The great king gave enormous wealth as *dakṣinā* in these *yajñas*. The yūpa-pillars in those *yajñas* were made of gold. All the pedestals of the *yajñas* were also build of gold.

सर्वे देवैः समं प्राप्तैर्विमानस्थैरलंकृताः।
गन्धर्वैरप्सरोभिश्च नित्यमेवोपशोभिताः।।२२।।

All the gods arrived in the *yajñas* for receiving their respective shares, on the planes. The Gandharvas and *Apsāras* also graced the occasions with their dances.

तस्य यज्ञे जगौ गाथां गन्धर्वो नारदस्तथा।
कार्तवीर्यस्य राजर्षेर्महिमानं निरीक्ष्य सः।।२३।।
न नूनं कार्तवीर्यस्य गतिं यास्यन्ति क्षत्रियाः।
यज्ञैर्दानैस्तपोभिश्च विक्रमेण श्रुतेन च।।२४।।
स हि सप्तसु द्वीपेषु खड्गी चक्री शरासनी।
रथी द्वीपान्यनुचरन्योगी पश्यति तस्करान्।।२५।।

Observing the glory of Rājarṣi Kārtavīrya, a Gandharva named Nārada, sung a story in the *yajña*. There was no other Kṣatriya king who could be compared with him in the performance of sacrifices, in giving alms, in practicing of asticism, in progress and in the learning of the scriptures. The king Arjuna always travelled about his extensive country and punished the thieves and the wicked with his sword bow and the arrows.

पञ्चाशीतिसहस्त्राणि वर्षाणां स नराधिपः।
स सर्वरत्नसंपूर्णश्चक्रवर्ती बभूव ह।।२६।।

The king Arjuna ruled the country for eighty five thousand years, possessing all the gems and remained the Cakravartī emperor.

स एव पशुपालोऽभूत्क्षेत्रपालः स एव हि।

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स एव वृष्ट्या पर्जन्यो योगित्वादर्जुनोऽभवत्।।२७।।
योऽसौ बाहुसहस्रेण ज्याघातकठिनत्वचा।
भाति रश्मिसहस्रेण शारदेनेव भास्करः।।२८।।

The emperor Arjuna was the king of animals, because of his own strength, was protector of the fields and he dropped rain timely turning himself into the form of clouds. With the strikes of the stringing of the bow his skin had become quite hard and he appeared with his thousand arms in the same way as the sun appears graceful with his thousand rays.

एष नागं मनुष्येषु माहिष्मत्यां महाद्युतिः।
कर्कोटकसुतं जित्वा पुर्यां तत्र न्यवेशयत्।।२९।।

Arjuna, who was immensely graceful among the humans, had conquered Karkoṭaka and had made him captive in the city of Māhiṣmatī.

एष वेगं समुद्रस्य प्रावृट्काले भजेत वै।
क्रीडन्नैव सुखोद्भिन्नः प्रतिस्रोतो महीपतिः।।३०।।
ललता क्रीडता तेन प्रतिस्रग्दाममालिनी।
ऊर्मिभ्रुकुटिसंत्रासाच्चकिताऽभ्येति नर्मदा।।३१।।
एको बाहुसहस्रेण वगाहे स महार्णवम्।
करोत्युद्वृत्तवेगां तु नर्मदां प्रावृडुद्धताम्।।३२।।
तस्य बाहुसहस्रेण क्षोभ्यमाणे महोदधौ।
भवन्त्यतीव निश्चेष्टाः पातालस्था महासुराः।।३३।।

The king Arjuna, during the rainy season, facing the flow of water used to enjoy the sports comfortably. When engaged in water sports with the ladies, in the river, Narmadā shook with fear at his sight and becoming highly astonished, herself surrendered to him. He alone with his thousand arms, swelled it by pushing the oceanic water into it and increased it, as it increases in monsoon. The ocean having been thus agitated with his thousand arms was subdued by him and he extended his sea power so that the dwellers of Pātāla got inoffensive and peaceful.

चूर्णीकृतमहावीचिलीनमीनमहातिमिम्।
मारुताविद्धफेनौघमावर्ताक्षिप्तदुःसहम्।।३४।।

He with his thousand arms churned the great ocean and in that process the small and big fish which were caught in the water waves were pounded and the foam that emerged out of the ocean made the whirlpools unbearable.

करोत्यालोडयन्नेव दोःसहस्रेण सागरम्।
मन्दरक्षोभचकिता ह्यमृतोत्पादशङ्किताः।।३५।।
तदा निश्चलमूर्धानो भवन्ति च महोरगाः।
सायाह्ने कदलीखण्डा निर्वातस्तिमिता इव।।३६।।
एवं बद्ध्वा धनुर्ज्यायामुत्सिक्तं पञ्चभिः शरैः।
लङ्कायां मोहयित्वा तु सबलं रावणं बलात्।।३७।।
निर्जित्य वद्ध्वा चाऽऽनीय माहिष्मत्यां बबन्ध च।
ततो गत्वा पुलस्त्यस्तु ह्यर्जुनं संप्रसादयन्।।३८।।
मुमोच रक्षः पौलस्त्यं पुलस्त्येनेह सान्वितम्।
तस्य बाहुसहस्रेण बभूव ज्यातलस्वनः।।३९।।
युगान्ताभ्रसहस्रस्य आस्फोटस्त्वशनेरिव।
अहो बत विधेर्वीर्यं भार्गवोऽयं यदाच्छिनत्।।४०।।
तद्वै सहस्रं बाहूनां हेमतालवनं यथा।
यत्राऽऽपवस्तु संक्रुद्धो ह्यर्जुनं शप्तवान्प्रभुः।।४१।।
यस्माद्वनं प्रदग्धं वै विश्रुतं मम हैहय।
तस्मात्ते दुष्करं कर्म कृतमन्यो हरिष्यति।।४२।।
छित्त्वा बाहुसहस्रं ते प्रथमं तरसा बली।
तपस्वी ब्राह्मणश्च त्वां स वधिष्यति भार्गवः।।४३।।

At the same time, having been surprised with churning of the ocean in earlier times, getting apprehensive of the emerging of the nectar from the ocean, the hoods of the Nāgas became static as the wind becomes static in the evening making the banana leaves to be motionless. Similarly, Arjuna, once, repeatedly going to Laṅkā confused Rāvaṇa with the shooting of the five arrows. He overpowered him forcibly and bound him with the string of his bow. Making him captive he brought him in the city of Māhiṣmatī. On hearing this the sage Pulastya, reaching the city of Māhiṣmatī pleased Arjuna in various ways. Then Arjuna, at the assurance of Pulastya released Rāvaṇa– the

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grand son of Pulastya. With the stringing of his bow with a thousand arms, such a terrific sound was created by him which was like the thunder of the thousands of the clouds at the time of dissolution. But his moves of the destiny are quite graceful, that Paraśurāma, born in the race of Bhṛgu, cut off all his arms like the creepers, and shattered them. The reason for this is that the sage Vasiṣṭha had once pronounced a curse on him saying, "O Descendent of Haihaya, since you have reduced to ashes my favourite forest, therefore someone else would bestow the reward on you for this misdeed. A valorous Brāhmaṇa of the Bhṛgu race, being an ascetic will cut off a thousand of your arms and then shall severe your head."

सूत उवाच

तस्य रामस्तदा त्वासीन्मृत्युः शापेन धीमतः।
वश्चैव तु राजर्षेः स्वयमेव वृतः पुरा।।४४।।

Sūta said, "O Ṛṣis, because of that curse, Paraśurāma became the cause of his death no doubt but the royal sage had himself sought for such a boon.

तस्य पुत्रशतं त्वासीत्पञ्च तत्र महारथाः।
कृतास्त्रा बलिनः शूरा धर्मात्मानो महाबलाः।।४५।।
शूरसेनश्च शूरश्च धृष्टः क्रोष्टुस्तथैव च।
जयध्वजश्च वैकर्ता अवन्तिश्च विशांपते।।४६।।
जयध्वजस्य पुत्रस्तु तालजङ्घो महाबलः।
तस्य पुत्रशतान्येव तालजङ्घा इति श्रुताः।।४७।।
तेषां पञ्च कुलाः ख्याता हैहयानां महात्मनाम्।
वीतिहोत्राश्च शार्याता भोजाश्चावन्तयस्तथा।।४८।।
कुण्डिकेराश्च विक्रान्तास्तालजङ्घास्तथैव च।
वीतिहोत्रसुतश्चापि आनर्तो नाम वीर्यवान्।
दुर्जेयस्तस्य पुत्रस्तु बभूवामित्रकर्शनः।।४९।।
सद्भावेन महाराज प्रजा धर्मेण पालयन्।
कार्तवीर्यार्जुनो नाम राजा बाहुसहस्रवान्।।५०।।
येन सागरपर्यन्ता धनुषा निर्जिता मही।
यस्तस्य कीर्तयेन्नाम कल्यमुत्थाय मानवः।।५१।।
न तस्य वित्तनाशः स्यान्नष्टं च लभते पुनः।
कार्तवीर्यस्य यो जन्म कथयेदिह धीमतः।।
यथावत्स्विष्टपूतात्मा स्वर्गलोके महीयते।।५२।।

O King, Śasrārjuna had a hundred sons, but five of them were quite powerful. Besides them, his sons known as Sūrasena, Sūra, Dhṛṣta, Kroṣṭu, Jayadhvaja, Vaikarta and Avanti were quite valorous and well-versed in the archery, besides being strong, devoted to *dharma*, and immensely valorous. Tālajaṅgha was the son of Jayadhvaja, who had a hundred sons. The race of Haihayas was divided in five parts and were known by the names of Vītihotra, Śaryāta, Bhoja, Avanti and Kuṇḍikera. They were also known by the name Tālajañghā. The glorious son of Vītihotra, became the ruler of Avarta-Gujarāta. His grandson was invincible who was the destroyer of the enemies. The immensely intelligent, Sahaśrārjuna looked after the people with a religious mind. He had conquered the earth upto the ocean with the strength of His bow. A person who getting up early in the morning recites his names, he does not have to face decline in the riches and in case it is already lost it is restored. The person who narrates the story of the birth of Kārtavīrya, his soul gets purified and is praised in the heaven.

इति श्रीमात्स्ये महापुराणे सोमवंशे ययातिचरिते
त्रिचत्वारिंशोऽध्यायः।।४३।।

* * *

CHAPTER 44

Burning of the trees with lustre of Kārtavīrya, curse of Vasiṣṭha to Kārtvīrya and the description of Andhaka race

ऋषय ऊचुः

किमर्थं तद्वनं दग्धमापवस्य महात्मनः।
कार्तवीर्येण विक्रम्य सूत प्रब्रूहि तत्त्वतः।।१।।
रक्षिता स तु राजर्षिः प्रजानामिति नः श्रुतम्।
स कथं रक्षितो भूत्वा अदहत्तत्तपोवनम्।।२।।

The Ṛṣis asked, "O Sūta, what for had

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Kārtavīrya burnt the forest of high-souled Āpava. Tell me in detail. We have just heard that Rājarṣi Kārtavīrya had been the protector of the subjects and as such, why did he burn out the forest of Maharṣi?"

सूत उवाच

आदित्यो द्विजरूपेण कार्तवीर्यमुपस्थितः।
तृप्तिमेकां प्रयच्छस्व आदित्योऽहं नरेश्वर॥३॥

Sūta said, "O Ṛṣis, once the sun, taking to the form of a Brāhmaṇa, went to Kārtavīrya, and said, "O lord of men, I am Sūrya, you kindly provide satisfaction to me once."

राजोवाच

भगवन्केन तृप्तिस्ते भवत्येव दिवाकर।
कीदृशं भोजनं दद्मि श्रुत्वा तु विदधाम्यहम्॥४॥

The King said, "How could you be satisfied O Lord? O Divākara, what type of food should be provided to you? On hearing from you I shall make the requisite arrangements."

आदित्य उवाच

स्थावरं देहि मे सर्वमाहारं ददतां वर।
तेन तृप्तो भवेयं वै सा मे तृप्तिर्हि पार्थिव॥५॥

Sūrya said, "O Great donor, you better give me the food of immobile trees. I shall be satisfied with the same. It will be the greatest satisfaction for me.

कार्तवीर्य उवाच

न शक्याः स्थावराः सर्वे तेजसा च बलेन च।
निर्दग्धुं तपतां श्रेष्ठ तेन त्वां प्रणमाम्यहम्॥६॥

Kārtvīrya said, "O Best of the illustrious ones, all these trees cannot be burnt with my *tejas*, therefore, I bow in reverence to you."

आदित्य उवाच

तुष्टस्तेऽहं शरान्दद्मि अक्षयान्सर्वतोमुखान्।
ये प्रक्षिप्ता ज्वलिष्यन्ति मम तेजःसमन्विताः॥७॥
आविष्टा मम तेजोभिः शोषयिष्यन्ति स्थावरान्।
शुष्कान्भस्मीकरिष्यन्ति तेन तृप्तिर्नराधिप॥८॥

Sūrya said, "O Nareśvara, I am pleased with you, therefore I am going to give you an all faced arrow, which, because of the possessing of my tejas, shall dry up all the trees. Thereafter, I shall feel satisfied.

सूत उवाच

ततः शरांस्तदादित्यस्त्वर्जुनाय प्रयच्छत।
ततो ददाह संप्राप्तान्स्थावरान्सर्वमेव च॥९॥
ग्रामांस्तथाऽऽश्रमांश्चैव घोषाणि नगराणि च।
तपोवनानि रम्याणि वनान्युपवनानि च॥१०॥
एवं प्राचीमन्वदहत्ततः सर्वां स दक्षिणाम्।
निर्वृक्षा निस्तृणा भूमिर्हता घोरेण तेजसा॥११॥
एतस्मिन्नेव काले तु आपवो जलमास्थितः।
दश वर्षसहस्राणि तत्राऽऽस्ते स महानृषिः॥१२॥

Sūta said, "O Ṛṣis, thereafter, Sūrya gave away the arrow to Kārtvīrya Arjuna. Then Arjuna burnt out all the trees, villages, *āśramas*, towns, cities, *tapovanas*, charming forests and the orchards, reducing them to ashes. Arjuna, thus after burning out the eastern region also burnt out the southern region. With the terrific lustre, the earth was deprived of even the grass, getting completely destroyed. At the same time the great sage Apava had been performing *tapas* seated in the water for a thousand years.

पूर्णे व्रते महातेजा उदतिष्ठंस्तपोधनः।
सोऽपश्यदाश्रमं दग्धमर्जुनेन महामुनिः॥१३॥

He came out of the water after the completion of the *tapas* and found that his *āśrama* had been burnt to ashes by Arjuna. Then getting enraged he pronounced a curse on Arjuna, as has been told by me to you.

क्रोधाच्छशाप राजर्षिं कीर्तितं वो यथा मया।
क्रोष्टोः शृणुत राजर्षेर्वंशमुत्तमपौरुषम्॥१४॥
यस्यान्ववाये संभूतो विष्णुर्वृष्णिकुलोद्वहः।
क्रोष्टोरेवाभवत्पुत्रो वृजिनीवान्महारथः॥१५॥

O Ṛṣis, now you listen to the prowess of the Rājarṣi Krostu and his Vaṁśa, who was full of

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strength. It is the same vaṁśa in which lord Viṣṇu in the form of Kṛṣṇa, the gem of the Vṛṣṇi-vaṁśa was born. Vṛjinīvān was the son of Kroṣṭu.

वृजिनीवतश्च पुत्रोऽभूत्स्वाहो नाम महाबलः।
स्वाहपुत्रोऽभवद्राजन्नृषङ्गुर्वदतां वर॥१६॥

Vṛjinīvān, had a son named Svāhā, who was quite valorous. Svāhā had a son, named Ṛṣaṅgu who was the best of orators.

स तु प्रसूतिमिच्छन्वै रुषङ्गुः सौम्यमात्मजम्।
चित्ररथश्चित्ररथश्चास्य पुत्रः कर्मभिरन्वितः॥१७॥
अथ चैत्ररथिर्वीरो जज्ञे विपुलदक्षिणः।
शशबिन्दुरिति ख्यातश्चक्रवर्ती बभूव ह॥१८॥

Ṛṣaṅgu, with the desire of getting a son of noble character (performed the *tapas*). Because of his noble deeds, he got a son named Citraratha. Śaśabindu was the valorous son born to Citraratha, who in due course of time became a Cakravartī king. He gave away enough of *dakṣiṇā* in the *yajñas*.

अत्रानुवंशश्लोकोऽयं गीतस्तस्मिन्पुराऽभवत्।
शशबिन्दोस्तु पुत्राणां शतानामभवच्छतम्॥१९॥

In earlier times, a verse was being quoted about the dynastic traditions of Śaśabindu, that Śaśabindu had a hundred sons.

धीमतां चाभिरूपाणां भूरिद्रविणतेजसाम्।
तेषां शतप्रधानानां पृथुसाह्वा महाबलाः॥२०॥
पृथुश्रवाः पृथुयशाः पृथुधर्मा पृथुंजयः।
पृथुकीर्तिः पृथुमना राजानः शशबिन्दवः॥२१॥

Each one of those hundred sons of Śaśabindu again had a hundred sons each. All of them had enough of wealth, the lustre, beautify and possessed enormous wisdom, six of his sons had the term of Pṛthu, added to their names. Their names are like this– Pṛthuśravā, Pṛthuyaśa, Pṛthudharma, Pṛthujaya, Pṛthukīrti and Pṛthumanā. All of them were born in the race of Śaśabindu.

शंसन्ति च पुराणज्ञाः पृथुश्रवसमुत्तमम्।
अन्तरस्य सुयज्ञस्य सुयस्तनयोऽभवत्॥२२॥
उशना तु सुयज्ञस्य यो रक्षन्पृथिवीमिमाम्।
आजहाराश्वमेधानां शतमुत्तमधार्मिकः॥२३॥

These were the kings born in the race of Śaśabindu. The people of wisdom, well-versed in the Purāṇas, praised Pṛthuśravā, who was the eldest of all. Suyajña was the son of Pṛthuśravā, who performed the *yajñas* quite properly. Uṣanā was the son of Suyajña who was extremely religious. He protecting the earth, performed a hundred Aśvamedha sacrifices.

तितिक्षुरभवत्पुत्र औशनः शत्रुतापनः।
मरुत्तस्तस्य तनयो राजर्षीणामनुत्तमः॥२४॥
आसीन्मरुत्ततनयो वीरः कम्बलबर्हिषः।
पुत्रस्तु रुक्मकवचो विद्वान्कम्बलबर्हिषः॥२५॥
निहत्य रुक्मकवचः परान्कवचधारिणः।
धन्विनो विविधैर्बाणैरवाप्य पृथिवीमिमाम्॥२६॥

Titikṣā was the son of Uṣanā, who tortured his enemies. Marut who was the best of Rājarṣis, was the son of Titakṣā. The valorous son of Marut was known as Kambala-barhiṣ. Kambala-barhiṣ had a son who was the intelligent king Rukmakavaca. Rukamakavaca, had with the shooting of his arrows, killed the powerful enemies and conquered their lands.

अश्वमेधे ददौ राजा ब्राह्मणेभ्यस्तु दक्षिणाम्।
यज्ञे तु रुक्मकवचः कदाचित्परवीरहा॥२७॥

Rukmakavaca, the great king had performed once an Aśvamedha sacrifice and had given enormous *dakṣiṇā* to the Brāhmaṇas.

जज्ञिरे पञ्च पुत्रास्तु महावीर्या धनुर्भृतः।
रुक्मेषुः पृथुरुक्मश्च ज्यामघः परिघो हरिः॥२८॥
परिघं च हरिं चैव विदेहेऽस्थापयत्पिता।
रुक्मेषुरभवद्राजा पृथुरुक्मस्तदाश्रयः॥२९॥
तेभ्यः प्रव्राजितो राज्याज्ज्यामघस्तु तदाश्रमे।
पृशान्तश्चाऽऽश्रमस्थश्च ब्राह्मणेनावबोधितः॥३०॥

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जगाम धनुरादाय देशमन्यं ध्वजी रथी।
नर्मदा नृप एकाकी केवलं वृत्तिकामतः।।३१।।
ऋक्षवन्तं गिरिं गत्वा भुक्तमन्यैरुपाविशत्।
ज्यामघस्याभवद्भार्या चैत्रा परिणता सती।।३२।।

The king Rukmakavaca had five sons, named Rukmeṣu, Pṛthurukma, Jyāmagha, Parigha and Hari. They were extremely valorous and great archers. The father Rukmakavaca crowned Parigha and Hari as the kings of Videha-kṣetra. Rukmeṣu was the chief king while Pṛthurukma was subservient to him. All of them drove out Jyāmagha from the country. The Brāhmaṇas, who had collected there, were pacified and he embraced the position of a vānaprasthī. After sometime, he, at the education of a Brāhmaṇa, mounted a chariot with a fluttering flag, and holding the bow and arrows in his hand, moved towards another country. He reached the bank of Narmadā for the purpose of earning his livelihood. Then he went to the Śatapurā mountain range and started living there. The chaste wife of Jyāmagha, named Chaitrā, had reached the middle age and she could not produce a son.

अपुत्रो न्यवसद्राजा भार्यामन्यां न विन्दत।
तस्याऽऽसीद्विजयो युद्धे तत्र कन्यामवाप्य सः।।३३।।
भार्यामुवाच संत्रासात्स्नुषेयं ते शुचिस्मिते।
एवमुक्ताऽब्रवीदेनं कस्य चेयं स्नुषेति च।।३४।।

Thus though the king Jyāmagha had no son, but still he did not marry another damsel. Once the king Jyāmagha became victorious in a battle, where he received a girl of marriageable age. He brought her and handing her over to his wife, said to her, "She is not my daughter, but is your daughter-in-law." At these words of the king she asked, "Whose daughter-in-law is this?"

राजोवाच

यस्ते जनिष्यते पुत्रस्तस्य भार्या भविष्यति।
तस्मात्सा तपसोग्रेण कन्याया संप्रसूयत।।३५।।
पुत्रं विदर्भं सुभगा चैत्रा परिणता सती।
राजपुत्र्यां च विद्वान्स स्नुषायां क्रथकैशिकौ।
लोमपादं तृतीयं तु पुत्रं परमधार्मिकम्।।३६।।
तस्यां विदर्भोऽजनयच्छूरान्रणविशारदान्।
लोमपादान्मनुः पुत्रो ज्ञातिस्तस्य तु चाऽऽत्मजः।।३७।।
कैशिकस्य चिदिः पुत्रो तस्माच्चैद्या नृपाः स्मृताः।
क्रथो विदर्भपुत्रस्तु कुन्तिस्तस्याऽऽत्मजोऽभवत्।।३८।।
कुन्तेर्धृष्टः सुतो जज्ञे रणधृष्टः प्रतापवान्।
धृष्टस्य पुत्रो धर्मात्मा निर्वृतिः परवीरहा।।३९।।
तदेको निर्वृतेः पुत्रो नाम्ना स तु विदूरथः।
दशार्हस्तस्य वै पुत्रो व्योमस्तस्य च वै स्मृतः।।
दाशार्हाच्चैव व्योमात्तु पुत्रो जीमूत उच्यते।।४०।।

At this the king said, "She would be the wife of the son that would be born to you. (Finding this the girl started performing *tapas*). Thereafter as a result of the *tapas* of the girl, Caitrā conceived, inspite of her being quite old. She then gave birth to a son named Vidarbha. The intelligent Vidarbha then produced three noble sons from that girl, who were known as Kratha, Kaiśika and Lomapāda. Jñāti was the son of Manu. Cidi was the son of Kauśika and the kings born to him were known as Caidyas. Kratha the son of Vidarbha got a son named Kuntī. Dhṛṣṭa was the son of Kuntī, who was quite glorious and well-versed in warfare. Nirvṛtti was the son of Dhṛṣṭa who was quite noble and was the destroyer of the enemy warriors. Nirvṛtti had a son named Vidūratha, while Vidūratha had a son named Daśāhi. Vyoma was the son of Daśāhi. Vyoma's son was known as Jīmūta.

जीमूतपुत्रो विमलस्तस्य भीमरथः सुतः।
सुतो भीमरथस्याऽऽसीत्स्मृतो नवरथः किल।।४१।।
तस्य चाऽऽसीद्दृढरथः शकुनिस्तस्य चाऽऽत्मजः।
तस्मात्करम्भः कारम्भिर्देवरातो बभूव ह।।४२।।

Vimala was the son of Jīmūta and Bhīmaratha was the son of Vimala. Bhīmaratha had a son named Navaratha. Navaratha had a

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son named Dṛḍharatha, who had a son named Śakuni. Karambha was born of Śakuni, while Devarāta was born to Karambha.

देवक्षत्रोऽभवद्राजा दैवरातिर्महायशाः।
देवगर्भसमो जज्ञे देवनक्षत्रनन्दनः।।४३।।
मधुर्नाम महातेजा मधोः पुरवसस्तथा।
आसीत्पुरवसात्पुत्रः पुरुद्वान्पुरुषोत्तमः।।४४।।
जन्तुर्जज्ञेऽथ वैदर्भ्यां भद्रसेन्यां पुरुद्वतः।
ऐक्ष्वाकी चाभवद्भार्या जन्तोस्तस्यामजायत।।४५।।
सात्वतः सत्त्वसंयुक्तः सात्वतां कीर्तिवर्धनः।
इमां विसृष्टिं विज्ञाय ज्यामघस्य महात्मनः।
प्रजावानेति सायुज्यं राज्ञः सोमस्य धीमतः।।४६।।
सात्वतान्सत्त्वसंपन्नान्कौशल्या सुषुवे सुतान्।
भजिनं भजमानं तु दिव्यं देवावृधं नृप।।४७।।
अन्धकं च महाभोजं वृष्णिं च यदुनन्दनम्।
तेषां तु सर्गाश्चत्वारो विस्तरेणैव तच्छृणु।।४८।।

Devarāta had an immensely glorious son named Devakṣetra. Devakṣetra had a son named Madhu who had the lustre like the divine prince. Puravasā was the son of Madhu. Purudvān was the son of Puravasā, with the union with Purudvān, the Vidarbha princess gave birth to a son named Jantu. The name of the wife of Jantu was Aikṣvākī who gave birth to a son named Sāttvata who expanded the race. Thus on hearing the family tradition of the noble Jyāmagha, a person achieves a son and ultimately he achieves the *sāyujya* of Soma. O King, Kauśalyā was the wife of Sāttvata, she in union with Sāttvata, gave birth to the valorous sons named Bhaji, Bhajamān, Divyavṛdha, Andhaka, the divine king, Mahābhoja and Vṛṣṇi, who delighted the race of Yadus. Now I shall speak out their story exhaustively, which you please listen.

भजमानस्य सृञ्जय्यां वाह्यकायां च वाह्यकाः।
सृञ्जयस्य सुते द्वे तु वाह्यकास्तु तदाऽभवन्।।४९।।
तस्य भार्ये भगिन्यौ द्वे सुषुवाते बहून्सुतान्।
निमिं च कृमिलं चैव वृष्णिं परपुरंजयम्।
ते वाह्यकायां सृञ्जय्यां भजमानाद्विजज्ञिरे।।५०।।

Sṛñjaya had two daughters named Sṛñjayī and Vāhyaka, who were wedded to Bhajamān. A son known as Vāhyaka was born to them. Besides these, both the sisters gave birth to several other sons known by the names of Nimi, Kṛmila and Vṛṣṇi, who could conquer the towns of the enemies. All of them were born in union of Bhajamān and Sṛñjayī and Vāhyaka's wombs.

यज्ञे देवावृधो राजा बन्धूनां मित्रवर्धनः।
अपुत्रस्त्वभवद्राजा चचार परमं तपः।
पुत्रः सर्वगुणोपेतो मम भूयादिति स्पृहन्।।५१।।

Thereafter the king Devavṛdha was born, who was immensely friendly with his kins. But the king Devavṛdha had no son at all. He performed severe *tapas* for begetting a virtuous son.

संयोज्य मन्त्रमेवाथ पर्णाशाजलमस्पृशत्।
तदोपस्पर्शनात्तस्य चकार प्रियमापगा।।५२।।

He embracing the *mantra* entered the water of the river Parṇāśā. Because of the touch of the water by the king, the river Parṇāśā started doing good to him.

कल्याणत्वान्नरपतेस्तस्मै सा निम्नगोत्तमा।
चिन्तयाऽथ परीतात्मा जगामाथ विनिश्चयम्।।५३।।
नाधिगच्छाम्यहं नारीं यस्यामेवंविधः सुतः।
जायेत तस्मादद्याहं भवाम्यथ सहस्रशः।।५४।।

The best of the river was then upset for doing good to the king. Ultimately she come to the conclusion that she was unable to find a second woman like her who could give birth of a son desired by the king. Therefore she thought, "I shall myself today take to thousand forms."

अथ भूत्वा कुमारी सा बिभ्रती परमं वपुः।
नापयामास राजानं तामियेष महाव्रतः।।५५।।

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अथ सा नवमे मासि सुषुवे सरितां वरा।
पुत्रं सर्वगुणोपेतं बभ्रुं देवावृधान्नृपात्।।५६।।
अनुवंशे पुराणज्ञा गायन्तीति परिश्रुतम्।
गुणान्देवावृधस्यापि कीर्तयन्तो महात्मनः।।५७।।
यथैव शृणुमो दूरादपश्यामस्तथाऽन्तिकात्।
बभ्रुः श्रेष्ठो मनुष्याणां देवैर्देवावृधः समः।।५८।।
षष्टिश्च पूर्वपुरुषाः सहस्राणि च सप्ततिः।
एतेऽमृतत्वं संप्राप्ता बभ्रोर्देवावृधान्नृप।।५९।।

Thereafter, Parṇāśā, taking to the extremely beautiful form, appeared as a maiden, informed the king who accepted her as his wife. Thereafter Parṇāśā, the excellent among the rivers in union with the king Devavṛdha, gave birth to a son in the ninth month possessed of all the virtues known as Babhru. The intellectuals well-versed in the Purāṇas, in the context of spreading of the dynasties, praised the king Devavṛdha, saying, "Whatever had been heard by us earlier about this king Babhru from a distance, we find him in the same position, coming near to him. Babhru is the best among all the humans, while Devavṛdha is himself comparable with the gods. O King because of the influence of Babhru and Devavṛdha, seventy six thousand of their ancestors, became eternal.

यज्वा दानपतिर्वीरो ब्रह्मण्यश्च दृढव्रतः।
रूपवान्सुमहातेजाः श्रुतवीर्यधरस्तथा।।६०।।

The king Babhru was the performer of the *yajñas*, giver of alms, valorous, devoted to the Brāhmaṇas, performer of the *vratas* firmly, beautiful, illustrious having enormous prowess.

अथ कङ्कस्य दुहिता सुषुवे चतुरः सुतान्।
कुकुरं भजमानं च शर्शिं कम्बलबर्हिषम्।।६१।।

Thereafter in union with Babhru the daughter of Kaṅka, produced four sons named Kukura, Bhajamān, Śaśi and Kambala-barhiṣ.

कुकुरस्य सुतो वृष्णिर्वृष्णोस्तु तनयो धृतिः।
कपोतरोमा तस्याथ तैत्तिरिस्तस्य चाऽऽत्मजः।।६२।।
तस्याऽऽसीत्तनुजः सर्पो विद्वान्पुत्रो नलः किल।
ख्यायते तस्य नाम्ना स नन्दनो दरदुन्दुभिः।।६३।।

Vṛṣṇi was the son of Kukura, Dhṛti was the son of Vṛṣṇi, Kapotaroma was the son of Dhṛti, Taittiri was his son and his son was Sarpa, who had an intelligent son Nala. Dundubhi was the son of Nala.

तस्मिन्प्रवर्तिते यज्ञे अभिजातः पुनर्वसुः।
अश्वमेधं च पुत्रार्थमाजहार नरोत्तमः।।६४।।
तस्य मध्येऽतिरात्रस्य सभामध्यात्समुत्थितः।
अतस्तु विद्वान्कर्मज्ञो यज्वा दाता पुनर्वसुः।।६५।।

O Best of the humans, once Dundubhi was performing a *yajña* for getting a son and a son named Punarvasu was born to him. Punarvasu was born at the Atirātra ceremony in the court and because of that he was immensely learned, well aware of the good and evil *karmas*, devoted to the performing of *yajñas* besides being a donor.

तस्याऽऽसीत्पुत्रमिथुनं बभूवाविजितं किल।
आहुकश्चाऽऽहुकी चैव ख्यातं मतिमतां वर।।६६।।
इमांश्लोदाहरन्त्यत्र श्लोकान्प्रति तमाहुकम्।
सोपासङ्गानुकर्षाणां सध्वजानां वरूथिनाम्।।६७।।
रथानां मेघघोषाणां सहस्राणि दशैव तु।
नासत्यवादी नातेजा नायज्वा नासहस्रदः।।६८।।
नाशुचिर्नाप्यविद्वान्हि यो भोजेष्वभ्यजायत।
आहुकस्य भृतिं प्राप्ता इत्येतद्वै तदुच्यते।।६९।।

O King, best among the learned people, Āhuka was born as son to Punarvasu. He had a daughter known as Āhuki. Both of them were born twins. Āhuka was quite popular and invincible. These verses were recited by the people relating to Āhuka– the king Āhuka had ten thousand such chariots, the axles of which were quite hard, with flags fluttering over them. They were decorated with *kavacas* and produced the sound of the thundering clouds. In the Bhoja race, no king was born who was

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truthful, lustreless, ante-*yajñas*, incapable of giving *dakṣiṇā* in thousands, unclean or foolish." These were the words spoken by the people who lived on the livings provided by the king.

आहुकश्चाप्यवन्तीषु स्वसारं चाऽऽहुकीं ददौ।
आहुकात्काश्यपदुहिता द्वौ पुत्रौ समसूयत।।७०।।
देवकश्चोग्रसेनश्च देवगर्भसमावुभौ।
देवकस्य सुता वीरा जज्ञिरे त्रिदशोपमाः।।७१।।
देववानुपदेवश्च सुदेवो देवरक्षितः।
तेषां स्वसारः सप्ताऽऽसन्वसुदेवाय ता ददौ।।७२।।
देवकीश्रुतदेवी च मित्रदेवी यशोधरा।
श्रीदेवी सत्यदेवी च सुतापी चेति सप्तमी।।७३।।

Āhuka had married his sister Āhukī to the king of Avanti. In union with Āhuka, the girl Kaśyakī gave birth to two sons named Devaka and Ugrasena. Both of them had the divine lustre. Devaka had four valorous sons known by the names of Devavān, Upadeva, Sudeva and Deva-rakṣita. He had seven sisters as well who were married by Devaka to Vasudeva. They were known by the names of Devakī, Śrutadevī, Mitradevī, Yaśodharā, Śrīdevī, Satyadevī and Sutāpī who was the seventh one.

नवोग्रसेनस्य सुताः कंसस्तेषां तु पूर्वजः।
न्यग्रोधश्च सुनामा च कङ्क शङ्कुश्च भूयसः।।७४।।
अजभू राष्ट्रपालश्च युद्धमुष्टिः सुमुष्टिदः।
तेषां स्वसारः पञ्चाऽऽसन्कंसा कंसवती तथा।।७५।।
सुतनू राष्ट्रपाली च कङ्का चेति वराङ्गनाः।
उग्रसेनः सहापत्यो व्याख्यातः कुकुरोद्भवः।।७६।।

Ugrasena had nine sons, of whom Kaṁsa was the eldest one. The rest of the sons were known by the names of Nyagrodha, Sunāmā, Kaṅka, Saṅka, Ajabhū, Rāṣṭrapāla, Yuddhamuṣṭi and Sumuṣṭida. The brothers had five sisters named Kaṁsa, Kaṁsavatī, Sutantu, Rāṣṭrapālī and Kaṅkā. All of them were extremely beautiful. Ugrasena with this sons and daughters is said to have been born in the Kukura-vaṁśa.

भजमानस्य पुत्रोऽथ रथिमुख्यो विदूरथः।
राजाधिदेवः शूरश्च विदूरथसुतोऽभवत्।।७७।।

Bhajamān had the son named Viduratha, and the valorous Rājādhideva was born as the son of Viduratha.

राजाधिदेवस्य सुतौ जज्ञाते देवसंमितौ।
नियमव्रतप्रधानौ शोणाश्वः श्वेतवाहनः।।७८।।

Śonāśva and Śvetavāhana were the sons of Rājādhideva who were illustrious like the gods and were devoted to following strictly the discipline and the *vratas*.

शोणाश्वस्य सुताः पञ्च शूरा रणविशारदाः।
शमी च देवशर्मा च निकुन्तः शुक्रशत्रुजित्।।७९।।

Śonāśva had five sons named Śamī, Devaśarmā, Nikunta, Śukra and Śatrujit. They all were valorous and skilled in battle.

शमिपुत्रः प्रतिक्षत्रः प्रतिक्षत्रस्य चाऽऽत्मजः।
प्रतिक्षेत्रः सुतो भोजो हृदीकस्तस्य चाऽऽत्मजः।।८०।।
हृदीकस्याभवन्पुत्रा दश भीमपराक्रमाः।
कृतवर्माऽग्रजस्तेषां शतधन्वा च मध्यमः।।८१।।
देवार्हश्चैव नाभश्च भीषणश्च महाबलः।
अजातो वनजातश्च कनीयककरम्भकौ।।८२।।

Pratikṣatra was the son of Śamī and Bhoja was the son of Pratikṣatra. Hṛdīka was the son of Pratikṣatra. Hṛdīka had ten immensely valorous sons. Kṛtavarmā was the eldest of all, Śatadhanvā was the middle one, and the rest were known by the names of Devārha Nābha, Bhiṣaṇa, Mahābala, Ajāta, Vanajāta, Kanīyaka and Karambhaka.

देवार्हस्य सुतो विद्वाञ्जज्ञे कम्बलबर्हिषः।
असामञ्जाः सुतस्तस्य तमोजास्तस्य चाऽऽत्मजः।।८३।।
अजातपुत्रा विक्रान्तास्त्रयः परमकीर्तयः।
सुदंष्ट्रश्च सुनाभश्च कृष्ण इत्यन्धका मताः।।८४।।

Devārha had an intelligent son named Kambala-barhiṣa who had a son named

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Asāmañja, who had a son named Tamoja. Thereafter, there were the three kings known by the names of Sudamṣṭra, Sunābha and Kṛṣṇa who were all quite valorous and glorious. They had no sons. They were also said to belong to the Andhakavaṁśa.

अन्धकानामिमं वंशं यः कीर्तयति नित्यशः।
आत्मनो विपुलं वंशं प्रजावानाप्नुते नरः॥८५॥

A person who recites the glory of the Andhakavaṁśa daily, he achieving sons, and expands the dynasty.

इति श्रीमात्स्ये महापुराणे सोमवंशे
चतुश्चत्वारिंशोऽध्यायः॥४४॥

* * *

CHAPTER 45

The story of Syamantaka gem

सूत उवाच

गान्धारी चैव माद्री च वृष्णिभार्ये बभूवतुः।
गान्धारी जनयामास सुमित्रं मित्रनन्दनम्॥१॥
माद्री युधाजितं पुत्रं ततो वै देवमीढुषम्।
अनमित्रं शिबिं चैव पञ्चमं कृतलक्षणम्॥२॥

Sūta said, "O Ṛṣis, (now you listen to the details of Vṛṣṇivaṁśa, the son of Sāttvata) Gāndhārī and Mādrī were the two wives of Vṛṣṇi. Gāndhārī gave birth to two sons named Sumitra and Mitra-nandana, while Mādrī had five sons named Yudhājit, Devamīḍhuṣa, Anamitra, Śibi and Kṛtalakṣaṇa.

अनमित्रसुतो निघ्नो निघ्नस्यापि तु द्वौ सुतौ।
प्रसेनश्च महावीर्यः शक्तिसेनश्च तावुभौ॥३॥
स्यमन्तकः प्रसेनस्य मणिरत्नमनुत्तमम्।
पृथिव्यां सर्वरत्नानां राजा वै सोऽभवन्मणिः॥४॥
हृदि कृत्वा तु बहुशो मणिं तमभियाचितः।
गोविन्दोऽपि न तं लेभे शक्तोऽपि न जहार सः॥५॥

Nighra was the son of Anamitra while Nighra had two valorous sons named Prasena and Śaktisena. This Prasena had the Syamantaka gem which was the best of all the gems and was the foremost of all the gems on earth. Lord Kṛṣṇa also being desirous of achieving the said gem, requested Prasena for the purpose, but he could not get the same. But at the same time, Kṛṣṇa, inspite of his having the strength to forcibly usurp the said gem, did not do so.

कदाचिन्मृगयां यातः प्रसेनस्तेन भूषितः।
यथाशब्दं स सुस्राव बिले सत्त्वेन पूरिते॥६॥

Once Prasena, wearing the Syamantaka gem, went in the forest for hunting. In a cave in the forest in which the bear of the cave was present, Prasena heard a great sound and disturbance.

ततः प्रविश्य सबिलं प्रसेने ह्यृक्षमैक्षत।
ऋक्षः प्रसेनं च तथा ऋक्षं चैव प्रसेनजित्॥७॥
हत्वा ऋक्षः प्रसेनं तु ततस्तं मणिमाददात्।
अदृष्टस्तु हतस्तेन अन्तर्बिलगतस्तदा॥८॥
प्रसेनं तु हतं ज्ञात्वा गोविन्दः परिशङ्कितः।
गोविन्देन हतो व्यक्तं प्रसेनो मणिकारणात्॥९॥
प्रसेनस्तु गतोऽरण्यं मणिरत्नेन भूषितः।
तं दृष्ट्वा स हतस्तेन गोविन्दः प्रत्युवाच ह॥
हन्मि चैनं दुराचारं शत्रुभूतं हि वृष्णिषु॥१०॥

Out of curiosity, Prasena entired the cave and found a bear there. Then both Prasena and the bear glanced at each other and started fighting. The bear killed Prasena and snatched the gem from him. Thus Prasena who entered the cave was killed by the bear, therefore no one could see him. On the other hand, apprehending the killing of Prasena, lord Kṛṣṇa became doubtful that people would attribute the death of Prasena by him for the sake of the Syamantaka gem, which came out to be true. When he heard of the talk on the subject lord Kṛṣṇa replied, "Wearing the said gem, Prasena had gone to the forest. Possibly he has been killed by someone. Therefore, I shall kill the person who happens to be the killer of Prasena king, the enemy of Vṛṣṇivaṁśa.

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अथ दीर्घेण कालेन मृगयां निर्गतः पुनः।
यदृच्छया च गोविन्दो बिलस्याभ्याशमागमत्।।११।।
तं दृष्ट्वा तु महाशब्दं स चक्रे ऋक्षराड्बली।
शब्दं श्रुत्वा तु गोविन्दः खड्गपाणिः प्रविश्य सः।
अपश्यज्जाम्बवन्तं तमृक्षराजं महाबलम्।।१२।।

Then lord Kṛṣṇa, went on for hunting after the lapse of a long time, and while wandering in the forest at will, he reached the same cave. Finding Kṛṣṇa there, the powerful bear, uttered a loud thunder. Hearing the sound, Lord Kṛṣṇa, holding the sword, entered the cave and found the powerful bear who was none else than Jāmbavān himself.

ततस्तूर्णं हृषीकेशस्तमृक्षपतिमञ्जसा।
जाम्बवन्तं स जग्राह क्रोधसंरक्तलोचनः।।१३।।

Then the powerful Hṛṣikeśa-Kṛṣṇa, with eyes red in anger, overpowered the powerful bear Jāmbavān with his own strength.

तुष्टावैनं तदा ऋक्षः कर्मभिर्वैष्णवैः प्रभुम्।
ततस्तुष्टस्तु भगवान्वरेणैनमरोचयत्।।१४।।

Then the bear king eulogised lord Kṛṣṇa, reciting the Viṣṇu-stotras, which pleased the lord who delighted Jāmbavān, by granting a boon.

जाम्बवानुवाच

इच्छे चक्रप्रहारेण त्वत्तोऽहं मरणं प्रभो।
कन्या चेयं मम शुभा भर्तारं त्वामवाप्नुयात्।।
योऽयं मणिः प्रसेनं तु हत्वा प्राप्तो मया प्रभो।।१५।।
ततः स जाम्बवन्तं तं हत्वा चक्रेण वै प्रभुः।
कृतकर्मा महाबाहुः सकन्यं मणिमाहरत्।।१६।।

Jāmbavān said, "O Lord, I have a desire to meet my death with the striking of your *cakra*. Let my daughter who is quite beautiful, embrace you as her husband. O lord, thus the gem, which I had got from Prasena, after killing him, should remain with you." Thereafter the immensely competent and valorous Śrī Kṛṣṇa killed Jāmbavān with his *cakra* and accepted his daughter as well as the gem.

ददौ सत्राजितायैनं सर्वं सात्वतसंसदि।
तेन मिथ्यापवादेन संतप्तोऽयं जनार्दनः।।१७।।

Returning home in the assembly of Sāttvatas, he handed over the gem to Satrajit, because he was fed up with his false talk.

ततस्ते यादवाः सर्वे वासुदेवमथाब्रुवन्।
अस्माकं तु मतिर्ह्यासीत्प्रसेनस्तु त्वया हतः।।१८।।

At that point of time all the people of the race of Yadu, thus spoke to lord Kṛṣṇa, "O Kṛṣṇa, we were totally sure that Prasena would meet with his end at your hands.

कैकेयस्य सुता भार्या दश सत्राजितः शुभाः।
तासूत्पन्ना सुतास्तस्य शतमेकं तु विश्रुताः।।
ख्यातिमन्तो महावीर्या भङ्गकारस्तु पूर्वजः।।१९।।

The ten beautiful daughters of Kaikeyarāja were the wives of Satrajit, who had given birth to a hundred sons from Satrajit, who were well known in the world besides being valorous and praiseworthy. Bhaṅgakāra was the eldest of all.

अथ व्रतवती तस्माद्भङ्गकारात्तु पूर्वजात्।
सुषुवे सुकुमारीस्तु तिस्रः कमललोचनाः।।२०।।
सत्यभामा वरा स्त्रीणां व्रतिनी च दृढव्रता।
तथा पद्मावती चैव तांश्च कृष्णाय सोऽददात्।।२१।।

In union with Bhaṅgakāra, Vratavatī, gave birth to three beautiful girls with tender limbs, known as the excellent Satyabhāmā, Vratinī- the performer of *vratas* and Padmāvatī. Bhaṅgakāra gave away all the three daughters to Kṛṣṇa.

अनमित्राच्छिनिर्जज्ञे कनिष्ठाद्वृष्णिनन्दनात्।
सत्यकस्तस्य पुत्रस्तु सात्यकिस्तस्य चाऽऽत्मजः।।२२।।
सत्यवान्युयुधानस्तु शिनेर्नप्ता प्रतापवान्।
असङ्गे युयुधानस्य द्युम्निस्तस्याऽऽत्मजोऽभवत्।।२३।।
द्युम्नेर्युगंधरः पुत्र इति शैन्याः प्रकीर्तिताः।
अनमित्रान्वयो ह्येष व्याख्यातो वृष्णिवंशजः।।२४।।

Śini was born of the youngest Anamitra- the son of Vṛṣṇi. He had a son named Satyaka, who

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had a son named Śātyakī. Satyavān and the glorious Yuyudhāna were the grandsons of Śini. Asaṅga was the name of Yuyudhāna who had a son named Dyumni. Yugaṅdhara was the son of Dyumni. Thus the race of Śini has been described.

अनमित्रस्य संजज्ञे पृथ्व्यां वीरो युधाजितः।
अन्यौ तु तनयौ वीरौ वृषभः क्षत्र एव च॥२५॥

Now I shall describe the Anamitra dynasty claiming its origin from Vṛṣṇi-vaṁśa. Pṛthvi– the second wife of Anamitra, gave birth to Yuddhajit, who had two sons named Vṛṣabha and Kṣatra who were quite valorous.

वृषभः काशिराजस्य सुतां भार्यामविन्दत।
जयन्तस्तु जयन्त्यां तु पुत्रः समभवच्छुभः॥२६॥
सदायज्ञोऽतिवीरश्च श्रुतवानतिथिप्रियः।
अक्रूरः सुषुवे तस्मात्सदायज्ञोऽतिदक्षिणः॥२७॥

Vṛṣabha married Jayantī, the daughter of Kāśirāja and an extremely beautiful son named Jayanta was born to her, who was devoted to the performing of the *yajñas*, immensely valorous and honoured the guests. Akrūra was born as a son to him, who in due course of time was also devoted to the performing of the *yajñas*, and giver of enormous wealth in *dakṣiṇā*.

रत्ना कन्या च शैब्यस्य अक्रूरस्तामवाप्तवान्।
पुत्रानुत्पादयामास एकादश महाबलान्॥२८॥
उपलम्भः सदालम्भो वृकलो वीर्य एव च।
सवीतरः सदापक्षः शत्रुघ्नो वारिमेजयः॥२९॥
धर्मभृद्धर्मवर्माणौ धृष्टमानस्तथैव च।
सर्वे च प्रतिहोतारो रत्नायां जज्ञिरे च ते॥३०॥

The king Śibi had a beautiful daughter named Ratnā, who was married to Akrūra. Immensely valorous sons were born to her who were known by the names of Upalambha, Sadālambha, Vṛkala, Vīrya, Savītar, Sadāpakṣa, Śatrughna, Vārimejaya, Dharmabhṛd, Dharmavarmā and Dhṛṣṭamān. All the sons born of the womb of Ratnā, were the performers of good deeds including *yajñas* etc.

अक्रूरादुग्रसेनायां सुतौ द्वौ कुलवर्धनौ।
देववानुपदेवश्च जज्ञाते देवसंनिभौ॥३१॥

Ugrasenā, in union with Akrūra produced two sons named Devavān and Upadeva, having the glory of the gods and who expanded their race.

अश्विन्यां च ततः पुत्राः पृथुर्विपृथुरेव च।
अश्वत्थामा सुबाहुश्च सुपार्श्वकगवेषणौ॥३२॥
वृष्टिनेमिः सुधर्मा च तथा शर्यातिरेव च।
अभूमिर्वर्जभूमिश्च श्रमिष्ठः श्रवणस्तथा॥३३॥

Aśvinī was his second wife who produced Pṛthu, Vipṛthu, Aśvatthāmā, Subāhu, Supārśvaka, Gaveṣaṇa, Vṛṣṭinemi, Sudharmā Śaryāti, Abhūmi, Varjabhūmi, Śramiṣṭha and Śravaṇa. These were the thirteen sons who were also born to him.

इमां मिथ्याभिशस्तिं यो वेद कृष्णादपोहिताम्।
न स मिथ्याभिशापेन अभिशाप्योऽथ केनचित्॥३४॥

A person who is well aware of the removal of the blemish from Kṛṣṇa, he can never face false allegations from any quarter.

इति श्रीमात्स्ये महापुराणे सोमवंशे
पञ्चचत्वारिंशोऽध्यायः॥४५॥

* * *

CHAPTER 46

Description of Vṛṣṇi dynasty

सूत उवाच

ऐक्ष्वाकी सुषुवे शूरं ख्यातमद्भुतमीदुषम्।
पौरुषाज्जज्ञिरे शूराद्भोजायां पुत्रका दश॥१॥
वसुदेवो महाबाहुः पूर्वमानकदुन्दुभिः।
देवमार्गस्ततो जज्ञे ततो देवश्रवाः पुनः॥२॥

Sūta said, "O Ṛṣis, Aikṣvākī (Mādrī) gave birth to an astonishing son known as Śūrasena, who in due course of time came to be known

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Idhuśa or Devamidhuśa. Coming in contact with the valorous Śurā, Bhoja gave birth to ten sons and five beautiful daughters. Among the sons, the long armed Vāsudeva was the eldest, who came to be known as Ānakadundubhi. Devabhāga was born thereafter followed by Devaśravā.

अनाधृष्टिः शिनिश्चैव नन्दश्चैव सृञ्जयः।
श्यामः शमीकः संयूपः पञ्च चास्य वराङ्गनाः।।३।।
श्रुतकीर्तिः पृथा चैव श्रुतदेवी श्रुतश्रवाः।
राजाधिदेवी च तथा पञ्चैता वीरमातरः।।४।।
कृतस्य तु श्रुतादेवी सुग्रीवं सुषुवे सुतम्।
कैकेय्यां श्रुतकीर्त्यां तु जज्ञे सोऽनुव्रतो नृपः।।५।।

Thereafter Anādhṛṣṭi, Śini, Nanda, Sṛñjaya, Śyāma, Śamīka and Saṁyūpa were born. The names of his beautiful daughters were Śrutakīrti, Pṛthā, Śrutadevi, Śrutaśravā and Rājādhidevī. They were the mothers of five valorous sons. Śrutādevī, the wife of Kṛta, gave birth to a son named Sugrīva. The chief queen of Kaikeya country known as Śrutakīrti gave birth to Anuvrata.

श्रुतश्रवसि चैद्यस्य सुनीथः समपद्यत।
बहुशो धर्मचारी स संबभूवारिमर्दनः।।६।।

Śrutaśravā, the wife of the king of Cedī, gave birth to a son named Sunītha, who followed the *dharma* variously, besides being the destroyer of the enemies.

अथ सख्येन वृद्धेऽसौ कुन्तिभोजे सुतां ददौ।
एवं कुन्ती समाख्याता वसुदेवस्वसा पृथा।।७।।

Thereafter Śūra gave away his daughter named Pṛthā to the old king Kuntībhoja out of friendship. Because of this, Pṛthā the sister of Vāsudeva came to be known as Kuntī.

वसुदेवेन सा दत्ता पाण्डोर्भार्या ह्यनिन्दिता।
पाण्डोरर्थेन सा जज्ञे देवपुत्रान्महारथान्।।८।।

The unblemished beauty Kuntī– the wife of Pāṇḍu, for the expansion of the race of Pāṇḍu, gave birth to the divine sons.

धर्माद्युधिष्ठरो जज्ञे वायोर्जज्ञे वृकोदरः।
इन्द्राद्धनंजयश्चैव शक्रतुल्यपराक्रमः।।९।।
माद्रवत्यां तु जनितावश्विभ्यामिति शुश्रुम।
नकुलः सहदेवश्च रूपशीलगुणान्वितौ।।१०।।

With her union with Dharma, Yudhiṣṭhira was born, Bhīma the gigantic one was also born with her union with Vāyu. With the lustre of Indra, Arjuna was born. At the same time with her union with Aśvanikumāras, Mādrī gave birth to Nakula and Sahadeva. This is what has been heard by we people.

रोहिणी पौरवी नाम भार्या ह्यानकदुन्दुभेः।
लेभे ज्येष्ठं सुतं रामं सारणं च सुतं प्रियम्।।११।।
दुर्दमं दमनं सुभ्रुं पिण्डारकमहाहनू।
चित्राक्ष्यौ द्वे कुमार्यौ तु रोहिण्यां जज्ञिरे तदा।।१२।।

Ānakadundubhi (Vāsudeva), in union with Rohiṇī,[1] of Puru family, gave birth to the eldest son Balarāma, and to his brothers– Sāraṇa, Durdama, Damana, Subhru, Piṇḍāraka and Mahāhanu. At the same time she gave birth to Citrā and Akṣī, two daughters with beautiful eyes.

देवक्यां जज्ञिरे शौरेः सुषेणः कीर्तिमानपि।
उदासी भद्रसेनश्च ऋषिवासस्तथैव च।
षष्ठो भद्रविदेहश्च कंसः सर्वानघातयत्।।१३।।

In union with Vāsudeva, Devakī gave birth to Suṣeṇa, Kīrtimān, Udara, Bhadrasena, Ṛṣivāsa and sixth Bhadravideha– all they were killed by Kaṁsa.

प्रथमा या अमावास्या वार्षिकी तु भविष्यति।
तस्यां जज्ञे महाबाहुः पूर्वं कृष्णः प्रजापतिः।।१४।।
अनुजा त्वभवत्कृष्णा सुभद्रा भद्रभाषिणी।
देवक्यां तु महातेजा जज्ञे शूरी महायशाः।।१५।।

1. Vāsudeva had two wives Devakī and Rohiṇī. Baladeva was, transferred from the womb of the former to that of the latter and there-fare he was called Saṅkarṣaṇa.

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At the same time, Devakī gave birth to Śri Kṛṣṇa, having long life, the lord of the universe, also known as Śri Kṛṣṇa– Prajāpati. After Śri Kṛṣṇa, his younger sister Subhadrā was born, who was sweet tongued. Thereafter Devakī gave birth to the glorious and illustrious son named Śūrī.

सहदेवस्तु ताम्रायां जज्ञे शौरिः कुलोद्वहः।
उपासङ्गधरं लेभे तनयं देवरक्षिता।
एकां कन्यां च सुभगां कंसस्तामभ्यघातयत्।।१६।।

From the womb of Tāmrā, Vāsudeva begot a son known as Sahadeva– Devarakṣitā gave birth to a son named Upāsaṅgadhara and a beautiful daughter who were killed by Kaṁsa.

विजयं रोचमानं च वर्धमानं तु देवलम्।
एते सर्वे महात्मानो ह्युपदेव्यां प्रजज्ञिरे।।१७।।
अव्रगाहो महात्मा च वृकदेव्यामजायत।

Vāsudeva also got the sons known as Vijaya, Rocamān, Vardhamān, Devala from Upadevī. He also begot Mahātmā and Avragāhā from Vṛkadevī.

वृकदेव्यां स्वयं जज्ञे नन्दको नाम नामतः।।१८।।
सप्तमं देवकीपुत्रं मदनं सुषुवे नृप।
गवेषणं महाभागं सङ्ग्रामेष्वपराजितम्।।१९।।
श्रद्धादेव्या विहारे तु वने हि विचरन्पुरा।
वैश्यायामदधाच्छौरिः पुत्रं कौशिकमग्रजम्।।२०।।

Then Vāsudeva begot Nandana, the seventh son of Devakī and a valorous king and from Śraddhādevī, he begot a son named Gaveṣaṇa. Earlier he had got Kauśika from his wife of Vaiśya clan, as a son.

सुतनू रथराजी च शौरेरास्तां परिग्रहौ।
पुण्ड्रश्च कपिलश्चैव वसुदेवात्मजौ बलौ।।२१।।

Puṇḍra and Kapila were born as his sons from his wives known as Sutanu and Ratharājī respectively. He got two more sons.

जरा नाम निषादोऽभूत्प्रथमः स धनुर्धरः।
सौभद्रश्च भवश्चैव महासत्त्वौ बभूवतुः।।२२।।

The first was a great archer among the Niṣāda clan, was known as Jarā. After him Saubhadra and Bhava were born from his wife of Vaiśya clan.

देवभागसुतश्चापि नाम्नाऽसावुद्धवः स्मृतः।
पण्डितं प्रथमं प्राहुर्देवश्रवः समुद्भवम्।।२३।।
ऐक्ष्वाक्यलभतापत्यमनाधृष्टेर्यशस्विनी।
निधूतसत्त्वं शत्रुघ्नं श्राद्धस्तस्मादजायत।।२४।।
करूषायानपत्याय कृष्णस्तुष्टः सुतं ददौ।
सुचन्द्रं तु महाभाग वीर्यवन्तं महाबलम्।।२५।।

The son of Devabhāga was known as Udbhava. The first son of Devaśravā was known as Paṇḍita. The glorious Ekṣvākī in union with Anadhṛṣṭi, gave birth to a son named Nidhūtasattva. *Śrāddha* originated from Nidhūtasattva. Lord Kṛṣṇa getting pleased with sonless Karūṣa bestowed on him a son named Candra, who was extremely fortunate, strong and valorous.

जाम्बवत्याः सुतावेतौ द्वौ च सत्कृतलक्षणौ।
चारुदेष्णश्च साम्बश्च वीर्यवन्तौ महाबलौ।।२६।।

Both the sons of Jāmbavatī gave birth to sons known as Cārudeṣṇa and Sāmba, who possessed all the auspicious symbols.

तन्तिपालश्च तन्तिश्च नन्दनस्य सुतावुभौ।
शमीकपुत्रश्चत्वारो विक्रान्ताः सुमहाबलाः।
विराजश्च धनुश्चैव श्यामश्च सृञ्जयस्तथा।।२७।।

They were strong and possessed great prowess. Nandana had two sons known as Tantipāla and Tanti. Śamī had four sons known as Virāja, Dhanu, Śyāma and Sṛñjaya who were immensely strong.

अनपत्योऽभवच्छ्यामः शमीकस्तु वनं ययौ।
जुगुप्समानो भोजत्वं राजर्षित्वमवाप्तवान्।।२८।।

Out of these, Śyāma was issueless, while Śamīka denouncing the performance of the Bhoja dynasty retired to the forest. While performing *tapas* there he achieved the position of a Rājarṣi.

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कृष्णस्य जन्माभ्युदयं यः कीर्तयति नित्यशः।
शृणोति मानवो नित्यं सर्वपापैः प्रमुच्यते।।२९।।

A person, who regularly recites or listens to the story of the birth and rise of lord Kṛṣṇa, he is relieved of all the sins.

इति श्रीमात्स्ये महापुराणे सोमवंशे वृष्णिवंशानुकीर्तनं नाम षट्चत्वारिंशोऽध्यायः।।४६।।

* * *

CHAPTER 47

Life story of Kṛṣṇa, history of Daityas, battle between gods and the demons, and the related stories

सूत उवाच
अथ देवो महादेवः पूर्वं कृष्णः प्रजापतिः।
विहारार्थं स देवेशो मानुषेष्विह जायते।।१।।

Sūta said, "O Ṛṣis, in earlier times, Lord Mahādeva, the god of gods and the ruler of all the people, incarnated in the human form of Kṛṣṇa on earth.

देवक्यां वसुदेवस्य तपसा पुष्करेक्षणः।
चतुर्बाहुस्तदा जातो दिव्यरूपो ज्वलञ्श्रिया।।२।।
श्रीवत्सलक्षणं देवं दृष्ट्वा दिव्यैश्च लक्षणैः।
उवाच वसुदेवस्तं रूपं संहर वै प्रभो।।३।।

Because of the *tapas* of Vāsudeva, he was born from the womb of Devakī. His eyes resembled the lotus flowers, had four hands. His divine figure was illumining with the divine lustre, and his chest was adorned with *Śrīvatsa* mark. Then Vāsudeva observing the divine symptoms said to Śrī Kṛṣṇa.

भीतोऽहं देव कंसस्य ततस्त्वेतद्ब्रवीमि ते।
मम पुत्रा हतास्तेन ज्येष्ठास्ते भीमविक्रमाः।।४।।

"O Lord, you better wind up this form. O Lord, I am frightened from Kaṁsa, because he has already killed my six valorous sons, who were your elders."

वसुदेववचः श्रुत्वा रूपं संहरतेऽच्युतः।
अनुज्ञाप्य ततः शौरिं नन्दगोपगृहेऽनयत्।।५।।

Listening to the words of Vāsudeva, lord Acyuta spoke to Vāsudeva, the son of Śiva should be carried to the abode of Nanda. With this command, he changed his form.

दत्त्वैनं नन्दगोपस्य रक्ष्यतामिति चाब्रवीत्।
अतस्तु सर्वकल्याणं यादवानां भविष्यति।
अयं तु गर्भो देवक्यां जातः कंसं हनिष्यति।।६।।

Thereafter Vāsudeva, carried the child to the abode of Nanda– the cowherd. Entrusting the care of the child to Nandagopa, he said, "O friend, you better protect this child. He will bring many-fold welfare for the people of the race of Yadus. The child who has been born to Devakī is sure to kill Kaṁsa."

ऋषय ऊचुः
क एष वसुदेवस्तु देवकी च यशस्विनी।
नन्दगोपश्च कस्त्वेष यशोदा च महाव्रता।।७।।
यो विष्णुं जनयामास यं च तातेत्यभाषत।
या गर्भं जनयामास या चैनं त्वभ्यवर्धयत्।।८।।

The Ṛṣis asked, "O Sūta, who was this Vāsudeva, who had the privilege of getting the lord as his son and to whom the lord himself addressed as the father? Who was the glorious Devakī, who produced the lord out of her womb? At the same time who was Nanda– the cowherd and who was Yaśodā– the performer of the great *vrata,* who brought up the lord during his childhood?"

सूत उवाच
पुरुषः कश्यपस्त्वासीददितिस्तु प्रिया स्मृता।
ब्रह्मणः कश्यपस्त्वंशः पृथिव्यास्त्वदितिस्तथा।।९।।

Sūta said, "O Ṛṣis, Puruṣa–Vāsudeva happens to be Kaśyapa and Devakī happens to be his beloved wife– Aditi.

अथ कामान्महाबाहुर्देवक्याः समपूरयत्।
ये तयाकाङ्क्षिता नित्यमजातस्य महात्मनः।।१०।।
सोऽवतीर्णो महीं देवः प्रविष्टो मानुषीं तनुम्।

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मोहयन्सर्वभूतानि योगात्मा योगमायया।।११।।

Both Deva (Vāsudeva) and the goddess (Devakī) had desired for the lord who is beyond birth, to be born to them as a son. Kaśyapa happens to be the aṁśa of Brahmā, while Aditi is the aṁśa of the earth. Lord Kṛṣṇa fulfilled all their desires. The same lord who is also known a *Yogātmā*, depending on Yogamāyā, confusing the people, incarnated on earth in human form.

नष्टे धर्मे तथा जज्ञे विष्णुर्वृष्णिकुले प्रभुः।
कर्तुं धर्मस्य संस्थानमसुराणां प्रणाशनम्।।१२।।

At that point of time, the *dharma* was on the decline, therefore in order to establish *dharma* and for the destruction of the demons, Viṣṇu possessing the enormous prowess, was born in the race of Vṛṣṇi.

रुक्मिणी सत्यभामा च सत्या नाग्नजिती तथा।
सुभामा च तथा शैब्या गान्धारी लक्ष्मणा तथा।।१३।।
मित्रविन्दा च कालिन्दी देवी जाम्बवती तथा।
सुशीला च तथा माद्री कौशल्या विजया तथा।
एवमादीनि देवीनां सहस्राणि च षोडश।।१४।।

Kṛṣṇa had sixteen thousand wives, chief queens among them were Rukmiṇī, Satyabhāmā, Satyā, the daughter of Nāgnajitī, Subhāma, Saibyā, Lakṣmaṇā- the princess from Gāndhāra, Mitravindā, Kālindī– the goddess, Jāmbavatī, Suśīlā, Kauśalyā– the princess from Mādra country and Vijayā.

रुक्मिणी जनयामास पुत्रान्रणविशारदान्।
चारुदेष्णं रणे शूरं प्रद्युम्नं च महाबलम्।।१५।।
सुचारुं भद्रचारुं च सुदेष्णं भद्रमेव च।
परशुं चारुगुप्तं च चारुभद्रं सुचारुकम्।
चारुहासं कनिष्ठं च कन्यां चारुमतीं तथा।।१६।।

Rukmiṇī gave birth to eleven sons, who were well-versed in warfare. They were known by the names of Pradyumna, Raṇaśūra, Sucāru, Bhadracāru, Sudeṣṇa, Bhadra, Paraśu, Cārugupta, Cārubhadra, Sucāraka and Chāruhāsa, the youngest of all. Rukmiṇī also gave birth to a daughter named Cārumatī.

जज्ञिरे सत्यभामायां भानुर्भ्रमरतेक्षणः।
रोहितो दीप्तिमांश्चैव ताम्रश्चक्रो जलंधमः।।१७।।
चतस्रो जज्ञिरे तेषां स्वसारस्तु यवीयसीः।
जाम्ववत्याः सुतो जज्ञे साम्बः समितिशोभनः।।१८।।

Satyabhāmā, gave birth to seven sons, known as Bhānu, Bhramaratekṣaṇa, Rohita, Dīptimān, Tāmra, Cakra and Jalandha, besides the four daughters who were quite beautiful. Jāmbavatī gave birth to Sāmba who was well-versed in warfare.

मित्रवान्मित्रविन्दश्च मित्रविन्दा वराङ्गना।
मित्रबाहुः सुनीथश्च नाग्नजित्याः प्रजा हि सा।।१९।।

The immensely beautiful Mitravindā gave birth to two sons named Mitravān and Mitravinda. Nāgnajiti on the other hand gave birth to two sons named Mitrabāhu and Sunītha.

एवमादीनि पुत्राणां सहस्राणि निबोधत।
शतं शतसहस्राणां पुत्राणां तस्य धीमतः।।२०।।

Similarly thousand of thousands of sons were born to Śrī Kṛṣṇa from his other wives.

अशीतिश्च सहस्राणि वासुदेवसुतास्तथा।
लक्षमेकं तथा प्रोक्तं पुत्राणां च द्विजोत्तमाः।।२१।।
उपसङ्गस्य तु सुतौ वज्रः संक्षिप्त एव च।
भूरीन्द्रसेनो भूरिश्च गवेषणसुतावुभौ।।२२।।

In this way the intelligent Śrī Kṛṣṇa, the son of Vāsudeva, had sons numbering one crore, one lakh and eighty thousand. Upasaṅga had two sons known as Vajra and Saṅkṣipta. Gaveṣaṇa had two sons named Bhūrīndrasena and Bhūri.

प्रद्युम्नस्य तु दायादो वैदर्भ्यां बुद्धिसत्तमः।
अनिरुद्धो रणेऽरुद्धो जज्ञेऽस्य मृगकेतनः।।२३।।

Pradyumna had a son named Aniruddha from the princess of Vaidabhryā; who was quite intelligent, and could fight enthusiastically in a battle. The son of Aniruddha was Mṛgaketana.

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काश्या सुपार्श्वतनया साम्बाल्लेभे तरस्विनः।
सत्यप्रकृतयो देवाः पञ्च वीराः प्रकीर्तिताः॥२४॥

In union with Sāmba, Kāśyā, the daughter of Pārśva, gave birth to five sons who were quite active, truthful and valorous, besides being beautiful.

तिस्रः कोट्यः प्रवीराणां यादवानां महात्मनाम्।
षष्टिः शतसहस्राणि वीर्यवन्तो महाबलाः॥२५॥

Thus the number of the valorous Yādavas at that point of time was three crores but sixty lakhs out of them were immensely valorous and strong.

देवांशाः सर्व एवेह ह्युत्पन्नास्ते महौजसः।
देवासुरे हता ये च त्वसुरा ये महाबलाः॥२६॥
इहोत्पन्ना मनुष्येषु बाधन्ते सर्वमानवान्।
तेषामुत्सादनार्थाय उत्पन्नो यादवे कुले॥२७॥

All the Yādavas had been born on earth from the *aṁśas* of the gods. In the battle between the gods and the demons, the strong *asuras* were killed. They had been creating trouble for the humans after having been born on earth in human form.

कुलानां शतमेकं च यादवानां महात्मनाम्।
सर्वमेतत्कुलं यावद्वर्तते वैष्णवे कुले॥२८॥
विष्णुस्तेषां प्रणेता च प्रभुत्वे च व्यवस्थितः।
निदेशस्थायिनस्तस्य कथ्यन्ते सर्वयादवाः॥२९॥

In order to destroy the wicked people, the lord incarnated in the race of Yadus. These great Yādavas are divided in a hundred and one races. All these races come under the race of Viṣṇu. Lord Viṣṇu (Kṛṣṇa) had been their leader besides being their lord. It is said that all the Yādavas were under the command of lord Kṛṣṇa.

ऋषय ऊचुः-

सप्तर्षयः कुबेरश्च यक्षो माणिचरस्तथा।
शालकिर्नारदश्चैव सिद्धो धन्वन्तरिस्तथा॥३०॥
आदिदेवस्तथा विष्णुरेभिस्तु सह दैवतः।
किमर्थं संघशो भूताः स्मृताः संभूतयः कति॥३१॥

The Ṛṣis said, "O Sūta, Lord Viṣṇu is linked with Saptarṣis, Kubera, Yakṣa, Maṇicara (Maṇibhadra), Śālaki, Nārada, Siddha, Dhanvantri, besides the community of the gods, then what for does he incarnate on earth? For how many times has lord Viṣṇu incarnated on earth and how many incarnations are going to be there in future?

भविष्याः कति चैवान्ये प्रादुर्भावा महात्मनः।
ब्रह्मक्षत्रेषु शान्तेषु किमर्थमिह जायते॥३२॥
यदर्थमिह संभूतो विष्णुर्वृष्ण्यन्धकोत्तमः।
पुनः पुनर्मनुष्येषु तन्नः प्रब्रूहि पृच्छताम्॥३३॥

When the Brāhmaṇas and Kṣatriyas feel fatigued, what for does he incarnate on earth? What for Viṣṇu (Kṛṣṇa) who is the best among the Vṛṣṇi or Andhaka Vaṁśas, incarnates in human form on earth? You kindly enlighten us for these reasons precisely?"

सूत उवाच

त्यक्त्वा दिव्यां तनुं विष्णुर्मानुषेष्विह जायते।
युगे त्वथ परावृत्ते काले प्रशिथिले प्रभुः॥३४॥

Sūta said, "O Ṛṣis, when the people become unmindful in different yugas and the auspicious activities move towards decline, then the lord, relieving himself of his divine body incarnates on earth in human form.

देवासुरविमर्देषु जायते हरिरीश्वरः।
हिरण्यकशिपौ दैत्ये त्रैलोक्यं प्राक्प्रशासति॥३५॥

In earlier times, when Hiraṇyakaśipu, the great demon was ruling the earth, at the time of the battle between the gods and the demons, lord Hari incarnated on earth.

बलिनाऽधिष्ठिते चैव पुरा लोकत्रये क्रमात्।
सख्यमासीत्परमकं देवानामसुरैः सह॥३६॥

Similarly when Bali, was ruling the three worlds, the gods were intimately friendly with

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the demons.

युगाख्यासुरसंपूर्णं ह्यासीदत्याकुलं जगत्।
निदेशस्थायिनश्चापि तयोर्देवासुराः समम्॥३७॥

Thus when Bali[1] had been ruling the three worlds, the time passed for three yugas. At that point of time the entire universe was disturbed with the presence of the demons. Both the gods and the *asuras* were under the command of the demon lord.

मृधो बलिविमर्दाय संप्रवृद्धः सुदारुणः।
देवानामसुराणां च घोरः क्षयकरो महान्॥३८॥

Ultimately at the time of the subjugation of Bali, a great war was started between the gods and the demons, which was quite destructive.

कर्तुं धर्मव्यवस्थानं जायते मानुषेष्विह।
भृगोः शापनिमित्तं तु देवासुरकृते तदा॥३९॥

Then lord Viṣṇu in order to well establish the *dharma* and because of the curse pronounced by the sage Bhṛgu on the gods and the demons, he incarnated on earth in human form.

मुनय ऊचुः
कथं देवासुरकृते व्यापारं प्राप्तवान्स्वतः।
देवासुरं यथा वृत्तं तन्नः प्रब्रूहि पृच्छताम्॥४०॥

Ṛṣis asked, "O Sūta, how did lord Viṣṇu, engage himself in the form of an incarnation for the sake of the gods and the demons? How was the war between the gods and the demons fought? You kindly narrate the same quite precisely."

सूत उवाच
तेषां दायनिमित्तं ते सङ्ग्रामास्तु सुदारुणाः।
वराहाद्या दश द्वौ च शण्डामर्कान्तरे स्मृताः॥४१॥

1. According to the mythological account is that Viṣṇu in his incanation of dwarf placed one foot on earth, one in the sky and wanted room for the third. Bali then offered his head. Viṣṇu placed his third foot on it and sent him down to the nether region, where even now Bali is reigning.

नामतस्तु समासेन शृणुतैषां विवक्षतः।
प्रथमो नारसिंहस्तु द्वितीयश्चापि वामनः॥४२॥
तृतीयस्तु वराहश्च चतुर्थोऽमृतमन्थनः।
सङ्ग्रामः पञ्चमश्चैव संजातस्तारकामयः॥४३॥
षष्ठो ह्याडीबकाख्यस्तु सप्तमस्त्रैपुरस्तथा।
अन्धकाख्योऽष्टमस्तेषां नवमो वृत्रघातकः॥४४॥
धात्रश्च दशमश्चैव ततो हालाहलः स्मृतः।
प्रथितो द्वादशस्तेषां घोरः कोलाहलस्तथा॥४५॥

Sūta said, "O Ṛṣis, in earlier times there had been twelve conflicts like Varāha and others for the war between the demons and the gods, which are said to have occurred during the time of priesthood of Śaṇḍāmarka. I am speaking out the names of the incarnations quite briefly. You please listen. The first battle was fought with Narasiṁha,[2] the second during Vāmana, the third during Varāha,[3] and the fourth at the time of the churning of the ocean. The fifth war was fought during the time of Tārakāsura and the sixth was fought during the time of Hyāḍivaka. The seventh was related to Tripurāsura, the eighth related to Andhakāsura, the ninth related to the killing of Vṛtra, the tenth was related to Dhātra, the eleventh was related to the poison *hālāhala*. The twelfth war was known as *kolāhala*.

हिरण्यकशिपुर्दैत्यो नारसिंहेन पातितः।
वामनेन बलिर्बद्धस्त्रैलोक्याक्रमणे पुरा॥४६॥
हिरण्याक्षो हतो द्वंद्वे प्रतिघाते तु दैवतैः।
दंष्ट्रया तु वराहेण समुद्रस्तु द्विधा कृतः॥४७॥

In these wars, lord Viṣṇu, killed Hiraṇyakaśipu in the form of Narasiṁha. In earlier times while measuring the three worlds, lord Viṣṇu captivated Bali in the form of a Vāmana. Then the lord taking to the form of

2. The man-lion form of Viṣṇu, one of his incarnations in which he killed the giant Hiraṇya-Kaśipu.
3. The boar-form of Viṣṇu in which he raised up the earth from water after deluge.

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Varāha, tore out Hiraṇyākṣa with his fangs, killing him at the same time, dividing the ocean in two parts.

प्रह्लादो निर्जितो युद्धे इन्द्रेणामृतमन्थने।
विरोचनस्तु प्राह्लादिर्नित्यमिन्द्रवधोद्यतः।।४८।।
इन्द्रेणैव तु विक्रम्य निहतस्तारकामये।
अशक्नुवन्स देवानां सर्वं सोढुं सदैवतम्।।४९।।
निहता दानवाः सर्वे त्रैलोक्ये त्र्यम्बकेण तु।
असुराश्च पिशाचाश्च दानवाश्चान्धकाहवे।।५०।।
हता देवमनुष्ये स्वे पितृभिश्चैव सर्वशः।
संपृक्तो दानवैर्वृत्रो घोरो हालाहले हतः।।५१।।

At the time of the churning of the ocean, Prahlāda was defeated by Indra in a war fought between them. Getting enraged with the same Virocana, the son of Prahlāda, waited daily for an opportunity for the killing of Indra. He could not tolerate the gods at all, but Indra in the battle with Tāraka, displaying his own prowess, killed the demon. All the Dānavas, *Asuras* and the Piśācas, were completely killed by Śiva, while in war with Andhaka. In the said battle, the gods, humans the Pitṛganas and all others participated. Then Vṛtrāsura, who had been surrounded by the Dānavas was killed in the *hālāhala* war.

तदा विष्णुसहायेन महेन्द्रेण निवर्तितः।
हतो ध्वजे महेन्द्रेण मायाच्छन्नस्तु योगवित्।।
ध्वजलक्षणमाविश्य विप्रचित्तिः सहानुजः।।५२।।

Thereafter Indra detached Vipracitti from war, with the help of Viṣṇu. But Vipracitti who was well-versed in *yoga*, concealed himself with Māyā and turned himself in the form of a flag. But inspite of the same, Indra, killed Vipracitti with his brother.

दैत्यांश्च दानवांश्चैव संयतान्किल संयुतान्।
जयन्कोलाहले सर्वान्देवैः परिवृतो वृषा।।५३।।
यज्ञस्यावभृथे दृश्यौ शण्डामर्कौ तु दैवतैः।
एते देवासुरे वृत्ताः सङ्ग्रामा द्वादशैव तु।।५४।।

Thus Indra, in the war named *Kolahala*, killed all the demons, who had arrived in the war collectively. (It appears that Indra had organised a yajña), in which at the time of the ceremonial bath, two demons named Śaṇḍa and Amarka who were the demon priests, were spotted by Indra. In this way twelve wars were fought between the gods and the demons, which destroyed the forces of both the sides, but were beneficial for the people.

देवासुरक्षयकराः प्रजानां तु हिताय वै।
हिरयकशिपू राजा वर्षाणामर्बुदं बभौ।।५५।।

In ancient times, Hiraṇyakaśipu ruled the earth with all the glory at his command for a period of one hundred million seventy eight crores and eighty thousand years; after whom Bali ruled for two crores and seventy thousand years and Prahlāda also ruled for a similar period with other demons.

द्विसप्तति तथाऽन्यानि नियुतान्यधिकानि च।
अशीतिं च सहस्राणि त्रैलोक्यैश्वर्यतां गतः।।५६।।
पर्यायेण तु राजाऽभूद्बलिर्वर्षायुतं पुनः।
षष्टिवर्षसहस्राणि नियुतानि च विंशतिः।।५७।।

All the three of them were the most powerful Daitya kings and came to be known as Indras among the Daityas. The world remained under the domination of the Daityas for a period of ten yugas, after which, Indra ruled over three regions with marvellous tact and statesmanship.

बले राज्याधिकारस्तु यावत्कालं बभूव ह।
तावत्कालं तु प्रह्लादो निवृत्तो ह्यसुरैः सह।।५८।।
इन्द्रास्त्रयस्ते विज्ञेया असुराणां महौजसः।
दैत्यसंस्थमिदं सर्वमासीद्दशयुगं पुनः।।५९।।
त्रैलोक्यमिदमव्यग्रं महेन्द्रेणानुपाल्यते।
असपत्नमिदं सर्वमासीद्दशयुगं पुनः।।६०।।
प्रह्लादस्य हते तस्मिंस्त्रैलोक्ये कालपर्ययात्।
पर्यायेण तु संप्राप्ते त्रैलोक्यं पाकशासने।।
ततोऽसुरान्परित्यज्य शुक्रो देवानगच्छत।।६१।।

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Indra ruled, since the close of the days of Prahlāda, when the seer Śukra deserted the Daityas and joined the gods. Then in the due course of time, after the killing of Prahlāda, Indra became the lord of the three worlds. At that point of time the universe was without an enemy, for a period of ten yugas and Indra continued to rule the three worlds with ease. At the same time Śukrācārya deserting the demons joined a Devayajña.

यज्ञे देवानथ गतं दितिजाः काव्यमाह्वयन्।
किं त्वं नो मिषतां राज्यं त्यक्त्वा यज्ञं पुनर्गतः॥६२॥
स्थातुं न शक्नुमो ह्यत्र प्रविशामो रसातलम्।
एवमुक्तोऽब्रवीद्दैत्यान्विषण्णान्सान्त्वयन्गिरा॥६३॥

Thus finding Śukrācārya having joined the *yajña* of the gods, the demons complained to Śukrācārya saying, "O Preceptor, why did you join the *yajña* of the gods in full view of we people? Therefore we cannot stay here any longer and shall enter the nether world." At these pathetic words of the gods, Śukrācārya, assured the demons, speaking the sweet words.

मा भैष्ट धारयिष्यामि तेजसा स्वेन वोऽसुराः।
मन्त्राश्चौषधयश्चैव रसा वसु च यत्परम्॥६४॥
कृत्स्नानि मयि तिष्ठन्ति पादस्तेषां सुरेषु वै।
तत्सर्वं वः प्रदास्यामि युष्मदर्थे धृता मया॥६५॥

He said, "You should not at all be afraid. I shall with my own strength own you up again, because all the *mantras*, *oṣadhis*, essences, and the riches are possessed by me and only one fourth of the same is meant for the gods. I shall give the rest to you, which is owned by me for your sake alone.

ततो देवास्तु तान्दृष्ट्वा वृतान्काव्येन धीमता।
संमन्त्रयन्ति देवा वै सविज्ञास्तु जिघृक्षया॥६६॥
काव्यो ह्येष इदं सर्वं व्यावर्तयति नो बलात्।
साधु गच्छामहे तूर्णं यावन्नाध्यापयिष्यति॥६७॥
प्रसह्य हत्वा शिष्टांस्तु पातालं प्रापयामहे।
ततो देवास्तु संरब्धा दानवानुपसृत्य ह॥६८॥

When the gods realised that Śukrācārya had again patronised the demons, then the thoughtful gods started confabulation among themselves saying, "O Brothers, Śukrācārya, is bound to upset all our plans, forcibly. Therefore, it would be better that before the preceptor strengthens the demons by educating them, we should leave the place and kill them forcefully and then force the remaining Daityas to enter the nether world." Thus taking a decision, the gods pounced upon them and attacked them.

ततस्ते वध्यमानास्तु काव्यमेवाभिदुद्रुवुः।
ततः काव्यस्तु तान्दृष्ट्वा तूर्णं देवैरभिद्रुतान्॥६९॥
रक्षां काव्येन संहृत्य देवास्तेऽप्यसुरार्दिताः।
काव्यं दृष्ट्वा स्थितं देवा निःशङ्कमसुराञ्जहुः॥७०॥

Thus finding their total destruction, the demons again took refuge with Śukrācārya. The preceptor then finding the demons having been driven out by the gods, made arrangements for their protection, as a result of which the demons started torturing the gods. When the gods found Śukrācārya to be inactive at that time, they removed themselves from the battlefield.

ततः काव्योऽनुचिन्त्याथ ब्राह्मणो वचनं हितम्।
तानुवाच ततः काव्यः पूर्वं वृत्तमनुस्मरन्॥७१॥
त्रैलोक्यं वो हृतं सर्वं वामनेन त्रिभिः क्रमैः।
बलिर्बद्धो हतो जम्भो निहतश्च विरोचनः॥७२॥
महासुरा द्वादशसु सङ्ग्रामेषु सुरैर्हताः।
तैस्तैरुपायैर्भूयिष्ठं निहता वः प्रधानतः॥७३॥
किंचिच्छिष्टास्तु यूयं वै युद्धं माऽस्त्विति मे मतम्।
नीतिं यां वोऽभिधास्यामि तिष्ठध्वं कालपर्ययात्॥७४॥
यास्याम्यहं महादेवं मन्त्रार्थं विजयावहम्।
अप्रतीपांस्ततो मन्त्रान्देवात्प्राप्य महेश्वरात्॥
युध्यामहे पुनर्देवांस्ततः प्राप्स्यथ वै जयम्॥७५॥

Then the Brāhmaṇa Śukrācārya was reminded of the earlier happenings, who thoughtfully spoke to the demons, the beneficial words, "O Demons, Vāmana, usurped the entire

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kingdom of Bali with the measuring of it by three steps. Bali was imprisoned and his entire kingdom of three lokas was usurped. Jambhāsura was killed, besides Virocana. In this way in all the twelve wars, all the prominent demons were killed by the gods by different means. Only a limited number of the demons have now survived. Therefore, you should, think stop fighting, and taking into account the adversity of the time, presently become peaceful. I shall subsequently apprise you of some way out. I am proceeding to lord Mahādeva today itself in order to seek a *mantra* for the achieving of the victory. After my return from Kailāśa, meeting Mahādeva– the god of gods, receiving the infallible *mantra*, only then you should fight with the gods with my help. You will be victorious then."

ततस्ते कृतसंवादा देवानूचुस्तदाऽसुराः।
न्यस्तशस्त्रा वयं सर्वे निःसंनाहा रथैर्विना।।७६।।
वयं तपश्चरिष्यामः संवृता वल्कलैर्वने।
प्रह्लादस्य वचः श्रुत्वा सत्याभिव्याहृतं तु तत्।।७७।।
ततो देवा न्यवर्तन्त विज्वरा मुदिताश्च ते।
न्यस्तशस्त्रेषु दैत्येषु विनिवृत्तास्तदा सुराः।।७८।।
ततस्तानब्रवीत्काव्यः कंचित्कालमुपास्यथ।
निरुत्सिक्तास्तपोयुक्ताः कालं कार्यार्थसाधकम्।।७९।।
पितुर्ममाऽऽश्रमस्था वै मां प्रतीक्षत दानवाः।
तत्संदिश्यासुरान्काव्यो महादेवं प्रपद्यत।।८०।।

Thus making consultations about the war, the demons went to the gods and said, "O Gods, we have presently disarmed ourselves, removing the *kavacas* and unyoking the chariots. Now we shall be wearing the bark garments, shall perform *tapas* stealthily." Hearing the words of the truthful Prahlāda, the gods were pleased with the dropping of the weapons by the demons. Their anxiety was over and they became unmindful about the war. After the stopping of the war, Śukrācārya spoke to demons, "O Dānavas, all of you shedding away your evil ways and pride, should engage yourself in *tapas*. You meditate for sometime, because time is performer of the great jobs. Thus all of you should live in the hermitage of my father, and wait for my return." Thus advising the asuras, Śukrācārya reached the abode of Mahādeva.

शुक्र उवाच

मन्त्रानिच्छाम्यहं देव ये न सन्ति बृहस्पतौ।
पराभवाय देवानामसुराणां जयाय च।।८१।।

Śukrācārya said, "O Lord, I intend to know about the mantras for the defeat of the gods and victory of the demons. These are not possessed by Bṛhaspati."

एवमुक्तोऽब्रवीद्देवो व्रतं त्वं चर भार्गव।
पूर्णं वर्षसहस्रं तु कणधूममवाक्शिराः।।
यदि पास्यसि भद्रं ते ततो मन्त्रानवाप्स्यसि।।८२।।

At these words of Śukrācārya, Mahādeva said, "O Bhārgava, let you meet with welfare. For your purpose in view you shall have to perform severe *vrata*. In case you perform *tapas* for a thousand years keeping your head on the ground and raising your legs upwards, inhaling the smoke of chaff, only then would you be able to achieve the desired *mantras*."

तथेति समनुज्ञाप्य शुक्रस्तु भृगुनन्दनः।
पादौ संस्पृश्य देवस्य बाढमित्यब्रवीद्वचः।।
व्रतं चराम्यहं देव त्वयाऽऽदिष्टोऽद्य वै प्रभो।।८३।।

Then Śukrācārya, the son of Bhṛgu, accepting the command of Śiva, touched his feet and said, "O Lord, All right, I shall act accordingly. O Lord, I am starting the *vrata* from today itself.

ततोऽनुसृष्टो देवेन कुण्डधारोऽस्य धूमकृत्।
तदा तस्मिन्गते शुक्रे ह्यसुराणां हिताय वै।।
मन्त्रार्थं तत्र वसति ब्रह्मचर्यं महेश्वरे।।८४।।

Then getting leave of lord Mahādeva, he went to Yakṣa Kuṇḍadhāra, who could produce smoke and for the benefit of the *asuras*, for achieving of the *mantras* and started living in the hermitage of Maheśvara performing the

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brahmacarya.

तद्बुद्ध्वा नीतिपूर्वं तु राज्ये न्यस्ते तदाऽसुरैः।
अस्मिंश्छिद्रे तदाऽमर्षाद्देवास्तान्समुपाद्रवन्॥८५॥
दंशिताः सायुधाः सर्वे बृहस्पतिपुरः सराः॥८६॥

When the gods came to know of the conspiracy of the demons in deserting the kingship and the treacherous ways of the demons, they tried to turn them out of the region where they had been living.

दृष्ट्वाऽसुरगणा देवान्प्रगृहीतायुधान्पुनः।
उत्पेतुः सहसा ते वै संत्रस्तास्तान्वचोऽब्रुवन्॥८७॥
न्यस्ते शस्त्रेऽभये दत्त आचार्ये व्रतमास्थिते।
दत्त्वा भवन्तो ह्यभयं संप्राप्ता नो जिघांसया॥८८॥

Thus finding the gods getting ready for attack holding the weapons, the demons were suddenly panic striken and they got up saying, "O Gods, we have discarded the weapons and we have also been assured of your protection. Our preceptor is presently engaged in the performing of the *vrata*. Then why do you intend to kill us even after assuring protection to us?

अनाचार्या वयं देवास्त्यक्तशस्त्रास्त्ववस्थिताः।
चीरकृष्णाजिनधरा निष्क्रिया निष्परिग्रहाः॥८९॥
रणे विजेतुं देवांश्च न शक्ष्यामः कथंचन।
अयुद्धेन प्रपत्स्यामः शरणं काव्यमातरम्॥९०॥

Presently we people are without the preceptor, and have discarded our weapons, standing unarmed, like the ascetics wearing the deer skins. We are inactive. Under these circumstances we are totally unable to wage a war against you. Therefore we are going to take refuge with the mother of Kavya, without fighting a war.

याप यामः कृच्छ्रमिदं यावदभ्येति नो गुरुः।
निवृत्ते च तथा शुक्रे योत्स्यामो दंशितायुधाः॥९१॥

We shall spend the difficult times there till the return of our preceptor. After the return of our preceptor, we shall take up the arms and shall then fight a war with you."

एवमुक्त्वा ततोऽन्योन्यं शरणं काव्यमातरम्।
प्रापद्यन्त ततो भीतास्तेभ्योऽदादभयं तु सा॥९२॥

Thus the frightened demons, while consulting among themselves departed from that place and took refuge with the mother of Śukrācārya.

न भेतव्यं न भेतव्यं भयं त्यजत दानवाः।
मत्संनिधौ वर्ततां वो न भीर्भवितुमर्हति॥९३॥

Then she providing protection to the demons said to them, "O Dānavas, do not be afraid. Be fearless because by living with me here, you shall be completely fearless.

तया चाभ्युपपन्नांस्तान्दृष्ट्वा देवास्ततोऽसुरान्।
अभिजग्मुः प्रसह्यैतानविचार्य बलाबलम्॥९४॥
ततस्तान्बाध्यमानांस्तु देवैर्दृष्ट्वाऽसुरांस्तदा।
देवी कुद्धाऽब्रवीद्देवाननिन्द्रान्वः करोम्यहम्॥९५॥
संभृत्य सर्वसंभारानिन्द्रं साऽभ्यचरत्तदा।
तस्तम्भ देवी बलवद्योगयुक्ता तपोधना॥९६॥

Thereafter finding that the demons were safe with the mother of Śukrācārya, irrespective of the valorous or weak, the gods forcibly attacked the demons. Finding the demons being so tortured by the gods the mother of Śukrācārya spoke, getting enraged, "I shall just now deprive you of Indra." At that time, the ascetic goddess, collecting all the materials, made use of *Abhicāra-mantra* and made Indra inactive forcefully.

ततस्तं स्तम्भितं दृष्ट्वा इन्द्रं देवाश्च मूकवत्।
प्राद्रवन्त ततो भीता इन्द्रं दृष्ट्वा वशीकृतम्॥९७॥

Finding their own lord having been made so inactive, the gods became dumbfolded. Finding that Indra had been overpowered by the demons, the gods fled away from the place.

गतेषु सुरसंघेषु शक्रं विष्णुरभाषत।
मा त्वं प्रविश भद्रं ते नयिष्ये त्वां सुरोत्तम॥९८॥

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After the flight of the gods, Lord Viṣṇu said to Indra, let you meet with welfare. You better enter my body. I shall carry you from here to some other place."

एवमुक्तस्ततो विष्णुं प्रविवेश पुरंदरः।
विष्णुना रक्षितं दृष्ट्वा देवी क्रुद्धा वचोऽब्रवीत्।।९९।।
एषां त्वां विष्णुना सार्धं दहामि मघवन्बलात्।
मिषतां सर्वभूतानां दृश्यतां मे तपोबलम्।।१००।।

At these words of lord Viṣṇu, Indra entered the body of the lord, who carried him to some other place, which was quite safe. Observing that lord Viṣṇu had carried Indra to a safe place, Khyāti– the goddess, spoke the words getting enraged, "O Indra, in full view of all the living beings, I am going to forcibly burn you out with Viṣṇu. Let both of you witness the strength of my *tapas*."

तथाऽभिभूतौ तौ देवाविन्द्राविष्णू बभूवतुः।
कथं मुच्येव सहितौ विष्णुरिन्द्रमभाषत।।१०१।।
इन्द्रोऽब्रवीज्जहि ह्येनां यावन्नौ न दहेत्प्रभो।
विशेषेणाभिभूतोऽस्मि त्वत्तोऽहं जहि मा चिरम्।।१०२।।
ततः समीक्ष्य विष्णुस्तां स्त्रीवधे कृच्छ्रमास्थितः।
अभिध्याय ततश्चक्रमापदुद्धरणे तु तत्।।१०३।।
ततस्तु त्वरया युक्तः शीघ्रकारी भयान्वितः।
ज्ञात्वा विष्णुस्ततस्तस्याः क्रूरं देव्याश्चिकीर्षितम्।
क्रुद्धः स्वमस्त्रमादाय शिरश्चिच्छेद वै भिया।।१०४।।

On hearing this, both Viṣṇu and Indra were frightened. Then Viṣṇu said to Indra, "How can both of us be relieved of the crises?" On hearing this Indra said, "Before she reduces us to ashes, let us kill her. I have already been overwhelmed with your influence. Therefore, it is you who can kill her. Don't delay." Then Viṣṇu, keeping in view the goddess and her evil designs against him besides the enormous sin involved in the killing of a goddess, he was overpowered with anxiety. But keeping in view the impending action of the lady, Viṣṇu in order to relieve himself of the ugly situation, thought of the *cakra*, on the arrival of which Viṣṇu, hesitatingly cut off the head of the lady– the mother of Śukrācārya.

तं दृष्ट्वा स्त्रीवधं घोरं चुक्रोध भृगुरीश्वरः।
ततोऽभिशप्तो भृगुणा विष्णुर्भार्यावधे तदा।।१०५।।
यस्मात्ते जानतो धर्ममवध्या स्त्री निषूदिता।
तस्मात्त्वं सप्तकृत्वेह मानुषेषूपपत्स्यसे।।१०६।।

On the other hand the illustrious Bhṛgu, witnessing the terrific killing of the lady, felt enraged and pronounced a curse on Viṣṇu saying, "O Viṣṇu, since the killing of a woman is prohibited and this fact is quite well known to you. Inspite of that you have killed my wife. Therefore you will be born as human on earth, seven times."

ततस्तेनाभिशापेन नष्टे धर्मे पुनः पुनः।
लोकस्य च हितार्थाय जायते मानुषेष्विह।।१०७।।

Because of the same curse, and due to the decline of *dharma* and for the welfare of Viṣṇuloka, lord Viṣṇu incarnates on earth again and again, as a human being.

अनुव्याहृत्य विष्णुं स तदादाय शिरस्त्वरन्।
समानीय ततः कायमसौ गृह्येदमब्रवीत्।।१०८।।
एषा त्वं विष्णुना देवि हता संजीवयाम्यहम्।
ततस्तां योज्य शिरसा अभिजीवेति सोऽब्रवीत्।।१०९।।
यदि कृत्स्नो मया धर्मो ज्ञायते चरितोऽपि वा।
तेन सत्येन जीवस्व यदि सत्यं वदाम्यहम्।।११०।।
ततस्तां प्रोक्ष्य शीताभिरद्भिर्जीवेति सोऽब्रवीत्।
ततोऽभिव्याहते तस्य देवी संजीविता तदा।।१११।।
ततस्तां सर्वभूतानि दृष्ट्वा सुप्तोत्थितामिव।
साधु साध्विति चक्रुस्ते वचसा सर्वतोदिशम्।।११२।।

After pronouncing such a curse on Viṣṇu, Bhṛgu atonce lifted up the severed head of Khyāti and joining it with the trunk of the lady, he spoke, "O Goddess, you have been killed by Viṣṇu but I shall now bring you back to life." Thus speaking, he joined the head with rest of the body and said, "You come back to life."

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Then he spoke with a firm resolve, "In case I am well aware of all the *dharma*s, all the *dharma*s are followed by me, or in case I am truthful and with the influence of the same truth, you get back your life." Thereafter he sprinkled cool water over the body of the goddess and said, "You come back to life." At these words of Bhṛgu, the lady atonce got back her life. It appeared as if she had woken up from sleep. Observing this all the people, uttered "well-done, well-done." These words were resounded in all the directions.

एवं प्रत्याहृता तेन देवी सा भृगुणा तदा।
मिषतां देवतानां हि तदद्भुतमिवाभवत्।।११३।।

Thus the sage Bhṛgu, in full view of all the gods, brought the goddess back to life, which was an astonishing event.

असंभ्रान्तेन भृगुणा पत्नी संजीविता पुनः।
दृष्ट्वा चेन्द्रो नालभत शर्म काव्यभयात्पुनः।।
प्रजागरे ततश्चेन्द्रो जयन्तीमिदमब्रवीत्।।११४।।

Then Indra came to know with a disturbed mind about the survival of the wife of Bhṛgu, he was terribly afraid of Śukrācārya. He lost the peace of his mind and always remained disturbed. He could not sleep during the night. Then after a deep thought, Indra called for his daughter Jayantī and said to her.

संचिन्त्य मतिमान्वाक्यं स्वां कन्यां पाकशासनः।
एष काव्यो ह्यमित्राय व्रतं चरति दारुणम्।
तेनाहं व्याकुलः पुत्रि कृतो मतिमता भृशम्।।११५।।
गच्छ संसाधयस्वैनं श्रमापनयनैः शुभैः।
तैस्तैर्मनोनुकूलैश्च ह्युपचारैरतन्द्रिता।।११६।।

O Daughter, Śukrācārya is performing a terrific *vrata* for the benefit of my enemies. The intelligent Śukrācārya has completely upset me. Therefore you go to him and establish my cause. After going there you shall have to be free from laziness, and you have to conduct yourself in such a way that the sage is pleased. You should adore Śukrācārya in such a way by which he is fully pleased.

काव्यमाराधयस्वैनं यथा तुष्येत स द्विजः।
गच्छ त्वं तस्य दत्ताऽसि प्रयत्नं कुरु मत्कृते।।११७।।

You go and dedicate yourself to Śukrācārya from today. You endeavour for my welfare."

एवमुक्ता जयन्ती सा वचः संगृह्य वै पितुः।
अगच्छद्यत्र घोरं स तप आरभ्य तिष्ठति।।११८।।
तं दृष्ट्वा तु पिबन्तं सा कणधूममवाङ्मुखम्।
यक्षेण पात्यमानं च कुण्डधारेण पातितम्।।११९।।

When so asked by Indra, Jayantī the daughter of Indra, accepting the command of her father, departed for the place, where Śukra had been performing the *tapas*. Reaching there Jayantī found that Śukrācārya was inhaling smoke produced by Kuṇḍadhāra Yakṣa.

दृष्ट्वा च तं पात्यमानं देवी काव्यमवस्थितम्।
स्वरूपध्यानशाम्यन्तं दुर्बलं भूतिमास्थितम्।।
पित्रा यथोक्तां वाक्यं सा काव्ये कृतवती तदा।।१२०।।
गीर्भिश्चैवानुकूलाभिः स्तुवती वल्गुभाषिणी।
गात्रसंवाहनैः काले सेवमाना त्वचः सुखैः।।
व्रतचर्यानुकूलाभिरुवास बहुलाः समाः।।१२१।।

Reaching close to him, Jayantī found the sage inhaling the smoke, with his head turned downwards. He was quite peaceful in meditation. His body was plastered with the ashes and he had grown pretty weak. Then as per the advice of her father, she started serving Śukrācārya. The sweet tongued Jayantī, offered prayer to Śukrācārya with favourable words. She gently pressed his hands feet and other limbs and served him variously. Thus she kept on serving the sage variously in a docile manner for many years.

पूर्णे धूम्रव्रते तस्मिन्घोरे वर्षसहस्रके।
वरेण च्छन्दयामास काव्यं प्रीतो भवस्तदा।।१२२।।

On the completion of the smoke-*vrata* after the lapse of a thousand years, lord Śiva was pleased with Śukra and pronouncing a boon on him.

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महादेव उवाच

एतद्व्रतं त्वयेकेन चीर्णं नान्येन केनचित्।
तस्माद्वै तपसा बुद्ध्या श्रुतेन च बलेन च॥१२३॥
तेजसा च सुरान्सर्वांस्त्वमेकोऽभिभविष्यसि।
यच्चाभिलषितं ब्रह्मन्विद्यते भृगुनन्दन॥१२४॥

Lord Mahādeva said, "So far this *vrata* has been performed by you alone. No one else has been able to complete this *vrata*. Therefore, you yourself shall be able to defeat the gods with your *tapas*, wisdom, knowledge of weapons, strength and the lustre. O Brāhmaṇa, all your desires shall get fulfilled. But you should never speak out this *mantra* to anyone else. O Excellent, Brāhmaṇa, with the use of this *mantra*, you will be able to subjugate all your enemies."

प्रपत्स्यसे तु तत्सर्वं नानुवाच्यं तु कस्यचित्।
सर्वाभिभावी तेन त्वं भविष्यसि द्विजोत्तम॥१२५॥
एतान्दत्त्वा वरांस्तस्मै भार्गवाय भवः पुनः।
प्रजेशत्वं धनेशत्वमवध्यत्वं च वै ददौ॥१२६॥
एताँल्लब्ध्वा वरान्काव्यः संप्रहृष्टतनूरुहः।
हर्षात्प्रादुर्बभौ तस्य दिव्यस्तोत्रं महेश्वरे॥
तथा तिर्यक्स्थतश्चैव तुष्टुवे नीललोहितम्॥१२७॥

After granting the boon to Śukrācārya, Śiva again declared him as Prajāpati, lord of riches, and to be invincible. On receiving these boons the body of Śukrācārya was thrilled. Because of his immense pleasure, a divine *stotra* emerged out of his heart in praise of Śiva and he sang the hymns of praise to the lord of blue and red colour.

शुक्र उवाच

नमोऽस्तु शितिकण्ठाय कनिष्ठाय सुवर्चसे।
लेलिहानाय काव्याय वत्सरायान्धसः पते॥१२८॥
कपर्दिने करालाय हर्यक्ष्णे वरदाय च।
संस्तुताय सुतीर्थाय देवदेवाय रंहसे॥१२९॥
उष्णीषिणे सुवक्त्राय बहुरूपाय वेधसे।
वसुरेताय रुद्राय तपसे चित्रवाससे॥१३०॥
ह्रस्वाय मुक्तकेशाय सेनान्ये रोहिताय च।
कवये राजवृक्षाय तक्षकक्रीडनाय च॥१३१॥

Śukrācārya said, "Salutation to you O Lord, O Śiva, known as Śitikaṇṭha (blue-necked), Kaniṣṭha (Dwarfish), Suvarcas (full of splendour), Lelihāna (eating much), Kavya (omniscient), Vatsara (form of a year), Andhaspati, (Lord of all the cereals), Kapardi (Having the matted locks of hair), Karāla, (terrific), Haryakṣa (having yellow eyes), Varada (granter of the boons), Samstuta (praised by the people), Sutīrtha (the best form of the holy place), Devadeva, (god of gods), Ramhasa (having great speed), Uṣnīsī (wearing a turban), Suvaktra (having beautiful face), Bahurūpa, (one of the eleven Rudras), Vedha (maker of the rulers), Vasureta (form of Agni), Rudra (life of the living beings), *Tapah* (form of *tapa*), Citravāsa (clad in strange type of garments), Hrasvā (Vāmana), Muktakeśa (Dishevelled locks of hair), Senani (leader of the armies), Rohita (form of deer), Kavi (well-versed in the worldly pleasures), Rājavṛkṣa (Rudrākṣa), Takṣaka-krīḍaṇa (sporting with Takṣaka).

सहस्रशिरसे चैव सहस्राक्षाय मीढुषे।
वराय भव्यरूपायश्वेताय पुरुषाय च॥१३२॥

Sahasraśira (having a thousand heads), Sahasrākṣa (having a thousand eyes), Mīḍhuṣ (performer of stuti), Vara (one who is to be owned), Bhavyarūpa (beautiful), Śveta (having fair complexion), Puruṣa (well established in self).

गिरिशाय नमोऽर्काय बलिने आज्यपाय च।
सुतृप्ताय सुवस्त्राय धन्विने भार्गवाय च॥१३३॥
निषङ्गिणे च ताराय स्वक्षाय क्षपणाय च।
ताम्राय चैव भीमाय उग्राय च शिवाय च॥१३४॥

Girīśa (dweller of the mountain), Arka (Sūrya), Bali (valorous), Ajyapa (worshipful),

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Sutṛpta (completely satisified), Suvastra (clad in beautiful garments), Dhanvī (archer), Bhārgava (form of Paraśurāma), Niṣaṅgī (carrier of quiver), Tārā (protector of the universe), Svakṣa (having beautiful eyes), Kṣapaṇa (form of a Bhikṣu), Tāmra (having red lips), Bhīma (one of the eleven Rudras), Śiva (Bestower of welfare to all), Ugra (violent), salutation to you.

महादेवाय शर्वाय विश्वरूपशिवाय च।
हिरण्याय वरिष्ठाय ज्येष्ठाय मध्यमाय च॥१३५॥
वास्तोष्पते पिनाकाय मुक्तये केवलाय च।
मृगव्याधाय दक्षाय स्थाणवे भीषणाय च॥१३६॥

Mahādeva (adorable by the gods), Śarva (destroyer of all), Viśvarūpa-Śiva (Śiva– the form of the universe), Hiraṇya (cause of the birth of gold), Variṣṭha (the best), Jyeṣṭha (the eternal lord), Madhyama (the middle one), Vāstoṣpati (preserver of the homa), Pinākī (holder of the Pināka bow), Mukti (bestower of salvation), Kevala (unique), Mṛgavyādha (hunter for the deer as *yajña*), Dakṣa (enthusiastic), Sthāṇu (base of the universe), Bhīṣaṇa (clad in horrible costumes).

बहुनेत्राय धुर्याय त्रिनेत्रायेश्वराय च।
कपालिने च वीराय मृत्यवे त्र्यम्बकाय च॥१३७॥

Bahunetra (one who could visualise everything), Dhurya (the foremost), Trinetra, (having three eyes), Īśvara (the ruler of all), Kapālī (the holder of skull), Vīra (valorous), Mṛtyu (destroyer of death), Tryambaka (one of the eleven Rudras).

बभ्रवे च पिशङ्गाय पिङ्गलायारुणाय च।
पिनाकिने चेषुमते चित्राय रोहिताय च॥१३८॥

Babhru (form of Viṣṇu), Piśaṅga (having tawny hair), Piṅgala (having blue and yellow complexion), Aruṇa (sun), Pinākī (holder of the Pināka bow), Iṣuman (holder of the bow), Citrā (having astonishing form), Rohita (a deer of red colour).

दुन्दुभ्यायैकपादाय अजाय बुद्धिदाय च।
आरण्याय गृहस्थाय यतये ब्रह्मचारिणे॥१३९॥

Dundubhya (one who is pleased with the sound of *dundubhi*), Ekapāda (one of the eleven Rudras), Aja (one of the eleven Rudras), Buddhidā (the bestower of wisdom), Araṇya (forest dweller), Gṛhastha (house-holder), Yati (*saṅnyāsī*, Brahmacāri), (one who is devoted to Brahman).

सांख्याय चैव योगाय व्यापिने दीक्षिताय च।
अनाहताय शर्वाय भव्येशाय यमाय च॥१४०॥
रोधसे चेकितानाय ब्रह्मिष्ठाय महर्षये।
चतुष्पदाय मेध्याय रक्षिणे शीघ्रगाय च॥१४१॥

Sāṁkhya (propounder of *sāṁkhya* philosophy), *Yoga* (propounder of *yoga*), Vyāpi (omniscient), Dīkṣita (the performer of *yajña*), Anahata, Śarva (a form of Śiva noticed in Dārukavana), Bhavyeśa (the lord of Pārvatī), Yama (the form of death), Rodha (the protector of *dharma*), Cekitāna, Brahmiṣṭha (well versed in the Vedas), Maharṣi (the great Ṛṣi), Catuṣpada, (well-versed in four types of *dhyānas*), Medhyā (the auspicious one), Rakṣī (the protector), Śīghraga (one who moves fast).

शिखण्डिने करालाय दंष्ट्रिणे विश्ववेधसे।
भास्वराय प्रतीताय सुदीप्ताय सुमेधसे॥१४२॥

Śikhaṇḍi (having tuft of hair over the head), Karāla (horrible), Daṁṣṭṛi (the one having the fangs), Viśvavedha (creator of the universe), Bhāsvara (illustrious), Pratīta (well known), Sudīpta (beaming), Sumedha (possessing the sharp intelligence), salutation to you.

क्रूरायाविकृतायैव भीषणाय शिवाय च।
सौम्याय चैव मुख्याय धार्मिकाय शुभाय च॥१४३॥
अवध्यायामृतायैव नित्याय शाश्वताय च।
व्यापृताय विशिष्टाय भरताय च साक्षिणे॥१४४॥
क्षेमाय सहमानाय सत्याय चामृताय च।
कर्त्रे परशवे चैव शूलिने दिव्यचक्षुषे॥१४५॥

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Krūra (cruel), Avikṛta (devoid of adversities), Bhīṣaṇa (horrible), Śiva (benevolent), Saumya (peaceful form), Mukhya (the excellent one), Dhārmika (follower of *dharma*), Śubha (auspicious), Avadhyā (infallible), Amṛta (beyond death), Nitya (everlasting), Śāśvata (permanent), Vyāpṛta (engaged in activities), Vasiṣṭha (the best of all), Bharata (the sustainer of all), Śākṣi (the sustainer of all), Kṣema (the form of mokṣa), Sahamāna (one who could bear all the adversities), Satyā (the form of truth), Amṛta (the form of Dhanvantrī), Kartā (the performer), Paraśu (carrier of battle axe), Śūli (carrier of the trident), Divya-cakṣu (possessing the divine eyes).

सोमपायाऽऽज्यपायैव धूमपायोष्मपाय च।
शुचये परिधानाय सद्योजाताय मृत्यवे।।१४६।।

Somapā[1] (consumer of the soma juice), Ajyapā[2] (name of a Pitṛ), Dhūmapā, (the smoker) Umāpa (name of a Pitṛs), Śuci (completely pure), Paridhān (wearer of the costumes), Sadyojāta (name of Śiva), Mṛtya (form of death).

पिशिताशाय सर्वाय मेघाय विद्युताय च।
व्यावृत्ताय वरिष्ठाय भरिताय तरक्षवे।।१४७।।

Piśitāśa (consumer of the pulpya fruit), Sarva (the soul of all), Megha (one who donates like the clouds), Vidyuta (dazzling like the lighting), Vyāvṛta (wearing the elephant hide), Variṣṭha (the senior most), Bharatī (completely full), Tarakṣu (name of an animal).

त्रिपुरघ्नाय तीर्थायावक्राय रोमशाय च।
तिग्मायुधाय व्याख्याय सुसिद्धाय पुलस्तये।।१४८।।

Tripuraghnā (destroyer of Tripurā), Tīrtha (the form of a great preceptor), Avakra (one with pleasant temperament), Romaśā (one with long locks of hair), Tigmāyudha (one having sharp weapons), Vyākhya (specially praised), Susiddha (possessing all the *siddhis*), Pulasti (form of the sage Pulastya).

रोचमानाय चण्डाय स्फीताय ऋषभाय च।
व्रतिने युञ्जमानाय शुचये चोर्ध्वरितसे।।१४९।।
असुरघ्नाय स्वाघ्नाय मृत्युघ्ने यज्ञियाय च।
कृशानवे प्रचेताय वह्नये निर्मलाय च।।१५०।।

Rocamān (delightful), Caṇḍa (extremely angry), Sphīta (ever rising), Ṛṣabha (the best of all), Vrata (perfomer of *Vrata*), Yuñjamān (full of activity), Śuci (having a spotless heart, Urdhvaretā (performer of the complete *brahmacarya*), Asuraghna (the destroyer of demons), Svāghna (the protector of the kiths and kins), Mṛtyughna (the remover of death), Yajñiya (the performer of *yajña*), Kṛśānu (one who reduces things with his own *tejas*), Pracetā (the one who preserves consciousness), Vanhi (the form of Agni) and Nirmala (the spotless one), Salutation to you.

रक्षौघ्नाय पशुघ्नायविघ्नाय श्वसिताय च।
विभ्रान्ताया महान्ताय अर्णवे दुर्गमाय च।।१५१।।
कृष्णाय च जयन्ताय लोकानामीश्वराय च।
अनाश्रिताय वेध्याय समत्वाधिष्ठिताय च।।१५२।।
हिरण्यबाहवे चैव व्याप्ताय च महाय च।
सुकर्मणे प्रसह्याय चेशानाय सुचक्षुषे।।१५३।।

Rakṣoghna (destroyer of the demons), Paśughna (destroyer of the animals), Śvasti (one who breathes heavily), Avighna (one who is without obstructions), Vibhrānta (without confusion), Mahānta (the great), Atyanta

1. Somapās—descendants of Bhṛgu or sons of Kavi by Svadhā, the daughter of Agni; and Pitṛs of the Brāhmaṇas (Manu and Vāyu Purāṇa). The Padma calls them Uṣmapās. The Hari Vaṁśa calls the Somapās to whom it ascribes the same descent as the Vāyu, the Pitṛs of the Śūdras; and the Sukālas the Pitṛs of the Brāhmaṇas.
2. Ājyapās—sons of Kardama, Pitṛs of the Vaisyas Kāmaduhaloka (Manu); but the law giver calls them the sons of Pulastya. The Pitṛs of the Vaiśyas are called Kāvyas in the Nandi Upapurāṇa; and in the Hari Vaṁśa and its comment they are termed Susvadhas, sons of Kardama, descended from Pulaha.

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Durgama (extremely inaccessible), Kṛṣṇa (the supreme lord), Jayanta (victorious), Lokanāmīśvara (lord of all the people), Anāśrita (independent), Vedhya (the one who is achieved by the devotees), Samatvādhiṣṭhita (one who extends the same treatment to all), Hiraṇyabāhu (the one whose arms has the lustre of gold), Vyāpta (omnipresent), Mahā (illustrious), Sukarma (the performer of the good deeds), Prasahya (one who has to be tolerated), Īśāna (the controller), Sucakṣu (the one having beautiful eyes).

क्षिप्रेषधे सदश्वाय शिवाय मोक्षदाय च।
कपिलाय पिशङ्गाय महादेवाय धीमते॥१५४॥
महाकायाय दीप्ताय रोदनाय सहाय च।
दृढधन्विने कवचिने रथिने च बरूथिने॥१५५॥

Kṣipresu (the one who shoots arrows with speed), Sadāśva (one who resembles the best of the horses), Śiva (the lord of welfare), Mokṣadā (bestower of the salvation), Kapila (name of a sage), Piśaṅga (glittering like the gold), Mahādeva (the great god), Dhīman, possessing enormous wisdom), Mahākalpa (the one who takes to a gigantic form, at the time of dissolution), Dīpta (illustrious), Rodana (one who makes others to cry), Hasa (one who makes others to laugh), Dṛḍha-dhanva (the one having a strong bow), Kavaci (the wearer of Kavaca), Rathi (lord of chariot), Varūthi (the one having the army of goblins and ghosts).

भृगुनाथाय शुक्राय गह्वरोष्ठाय वेधसे।
अमोघाय प्रशान्ताय सुमेधाय वृषाय च॥१५६॥

Bhṛgunātha, (protector of the sage Bhṛgu), Śukra (form of Agni), Gahvareṣṭha (one who likes the bowers), Vedha (the form of Brahman), Amogha (unfailing), Praśānta, Sumedh+ (having excellent wisdom), Vṛṣa (the form of *dharma*), Salutation to you.

नमोऽस्तु तुभ्यं भगवन्विश्वाय कृत्तिवाससे।
पशूनां पतये तुभ्यं भूतानां पतये नमः॥१५७॥

You are Viśva (having universal form), Kṛttivāsa (wear the elephant hide), Paśupati (lord of animals), Bhūtapati (lord of the goblins), Salutation to you again and again.

प्रणवे ऋग्यजुःसाम्ने स्वाहाय च स्वधाय च।
वषट्कारात्मने चैव तुभ्यं मन्त्रात्मने नमः॥१५८॥

You are the form of Praṇava (oṁkāra), Ṛgyajuḥsāma (form of the three Vedas), Svāhā, Svadhā and Vaṣaṭkāra (these are your forms), Mantrātma (you are the form of hymns), therefore salutation to you.

त्वष्ट्रे धात्रे तथा कर्त्रे चक्षुःश्रोत्रमयाय च।
भूतभव्यभवेशाय तुभ्यं कर्मात्मने नमः॥१५९॥

You are Tvaṣṭā (Prajāpati– Viśvakarmā), Kartā (the performer), Cakṣuḥ Śrotramaya (having the divine eyes and the ears), Bhūta-bhavya-bhaveśa (one who knows about the past, present and future) besides being Karmātmā (the soul of activity). Salutation to you.

वसवे चैव साध्याय रुद्रादित्यसुराय च।
विषाय मारुतायैव तुभ्यं देवात्मने नमः॥१६०॥

You are Vasu (one of the eight Vasus), Sādhya (one of the Sādhyā devas), Rudra (the remover of miseries), Āditya (the son of Aditi), Sūra (a god), Viśva (form of Viśvedeva), Mārut (form of the wind), salutation to you.

अग्नीषोमविधिज्ञाय पशुमन्त्रौषधाय च।
स्वयंभुवे ह्यजायैव अपूर्वप्रथमाय च।
प्रजानां पतये चैव तुभ्यं ब्रह्मात्मने नमः॥१६१॥

You are Agnīṣoma-vidhijñā (well aware of the Agniṣama yajña), Paśumantrauṣādha (well aware of the *oṣadhis* and the animals used in the *yajña*), Svayambhu (self born), Aja (beyond birth), Apūrvaprathamā (form of the beginning and the end), Prajāpati (lord of the people), besides being Brahmātma (the form of Brahman), Salutation to you.

आत्मेशायाऽऽत्मवश्याय सर्वेशातिशयाय च।
सर्वभूतात्मभूताय तुभ्यं भूतात्मने नमः॥१६२॥

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You are Ātmeśa (lord of mind), Ātmavaśya (over power the mind), Sarveśātiśaya (foremost of all the Īśvaras), Sarvabhūtāṅgabhūta (limbs of all the living-beings), Bhūtatmā (the soul of all the living beings), salutation to you.

निर्गुणाय गुणज्ञाय व्याकृतायामृताय च।
निरुपाख्याय मित्राय तुभ्यं सांख्यात्मने नमः॥१६३॥

You are Nirguṇa (beyond the *sattva*, *rajas* and tamas), Guṇajñā (well-versed in the mysteries of the guṇas), Vyākṛta (one who changes the form), amṛta (form of nectar), Nirupākhya (invisible), Mitra (friendly to all), Yogātmā (form of *yoga*), salutation to you.

पृथिव्यै चान्तरिक्षाय दिव्याय च महाय च।
जनस्तपाय सत्याय तुभ्यं लोकात्मने नमः॥१६४॥

You are Pṛthivī (earth), Antarikṣa (space), Mahā (Maharloka), Tridivya (heaven), Jana (Janaloka), Tapaḥ (Tapaloka), Satyā (Satyaloka), Lokātmā (form of all the lokas), salutation to you.

अव्यक्ताय च महते भूतादेरिन्द्रियाय च।
आत्मज्ञाय विशेषाय तुभ्यं सर्वात्मने नमः॥१६५॥

You are Avyakta (formless), Mahān (great), Bhūtādi (origin of all the living beings), Indriya (fork of sense organs), Sarvatmā (soul of all the living beings), Ātmajña (well-versed in soul), Viśeṣa (the maximum of all), salutation to you.

नित्याय चाऽऽत्मलिङ्गाय सूक्ष्मायैवेतराय च।
शुद्धाय निभवे चैव तुभ्यं मोक्षात्मने नमः॥१६६॥

You are Nitya (eternal), Ātmaliṅga (comparable with self), Sūkṣma (subtle), Itara (greater than the greatest), Suddha (spotless), Nibhu (omnipresent) and Mokṣatmā (form of *mokṣa*), salutation to you.

नमस्ते त्रिषु लोकेषु नमस्ते परतस्त्रिषु।
सत्यान्तेषु महाद्येषु चतुर्षु च नमोऽस्तु ते॥१६७॥
नमः स्तोत्रे मया ह्यस्मिन्यदि न व्याहतं भवेत्।
मद्भक्त इति ब्रह्मण्य तत्सर्वं क्षन्तुमर्हसि॥१६८॥

I offer you salutation to you in all the three lokas. Besides those, I also offer my salutation to you for the three Paralokas. Thus starting from Maharloka to Satyaloka, I offer my salutation to you in all the lokas. O Lord, you love the Brāhmaṇas, whatever has been spoken by me in this *stotra* irrespective of its being right or wrong, you kindly forgive me, taking me to be your devotee."

सूत उवाच
एवमाभाष्य देवेशमीश्वरं नीललोहितम्।
प्रह्वोऽभिप्रणतस्तस्मै प्राञ्जलिर्वाग्यतोऽभवत्॥१६९॥
काव्यस्य गात्रं संस्पृश्य हस्ते प्रीतिमान्भवः।
निकामं दर्शनं दत्त्वा तत्रैवान्तरधीयत॥१७०॥
ततः सोऽन्तर्हिते तस्मिन्देवेशेऽनुचरीं तदा।
तिष्ठन्तीं पार्श्वतो दृष्ट्वा जयन्तीमिदमब्रवीत्॥१७१॥
कस्य त्वं सुभगे का वा दुःखिते मयि दुःखिता।
महता तपसा युक्ता किमर्थं मां निषेवसे॥१७२॥
अनया संस्तुतो भक्त्या प्रश्रयेण दमेन च।
स्नेहेन चैव सुश्रोणि प्रीतोऽस्मि वरवर्णिनि॥१७३॥
किमिच्छसि वरारोहे कस्ते कामः समृध्यताम्।
तत्ते संपादयाम्यद्य यद्यपि स्यात्सुदुष्करः॥१७४॥

Sūta said, "O Sages, thereafter Śukrācārya, thus praying to the blue throated lord Śiva, fell at his feet with his hands folded. Then he humbly got up and quietly stood before him. Then lord Śiva delightfully touched the body of Śukrācārya tenderly and appeared before him in his true form. Thereafter he disappeared before him. Śukrācārya then noticed Jayantī, who had been serving him, thus, "O Beautiful one, who are you? Who is your father, you had been facing all the trouble while I was engaged in performing of the *tapas*. Thus performing this *tapas*, what for had you been serving me? I am immensely pleased with the height of your devotion and humility, controlling of the sense organs and love you had been extending to me. What do you desire of me? O Beautiful one,

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what do you want? You should surely speak out the same to me. I shall surely fulfil your desire today, irrespective of its being difficult."

एवमुक्ताऽब्रवीदेनं तपसा ज्ञातुमर्हसि।
विकीर्षितं हि मे ब्रह्मंस्त्वं हि वेत्थ यथातथम्।।१७५।।

At these words of Śukrācārya, Jayantī said to him, "O Brahman, because of the strength of your *tapas*, you can well visualise my inner most desire because you are well aware of everything."

एवमुक्तोऽब्रवीदेनां दृष्ट्वा दिव्येन चक्षुषा।
मया सह त्वं सुश्रोणि दश वर्षाणि भामिनि।।१७६।।
सर्वभूतैरदृश्या च संप्रयोगमिहेच्छसि।
देवि चेन्दीवरश्यामे वरार्हे वामलोचने
एवं वृणोषि कामं त्वं मत्तो वै वल्गुभाषिणी।।१७७।।
एवं भवतु गच्छामो गृहान्नो मत्तकाशिनि।
ततः स्वगृहमागत्य जयन्त्याः पाणिमुद्वहन्।।१७८।।

At these words of the girl, Śukrācārya, making use of his divine sight, could realise the desire of Jayantī and he said to her, O damsel with beautiful eyebrows, you have a dark complexion like the Indīvara lotus flowers. O Goddess, your eyes are quite charming and you speak sweet words. O Beautiful one, you are desirous of living with me for ten years and it will be done. Come with me to my place. Thereafter Śukra took her home and married her there.

तया सहावसद्देव्या दश वर्षाणि भार्गवः।
अदृश्यः सर्वभूतानां मायया संवृतः प्रभुः।।१७९।।

Then the sage Bhārgava, in order to enjoy the company of Jayantī without disturbance, made himself invisible by means of his yogic powers.

कृतार्थमागतं दृष्ट्वा काव्यं सर्वे दितेः सुताः।
अभिजग्मुर्गृहं तस्य मुदितास्ते दिदृक्षवः।।१८०।।
यदा गता न पश्यन्ति मायया संवृतं गुरुम्।
लक्षणं तस्य तद्बुद्ध्वा प्रतिजग्मुर्यथागतम्।।१८१।।

The Daityas on the other hand, getting the news of the return of their preceptor after achieving success, were overjoyed and went to him delightfully to pay their homage to him. But they were unable to find him there because of his having been enveloped with the illusion and they returned disappointed.

बृहस्पतिस्तु संरुद्धं काव्यं ज्ञात्वा वरेण तु।
तुष्ट्यर्थं दश वर्षाणि जयन्त्या हितकाम्यया।।१८२।।
बुद्ध्वा तदन्तरं सोऽपि दैत्यानामिन्द्र नोदितः।
काव्यस्य रूपमास्थाय असुरान्समुपाह्वयत्।।१८३।।

When Bṛhaspati came to know that Śukrācārya, for the benefit of Jayantī and to please her, had been bound in a bondage of ten years in order to please her, then taking it to be the biggest shortcoming of the Daityas, at the inspiration of Indra, he took to the form of Śukrācārya and summoned the *asuras*.

ततस्तानागतान्दृष्ट्वा बृहस्पतिरुवाच ह।
स्वागतं मम याज्यानां प्राप्तोऽहं वो हिताय च।।१८४।।

On the arrival of the Daityas, Bṛhaspati (in the form of Śukra) spoke to them, "O My clients, you are welcome. I have returned from *tapovana* for the sake of your benefit.

अहं वोऽध्यापयिष्यामि विद्याः प्राप्तास्तु या मया।
ततस्ते हृष्टमनसो विद्यार्थमुपपेदिरे।।१८५।।

I shall now educate you with knowledge, which has been acquired by me." At this all the Daityas collected there delightfully for getting so educated.

पूर्णे काव्यस्तदा तस्मिन्समये दशवार्षिके।
समयान्ते देवयानी तदोत्पन्ना इति श्रुतिः।।
बुद्धिं चक्रे ततः सोऽथ याज्यानां प्रत्यवेक्षणे।।१८६।।

On the other hand, when the period of ten years was over, then Śukrācārya thought of taking care of his clients. At the end of the said period Jayantī gave birth to Devayānī. This is commonly heard.

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देवि गच्छाम्यहं द्रष्टुं मम याज्याञ्शुचिस्मिते।
विभ्रान्तवीक्षिते साध्वि त्रिवर्णायतलोचने।।१८७।।
एवमुक्त्वाऽब्रवीदेनं भज भक्तान्महाव्रत।
एष धर्मः सतां ब्रह्मन्न धर्मं लोपयामि ते।।१८८।।

Then he spoke to Jayantī, "O Goddess with an auspicious smile, you have vast eyes and your sight is quite unstable, O auspicious one, I am now leaving to take care of your *yajamānas*." At these words of Śukrācārya, Jayantī spoke to him, "O *Mahāvrata*, you should surely do good to your devotees, because it is the duty of the noble people. O Brāhmaṇa, I do not intend to destroy your *dharma*.

ततो गत्वाऽसुरान्दृष्ट्वा देवाचार्येण धीमता।
वञ्चितान्काव्यरूपेण ततः काव्योऽब्रवीत्तु तान्।।१८९।।
काव्यं मां वो विजानीध्वं तोषितो गिरिशो विभुः।
वञ्चिता बत यूयं वै सर्वे शृणुत दानवाः।।१९०।।

Thereafter, Śukrācārya, on reaching the place of the Daityas, found that Bṛhaspati had cheated the Daityas by impersonating him. Then he said to the *asuras*, "O Dānavas, you please listen to me carefully. I am Śukrācārya in reality who has pleased lord Śiva with the performing of severe *tapas*. Therefore, you should adore me alone as Śukrācārya. Bṛhaspati has indeed cheated you impersonating me."

श्रुत्वा तथा ब्रुवाणं तं संभ्रान्तास्ते तदाऽभवन्।
प्रेक्षन्तस्तावुभौ तत्र स्थितासीनौ सुविस्मिताः।।१९१।।
संप्रमूढास्ततः सर्वे न प्राबुध्यन्त किंचन।
अब्रवीत्संप्रमूढेषु काव्यस्तानसुसंस्तदा।।१९२।।
आचार्यो वो ह्यहं काव्यो देवाचार्योऽयमङ्गिराः।
अनुगच्छत मां दैत्यास्त्यजतैनं बृहस्पतिम्।।१९३।।

At these words of Śukrācārya, all the Daityas felt confused at that time. Then they started staring at both of them at the same time and while doing so they were non-plussed. They were unable to understand anything. Finding them so confused, Śukrācārya said to them, "O Daityas, I am Śukrācārya– the preceptor of demons and he is Bṛhaspati, the preceptor of the gods. Therefore, you should disown Bṛhaspati the preceptor of the gods. Therefore, you should disown Bṛhaspati and follow me."

इत्युक्ता ह्यसुरास्तेन तावुभौ समवेक्ष्य च।
यदाऽसुरा विशेषं तु न जानन्त्युभयोस्तयोः।।१९४।।
बृहस्पतिरुवाचैनानसंभ्रान्तस्तपोधनः।
काव्यो वोऽहं गुरुर्दैत्या मद्रूपोऽयं बृहस्पतिः।।१९५।।

At these words of Śukrācārya, they started staring at both of them quite carefully, but they could notice no difference in both of them. Then Bṛhaspati spoke to them quite patiently, "O Daityas, I am Śukrācārya, your preceptor, while he is Bṛhaspati, who has taken to my form. O Daityas, he is confusing you taking to my form."

संमोहयति रूपेण मामकेनैष वोऽसुराः।
श्रुत्वा तस्य ततस्ते वै समेत्य तु ततोऽब्रुवन्।।१९६।।
अयं नो दश वर्षाणि सततं शास्ति वै प्रभुः।
एष वै गुरुरस्माकमन्तरेप्सुरयं द्विजः।।१९७।।

At these words of Bṛhaspati, all the Daityas collected and spoke thus, "The preceptor (Bṛhaspati) had been giving them the lessons for the last ten years and according to their judgement he was their real preceptor."

ततस्ते दानवाः सर्वे प्रणिपत्याभिनन्द्य च।
वचनं जगृहुस्तस्य चिराभ्यासेन मोहिताः।।१९८।।

Thereafter, all the *asuras* offered their salutation to the sage Bṛhaspati in the guise of Śukra and accepted the words spoken by him to be true, because they were deluded by him during his prolonged stay of ten years with them.

ऊचुस्तमसुराः सर्वे क्रोधसंरक्तलोचनाः।
अयं गुरुर्हितोऽस्माकं गच्छ त्वं नासि नो गुरुः।।१९९।।

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भार्गवो वाऽङ्गिरा वाऽपि भगवानेष नो गुरुः।
स्थिता वयं निदेशेऽस्य साधु त्वं गच्छ मा चिरम्।।

Then the Daityas, with their eyes getting red in anger, spoke to Śukrācārya, "He happens to be our preceptor and well-wisher. You are not our preceptor. Therefore, you better leave this place. Irrespective of his being Śukrācārya or Bṛhaspati, he happens to be our illustrious preceptor and we shall follow his command. It would therefore be better for you to leave this place, without delay."

एवमुक्त्वाऽसुराः सर्वे प्रापद्यन्त बृहस्पतिम्।
यदा न प्रत्यपद्यन्त काव्येनोक्तं महद्धितम्।।२०१।।
चुकोप भार्गवस्तेषामवलेपेन तेन तु।
बोधिता हि मया यस्मान्न मां भजथ दानवाः।।२०२।।
तस्मात्प्रनष्टसंज्ञा वै पराभवमवाप्स्यथ।
इति व्याहृत्य तान्काव्यो जगामाथ यथागतम्।।२०३।।

Thus speaking all the *asuras* went to Bṛhaspati. On the other hand when the *asuras* gave no importance to the words spoken by Śukra, then he felt immensely enraged for their pride and pronouncing a curse on then he said, "Dānavas, since you have not cared for my advice, therefore in the future war, you would be deprived of your consciousness and you would face a defeat." Thus pronouncing a curse on the demons, Śukrācārya returned in the same way by which he had arrived.

शप्तांस्तानसुराञ्ज्ञात्वा काव्येन स बृहस्पतिः।
कृतार्थः स तदा हृष्टः स्वरूपं प्रत्यपद्यत।।२०४।।
बुद्ध्या सुरान्हताञ्ज्ञात्वा कृतार्थोऽन्तरधीयत।
ततः प्रनष्टे तस्मिंस्तु विभ्रान्ता दानवाभवन्।।२०५।।

When Bṛhaspati came to know that Śukrācārya had pronounced a curse on the demons, then he felt overjoyed, because his task had been established. Then he atonce appeared in his true form, with his wisdom he found that the demons had almost been dead, therefore, he took to his original form and disappeared from the scene. At the disappearing of Bṛhaspati, the Dānavas felt extremely confused and started talking among themselves.

अहो विवञ्चिताः स्मेति परस्परमथाब्रुवन्।
पृष्ठतोऽभिमुखश्चैव ताडिताङ्गिरसेन तु।।२०६।।

They uttered, "Alas! We people have been particularly cheated. Bṛhaspati has cheated and made as miserable visibly as well as invisibly. He has confused us with his delusion."

वञ्चिताः सोपधानेन स्वे स्वे वस्तुनि मायया।
ततस्त्वपरितुष्टास्ते तमेव त्वरिता ययुः।।
प्रह्लादमग्रतः कृत्वा काव्यस्यानुपदं पुनः।।२०७।।
ततः काव्यं समासाद्य उपतस्थुरवाङ्मुखाः।
समागतान्पुनर्दृष्ट्वा काव्यो याज्यानुवाच ह।।२०८।।

Thus getting dissatisfied, all the Dānavas, under the leadership of Prahlāda, again went to Śukrācārya in order to follow him. Reaching before Śukrācārya, lowering their heads, they stood there surrounding him. Then finding the arrival of the demons again Śukrācārya said to them.

मया संबोधिताः सर्वे यस्मान्मा नाभिनन्दथ।
ततस्तेनावमानेन गता यूयं पराभवम्।।२०९।।

"O Dānavas, since you disregarded my correct advice and you did not welcome me, therefore because of the insult you extended to me, you have faced the defeat."

एवं ब्रुवाणं शुक्रं तु बाष्पसंदिग्धया गिरा।
प्रह्लादस्तं तदोवाच मा नस्त्वं त्यज भार्गव।।२१०।।
स्वाश्रयान्भजमानांश्च भक्तांस्त्वं भज भार्गव।
त्वय्यदृष्टे वयं तेन देवाचार्येण मोहिताः।।
भक्तानर्हसि वै ज्ञातुं तपोदीर्घेण चक्षुषा।।२११।।
यदि नस्त्वं न कुरुषे प्रसादं भृगुनन्दन।
अपध्यातास्त्वया ह्यद्य प्रविशामो रसातलम्।।२१२।।

At these words of Śukrācārya, the eyes of Prahlāda were wet with tears, then with a choked voice, he spoke to him, "O Son of

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Bhṛgu, we are your dependants, besides being your slaves and the devotees. You kindly own us. Bṛhaspati the preceptor of the gods had confused us in your absence. You can well realise the position of your devotees by means of the long *tapas* performed by you. O Son of Bhṛgu, in case you do not shower your grace on us, then we shall be overpowered with the evil thoughts and shall have to enter the nether world today itself."

ज्ञात्वा काव्यो यथातत्त्वं कारुण्यादनुकम्पया।
एवं प्रत्यनुनीतो वै ततः कोपं नियम्य सः।
उवाचैतान्न भेतव्यं न गन्तव्यं रसातलम्॥२१३॥
अवश्यं भाविनो ह्यर्थाः प्राप्तव्या मयि जाग्रति।
न शक्यमन्यथा कर्तुं दिष्टं हि बलवत्तरम्॥२१४॥
संज्ञा प्रनष्टा या वोऽद्य तामेतां प्रतिपत्स्यथ।
देवाञ्जित्वा सकृच्चापि पातालं प्रतिपत्स्यथ॥२१५॥
प्राप्ते पर्यायकाले च हीति ब्रह्माऽभ्यभाषत।
मत्प्रसादाच्च त्रैलोक्यं भुक्तं युष्माभिरूर्जितम्॥२१६॥
युगाख्या दश संपूर्णा देवानाक्रम्य मूर्धनि।
एतावन्तं च कालं वै ब्रह्मा राज्यमभाषत॥२१७॥

When the demons so offered their prayer to Śukrācārya, he could well understand the factual position with the use of his divine sight and his heart was filled with compassion. Then he controlled his anger and then spoke to the asuras, "Do not be afraid, O Prahlāda, nor should you proceed to the nether world. You will ofcourse have to face the unavoidable miseries, which cannot be averted, because the will of the destiny cannot be averted being so powerful. The consciousness which you had lost because of my curse, shall be restored to you today itself. At the same time at the arrival of the adverse time, even after your gaining victory over the gods, you shall have to proceed to the nether world once, because it has been ordained by Brahmā already. Because of my grace, you have ruled the universe, placing your feet over the heads of the gods. Brahmā had ordained for your ruling the earth for this period only.

राज्यं सावर्णिके तुभ्यं पुनः किल भविष्यति।
लोकानामीश्वरो भाव्यस्तव पौत्रः पुनर्बलिः॥२१८॥

You will rule the earth again in the Sāvarṇī Manvantara. At that point of time your grandson Bali shall be the lord of the three worlds.

एवं किल मिथः प्रोक्तः पौत्रस्ते विष्णुना स्वयम्।
वाचा हृतेषु लोकेषु तास्तास्तस्याभवन्किल॥२१९॥

This had been stated by lord Viṣṇu to your grandson during the discussion of the lord with him who had usurped the universe.

यस्मात्प्रवृत्तयश्चास्य सकाशादभिसंधिताः।
तस्माद्वृत्तेन प्रीतेन तुभ्यं दत्तं स्वयंभुवा॥२२०॥

All the events shall happen now. Because these best tendencies continued for ten years, therefore getting pleased with their conduct, the kingdom has been bestowed on you.

देवराज्ये बलिर्भाव्य इति मामीश्वरोऽब्रवीत्।
तस्माददृश्यो भूतानां कालापेक्षः स तिष्ठति॥२२१॥
प्रीतेन चापरो दत्तो वरस्तुभ्यं स्वयंभुवा।
तस्मान्निरुत्सुकस्त्वं वै पर्यायं सहितो सुरैः॥२२२॥

Bali shall be established as the king over the kingdom of the gods and these words were spoken to me by lord Śiva as well. Because of this, he is spending time, keeping himself aloof from the living beings. Thus getting pleased Svayambhu had given you another boon. Therefore you should pass time with the *asuras*.

न हि शक्यं मया तुभ्यं पुरस्ताद्विप्रभाषितुम्।
ब्रह्मणा प्रतिषिद्धोऽहं भविष्यं जानता विभो॥२२३॥
इमौ च शिष्यौ द्वौ मह्यं समावेतौ बृहस्पतेः।
दैवतैः सह संसृष्टान्सर्वान्वो धारयिष्यतः॥२२४॥

O Excellent one, I am well aware of the future happenings, but I cannot reveal those events to you in advance because I have been prohibited from doing so by Brahmā. Both my

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disciples known as Śaṇḍa and Arka are like Bṛhaspati possessing great influence, who were born with the gods and shall protect you."

इत्युक्ता ह्यसुराः सर्वे काव्येनाक्लिष्टकर्मणा।
हृष्टास्तेन ययुः सार्धं प्रह्लादेन महात्मना।।२२५।।

Śukrācārya, who performed his task quite comfortably, when so spoke to the Daityas, they with Prahlāda, returned to their abodes delightfully.

अवश्यं भाव्यमर्थं तु श्रुत्वा शुक्रेण भाषितम्।
सकृदाशंसमानास्तु जयं शुक्रेण भाषितम्।।
दंशिताः सायुधाः सर्वे ततो देवान्समाह्वयन्।।२२६।।

At that point of time the words of Śukrācārya, that whatever is destined to happen shall surely happen," were echoing their minds. After the lapse of sometime, they thought, that they shall be victorious atleast once, according to the words of Śukrācārya. Therefore with the hope of victory all the demons put on their *kavacas*. Then arming themselves appropriately, challenged the gods and reached before them.

देवास्तदाऽसुरान्दृष्ट्वा सङ्ग्रामे समुपस्थितान्।
सर्वे संभृतसंभारा देवास्तान्समयोधयन्।।२२७।।

When the gods found that the *asuras* had arrived, well-equipped with their army, then they too organised their army, and getting united started fighting the demons with all the equipments.

देवासुरे तदा तस्मिन्वर्तमाने शतं समाः।
अजयन्नसुरा देवांस्ततो देवा ह्यमन्त्रयन्।।२२८।।
यज्ञेनोपाह्वयामस्तौ ततो जेष्यामहेऽसुरान्।
तदोपामन्त्रयन्देवाः शण्डामर्कौ तु तावुभौ।।२२९।।

The war between the gods and the demons continued for a period of a hundred years, in which the *asuras* defeated the gods. Then the gods after confabulating among themselves came to a conclusion that they would call for Śaṇḍa and Arka on the pretext of performing a *yajña*, after which they could be victorious over the demons.

यज्ञे चाऽऽहूय तौ प्रोक्तौ त्यजेतामसुरान्द्विजौ।
वयं युवा भजिष्यामः सह जित्वा तु दानवान्।।२३०।।

Thus consulting among themselves, the gods invited Śaṇḍa and Arka to their *yajña* and told them, "O Brāhmaṇas, you should leave the side of the asuras. With your co-operation, we defeating, the demons, shall serve you."

एवं कृताभिसंधी तौ शण्डामर्कौ सुरास्तथा।
ततो देवा जयं प्रापुर्दानवाश्च पराजिताः।।२३१।।
शण्डामर्कपरित्यक्ता दानवा ह्यबलास्तथा।
एवं दैत्याः पुरा काव्यशापेनाभिहतास्तदा।।२३२।।

Thus when an agreement was reached between the two Daityācāryas and the gods, then the gods became victorious in the battlefield while the Dānavas were defeated. With the deserting of the Dānavas by Śaṇḍa and Arka, the demons lost their strength. Thus, because of the curse pronounced by Śukrācārya on the demons in the earlier times, the Daityas were killed at that time.

काव्यशापाभिभूतास्ते निराधाराश्च सर्वशः।
निरस्यमाना देवैश्च विविशुस्ते रसातलम्।।२३३।।

The remaining Daityas having been influenced with the curse of Śukrācārya, became shelterless from all sides and the gods started driving them out from the earth, after which, they feeling helpless, entered the nether world.

एवं निरुद्यमा देवैः कृताः कृच्छ्रेण दानवाः।
ततः प्रभृति शापेन भृगोर्नैमित्तिकेन तु।।२३४।।
जज्ञे पुनः पुनर्विष्णुर्धर्मे प्रशिथिले प्रभुः।
कुर्वन्धर्मव्यवस्थानमसुराणां प्रणाशनम्।।२३५।।

Thus the gods, with great difficulty could dissuade the demons from war. Since then because of the curse of Śukrācārya, with the decline of the *dharma* particularly, and for the re-establishing of the *dharma* and for the

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destruction of the demons, lord Viṣṇu incarnates on earth again and again.

प्रह्लादस्य निदेशे तु न स्थास्यन्त्यसुराश्च ये।
मनुष्यवध्यास्ते सर्वे ब्रह्मेति व्याहरत्प्रभुः॥२३६॥

In earlier times, the all powerful Brahmā, had spoken this in some context, that such of the *asuras* who would not be subservient to Prahlāda, shall get killed at the hands of the human beings.

धर्मान्नारायणस्यांशः संभूतश्चाक्षुषेऽन्तरे।
यज्ञं वै वर्तयामासुर्देवा वैवस्वतेऽन्तरे॥२३७॥
प्रादुर्भावे ततस्तस्य ब्रह्मा ह्यासीत्पुरोहितः।
युगाख्यायां चतुर्थ्यां तु आपन्नेषु सुरेषु वै॥२३८॥
संभूतस्तु समुद्रान्ते हिरण्यकशिपोर्वधे।
द्वितीये नरसिंहाख्ये रुद्रो ह्यासीत्पुरोहितः॥२३९॥

In the Cākṣusa Manvantara, lord Nārāyaṇa had been born out of the aṁśa of Dharma. After his birth, in the Vaivasvata Manvantara, he had performed a *yajña* and Brahmā officiated the priest of that *yajña*. In the fourth Tamasa Manvantara, when the gods fell into miseries, for the killing of Hiraṇyakaśipu, Viṣṇu took to the form of Narasiṁha[1] for the killing of Hiraṇyakaśipu. In the second incarnation of Narasiṁha, Rudra officiated as the *yajña* priest.

बलिसंस्थेषु लोकेषु त्रेतायां सप्तमं प्रति।
तृतीये वामनस्यार्थे धर्मेण तु पुरोधसा॥२४०॥
एतास्तिस्रः स्मृतास्तस्य दिव्याः संभूतयो द्विजाः।
मानुषाः सप्त याऽन्यास्तु शापजास्ता निबोधत॥२४१॥

In the seventh Vaivasvata Manvantara, in Tretāyuga, when Bali was the lord of the three worlds, then Viṣṇu incarnated on earth as Vāmana (dwarf). During that period Dharma officiated as the priest. O Brāhmaṇas, these are said to be the three divine incarnations of Viṣṇu. Now you listen to the seven incarnations of Viṣṇu, which appeared on earth as a result of the curse pronounced by Bhṛgu, as human beings.

त्रेतायुगे तु प्रथमे दत्तात्रेयो बभूव ह।
नष्टे धर्मे चतुर्थांशे मार्कण्डेयपुरःसरः॥२४२॥

The first one was in Tretāyuga, when the *dharma* had disappeared from earth, making the sage Mārkaṇḍeya to officiate as the priest, lord Viṣṇu incarnated on earth in the form of Dattātreya.

पञ्चमः पञ्चदश्यां च त्रेतायां संबभूव ह
मांधाता चक्रवर्ती तु तदोत्तङ्कपुरःसरे॥२४३॥

In the fifteenth Tretāyuga, he incarnated in the form of Māndhātā, the Cakravartī (splendid) emperor. Maharṣi Tathya then officiated as the priest.

एकोनविंश्यां त्रेतायां सर्वक्षत्रान्तकृद्विभुः।
जामदग्न्यस्तथा षष्ठो विश्वामित्रपुरःसरः॥२४४॥

In the nineteenth Tretāyuga, Paraśurāma– the son of Jāmadgni, incarnated on earth who came to destroy the entire race of Kṣatriyas. At that point of time, Viśvāmitra helped him.

चतुर्विंशे युगे रामो वसिष्ठेन पुरोधसा।
सप्तमो रावणस्यार्थे यज्ञे दशरथात्मजः॥२४५॥

In the twenty fourth Tretāyuga, Rāma appeared as the seventh incarnation of Viṣṇu being the son of the king Daśaratha. The sage Vasiṣṭha was his priest.

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1. *Man-lion* incarnation of Viṣṇu. In ancient time there were two demon kings named Hiraṇyākṣa And Hiraṇyakaśipu. They were deadly enemies of Viṣṇu and tried their best to put down his worship. Their attempts were however baffled by the birth of a pious son of Hiraṇya Kaśipu, by name Pralhada, who was a devout follower of Viṣṇu. Hiraṇyakaśipu tried every possible means to induce his son not to worship Viṣṇu but he was unsuccessful. He then tried to kill him, by throwing him down from a mountain summit, by placing him under the feet of a mad elephant and by various other means, but all to no purpose. One day growing exasperated he asked his son" Where is your Hari ?" Pralhada said" My Hari is everywhere. He is even in this pillar before you." The Dānava king, in anger, struck the pillar with his foot and anon Viṣṇu came out inhis man-lion form and killed him.

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अष्टमे द्वापरे विष्णुरष्टाविंशे पराशरात्।
वेदव्यासस्तथा जज्ञे जातूकर्ण्यपुरःसुरः॥२४६॥

In the twenty eighth Dvāpara yuga, lord Viṣṇu incarnated in the form of Vedavyāsa. The duty of the priest was during that period performed by Jātūkarṇya.

कर्तुं धर्मव्यवस्थानमसुराणां प्रणाशनम्।
बुद्धो नवमको जज्ञे तपसा पुष्करेक्षणः॥
देवसुन्दररूपेण द्वैपायनपुरःसुरः॥२४७॥
तस्मिन्नेव युगे क्षीणे संध्याशिष्टे भविष्यति।
कल्की तु विष्णुयशसः पाराशर्यपुरःसरः॥२४८॥

For the establishing of the *dharma* pretty well, and for the destruction of the *asuras*, in the ninth incarnation, lord Buddha was born, Sundara was having the same form at that point of time. His eyes resembled the lotus flowers. Dvaipāyana– the great ascetic happened to be his priest. At the end of the same yuga, when only sandhyā would be left, lord Viṣṇu will incarnate in the form of Kalki- the son of Viṣṇuyaśa.

दशमो भाव्यसंभूतो याज्ञवल्क्यपुरःसरः।
सर्वांश्च भूतांस्तिमितान्पाषण्डांश्चैव सर्वशः॥
प्रगृहीतायुधैर्विप्रैर्वृतः शतसहस्रशः॥२४९॥
निःशेषाञ्छूद्रराज्ञस्तु तदा स तु करिष्यति।
ब्रह्मद्विषः सपत्नांस्तु संहृत्यैव च तद्वपुः॥२५०॥

Thus in future tenth incarnation, Vyāsa, the son of Pārāśara and Yājñavalkya shall officiate as priests. At that point of time, Kalki, accompanied with hundreds of thousands Brāhmaṇas, who shall be well armed, shall destroy the fake kings of Śūdra-race because the incarnation of Kalki is meant for the destruction of the enemies who are inimical to Brāhmaṇas.

पञ्चविंशे स्थितः कल्किश्चरितार्थः ससैनिकः।
शूद्रान्संशोधयित्वा तु समुद्रान्तं च वै स्वयम्॥२५१॥
प्रवृत्तचक्रो बलवान्संहारं तु करिष्यति।
उत्सादयित्वा वृषलान्प्रायशस्तानधार्मिकान्॥२५२॥

In the twenty-eighth yuga, lord Kalki, together with his army, shall rule the earth, becoming successful. At that point of time, the lord, after completely destroying the Śūdras, shall destroy the sinners, expanding his kingdom. Thereafter Kalki, after completing his task, shall take rest with his army.

ततस्तदा स वै कल्किश्चरितार्थः ससैनिकः।
प्रजास्तं साधयित्वा तु समृद्धास्तेन वै स्वयम्॥२५३॥

At that point of time, all the people facing total development because of his influence, shall serve him.

अकस्मात्कोपिताऽन्योन्यं भविष्यन्तीह मोहिताः।
क्षपयित्वा तु तेऽन्योन्यं भाविनाऽर्थेन चोदिताः॥२५४॥

Then with the influence of the moves of destiny and future events, the people will get confused and suddenly become envious of one another. Then they fighting among themselves, shall kill one another. At the end of the time of Kalki, he shall disappear from the earth.

ततः काले व्यतीते तु स देवोऽन्तरधीयत।
नृपेष्वथ प्रनष्टेषु प्रजानां संग्रहात्तदा॥२५५॥
रक्षणे विनिवृत्ते तु हत्वा चान्योन्यमाहवे।
परस्परं च हत्वा तु निराक्रन्दाः सुदुःखिताः॥२५६॥

Thus with the destruction of the kings, in the absence of any protector, then the people shall kill one another in the battlefield. Thus with the fighting with one another, getting terrified, their condition shall become miserable.

पुराणि हित्वा ग्रामांश्च तुल्यत्वे निष्परिग्रहाः।
प्रनष्टाश्रमधर्माश्च नष्टवर्णाश्रमास्तथा॥२५७॥
अट्टशूला जानपदाः शिवशूलाश्चतुष्पथाः।
प्रमदाः केशशूलाश्च भविष्यन्ति युगक्षये॥२५८॥
ह्रस्वदेहायुषश्चैव भविष्यन्ति वनौकसः।
सरित्पर्वतवासिन्यो मूलपत्रफलाशनाः॥२५९॥
चीरचर्माजिनधराः संकरं घोरमाश्रिताः।
उत्पातदुःखाः स्वल्पार्था बहुबाधाश्च ताः प्रजाः॥२६०

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Then they getting deprived of their families, deserting the cities and the villages shall retire to the forest. Their *varṇas* and *dharmas* shall disappear. At the end of Kaliyuga, the people of the country shall start selling the food-grains. The images of Śiva shall start selling at the crossings, while the women shall sell out their own chastity. The people shall become dwarfish. Their age shall decrease and shall meet death at the tender age. They shall live in the forests, river banks or the mountains. They shall consume fruits, roots and the leaves, and shall wear the bark garments, animal hides or the dear skin as the costumes. All the castes shall mingle into one mass. The people will be reduced in size and will find themselves in great distress and subjected to many misfortunes.

एवं कष्टमनुप्राप्ताः काले संध्यंशके तदा।
ततः क्षयं गमिष्यन्ति सार्धं कलियुगेन तु॥२६१॥

Thus having been overpowered by the misfortunes and difficulties, the people will become annihilated along with the age of Kali.

क्षीणे कलियुगे तस्मिंस्ततः कृतमवर्तत।
इत्येतत्कीर्तितं सम्यग्देवासुरविचेष्टितम्॥२६२॥
यदुवंशप्रसङ्गेन समासाद्वैष्णवं यशः।
तुर्वसोस्तु प्रवक्ष्यामि पूरोर्दुह्योस्तथा ह्यनोः॥२६३॥

This period will be followed by Satyayuga, while the Kaliyuga goes on decline. Thus I have narrated the activities of the gods and the demons in relation to the race of Yadus, highlighting at the same time, the glory of the lord Kṛṣṇa. Now I shall describe the details about Turvasu, Puru, Druhya and the Anu dynasties.

इति श्रीमात्स्ये महापुराणेऽसुरशापो नाम
सप्तचत्वारिंशोऽध्यायः॥४७॥

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CHAPTER 48

Description of Turvasu and Druhya, story of Bali and the birth of Karṇa

सूत उवाच

तुर्वसोस्तु सुतो गर्भो गोभानुस्तस्य चाऽऽत्मजः।
गोभानोस्तु सुतो वीरस्त्रिसारिरपराजितः॥१॥
करंधमस्तु त्रैसारिर्भरतस्तस्य चाऽऽत्मजः।
दुष्यन्तः पौरवस्यापि तस्य पुत्रो ह्यकल्मषः॥२॥

Sūta said, "O Ṛṣis, Garbha was the fifth son of Turvasu– the son of Yayāti. Gobhānu was the name of his son. Trisārī was the son of Gobhānu who was valorous and invincible. Karandhama[1] was the son of Triśārī who had a son named Maruta. He being issueless, adopted Duṣyanta of Puru dynasty, as his son.

एवं ययातिशापेन जरासंक्रमणे पुरा।
तुर्वसोः पौरवं वंशं प्रविवेश पुरा किल॥३॥

Thus in the earlier times, when Yayāti was overpowered by old age, and because of the curse pronounced by Yayāti to his son Truvasu, the dynasty of Turvasu had merged into the Puru dynasty.

दुष्यन्तस्य तु दायादो वरूथो नाम पार्थिवः।
वरूथात्तु तथाऽण्डीरः संधानस्तस्य चाऽऽत्मजः॥४॥
पाण्ड्यश्च केरलश्चैव चोलः कर्णस्तथैव च।
तेषां जनपदाः स्फीताः पाण्ड्याश्चोलाः सकेरलाः॥५॥

Varūtha was the son of Duṣyanta. Aṇḍīra was born of Varūtha. Aṇḍīra had five sons named Sandhān, Pāṇḍya, Kerala, Cola and Karṇa. Each one of them established their respective countries, which were known after the name of each one of them.

द्रुह्योस्तु तनयौ शूरौ सेतुः केतुस्तथैव च।
सेतुपुत्रः शरद्वांस्तु गन्धारस्तस्य चाऽऽत्मजः॥६॥

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1. Mārkaṇḍeya explains name Karandhama to denote his creation of an army, when besieged by his revolted tributaries, by breathing on his hands (करं + धमः)

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The fourth son of Yayāti, named Druhya, had two sons named Setu and Ketu who were quite powerful. Setu's son was Śaradvān who had a son named Gandhāra and the vast country of Gandhāra was set up after his name.

ख्यायते यस्य नाम्नाऽसौ गन्धारविषयो महान्।
आरट्टदेशजास्तस्य तुरगा वाजिनां वराः।।७।।

The horses produced in the Āraṭṭa region of that country were known as the best of the horses.

गन्धारपुत्रो धर्मस्तु धृतस्तस्याऽऽत्मजोऽभवत्।
धृताच्च विदुषो जज्ञे प्रचेतास्तस्य चाऽऽत्मजः।।८।।
प्रचेतसः पुत्रशतं राजानः सर्व एव तु।
म्लेच्छराष्ट्राधिपाः सर्वे उदीचीं दिशमाश्रिताः।।९।।

Gandhāra had a son named Dharma who had a son named Dhṛta. Vidūṣa was born of Dhṛta. Vidūṣa had a son named Pracetā. Pracetā had a hundred sons, who were all crowned as the kings, being the lords of the Mleccha rulers in the north.

अनोश्चैव सुता वीरास्त्रयः परमधार्मिकाः।
सभानरश्चाक्षुषश्च परमेषुस्तथैव च।।१०।।
सभानरस्य पुत्रस्तु विद्वान्कोलाहलो नृपः।
कोलाहलस्य धर्मात्मा संजयो नाम विश्रुतः।।११।।

Anu, the third son of Yayāti had three valorous sons named Sabhānara, Cākṣuśa, and Parameṣu. All of them were quite religious. The son of Sabhānara was full of wisdom and known by the name of Kolahala. The noble son of Kolahala was known as Sañjaya.

संजयस्याभवत्पुत्रो वीरो नाम पुरंजयः।
जनमेजयो महाराज पुरंजयसुतोऽभवत्।।१२।।
जनमेजयस्य राजर्षेर्महाशालोऽभवत्सुतः।
आसीदिन्द्रसमो राजा प्रतिष्ठितयशाऽभवत्।।१३।।

Sañjaya had a valorous son named Purañjaya. Janamejaya– the great king was the son of Purañjaya. Mahāśāla was born as the son of Rājarṣi Janamejaya, who was as illustrious as Indra, and had a well established glory.

महामनाः सुतस्तस्य महाशालस्य धार्मिकः।
सप्तद्वीपेश्वरो जज्ञे चक्रवर्ती महामनाः।।१४।।

The said king had a son named Mahāmanā who was deeply religious, besides being the Cakravartī emperor of the seven islands.

महामनास्तु द्वौ पुत्रौ जनयामास विश्रुतौ।
उशीनरं च धर्मज्ञं तितिक्षुं चैव तावुभौ।।१५।।
उशीनरस्य पत्न्यस्तु पञ्च राजर्षिसंभवाः।
भृशा कृशा नवा दर्शा या च देवी दृषद्वती।।१६।।

Mahāmanā had two sons who were well known as Titikṣu and Uśīnara. Uśīnara had five queens named Bhṛśā, Kṛśā, Navā, Darśā and Dṛṣadvatī, who were born of Rājarṣis.

उशीनरस्य पुत्रास्तु तासु जाताः कुलोद्वहाः।
तपसा ते तु महता जाता वृद्धस्य धार्मिकाः।।१७।।

The extremely religious sons who expanded the race were born of them. All of them were born to Uśīnara in old age as a result of the *tapas* of Uśīnara.

कृशायास्तु नृगः पुत्रो नवाया नव एव च।
कृशायास्तु कृशो जज्ञे दर्शायाः सुव्रतोऽभवत्।
दृषद्वत्याः सुतश्चापि शिबिरौशीनरो नृपः।।१८।।

Nṛga, the son of Bhṛśā and Nava was born as son of Navā, Kṛśā gave birth to Kṛśā, while Darśā gave birth to a son known as Suvrata. Śibi was the son of Dṛṣadvatī and Uśīnara.

शिबेस्तु शिबयः पुत्राश्चत्वारो लोकविश्रुताः।
पृथुदर्भः सुवीरश्च केकयो भद्रकस्तथा।।१९।।
तेषां जनपदाः स्फीताः केकया भद्रकास्तथा।
सौवीराश्चैव पौराश्च नृगस्य केकयास्तथा।।२०।।

Śibi had the sons known as Pṛthudarbha, Suvīra, Kekaya and Bhadraka. All of them were also known as Śibigaṇas. Their countries were known as Śibi-gaṇas. Their progressing countries were known as Kekaya, Bhadraka, Sauvīra and Paura.

सुव्रतस्य तथाऽम्बष्ठा कृशस्य वृषला पुरी।
नवस्य नवराष्ट्रं तु तितिक्षोस्तु प्रजां शृणु।।२१।।

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Kekaya was the country ruled by Nṛga and the country of *Suvrata* was known as Ambaṣṭha. The capital city of Kṛśā was Vṛṣalāpurī. Nava was the lord of Navaraṣṭra. Now you listen to the progeny of Titikṣu.

तितिक्षुरभवद्राजा पूर्वस्यां दिशि विश्रुतः।
बृहद्रथः सुतस्तस्य तस्य सेनोऽभवत्सुतः॥२२॥
सेनस्य सुतपा जज्ञे सुतपस्तनयो बलिः।
जातो मानुषयोन्यां तु क्षीणे वंशे प्रजेच्छया॥२३॥
महायोगी तु स बलिर्बद्धो बन्धैर्महात्मना।
पुत्रानुत्पादयामास क्षेत्रजान्पञ्च पार्थिवान्॥२४॥

Titikṣu had been a popular king of the eastern direction. He had a son named Bṛhadratha who had a son named Sena. Sena had a son named Sutapa, while Sutapa had a son named Bali. Bali the Mahāyogi, on the destruction of his race was born in the human race, with the desire of getting the progeny. He was subjugated by Vāmana, possessing enormous strength, captivating him at the same time. The king Bali had five sons, all of whom ruled the earth.

अङ्गं स जनयामास वङ्गं सुह्मं तथैव च।
पुण्ड्रं कलिङ्गं च तथा बालेयं क्षेत्रमुच्यते।
बालेया ब्राह्मणाश्चैव तस्य वंशकराः प्रभोः॥२५॥

The names of his sons were Aṅga, Vaṅga, Suhya, Puṇḍra and Kaliṅga. These were his Kṣetrajña sons. Since the sons of Bali were born from Brāhmaṇa, they were known as Brāhmaṇas and carried forward the race of Bali.

बलेश्च ब्राह्मणा दत्तो वरः प्रीतेन धीमतः।
महायोगित्वमायुश्च कल्पस्य परिमाणकम्॥२६॥
सङ्ग्रामे चाप्यजेयत्वं धर्मे चैवोत्तमा मतिः।
त्रैकाल्यदर्शनं चैव प्राधान्यं प्रसवे तथा॥२७॥
जयं चाप्रतिमं युद्धे धर्मे तत्त्वार्थदर्शनम्।
चतुरो नियतान्वर्णान्स वै स्थापयिता प्रभुः॥२८॥
तेषां च पञ्च दायादा वङ्गाङ्गाः सुह्मकास्तथा।
पुण्ड्राः कलिङ्गाश्च तथा अङ्गस्य तु निबोधत॥२९॥

In earlier times, Brahmā, getting pleased, had bestowed a boon on Bali for becoming a great yogī; enjoying the life span of a *kalpa*. Further that he would not be defeated in the battlefield. He would follow the best form of asuras. He would enjoy the glorious victory in the battlefield, besides being well-versed in the tattva of *dharma*." As a result of this, the powerful Bali established all the four *varṇas* i.e. Brāhmaṇa, Kṣatriya, Vaiśya and Śūdras. It was through the glory of Brahmā that Bali was favoured even when he was the captive of Viṣṇu. The family of Aṅga is being described.

मुनय ऊचुः
कथं बलेः सुता जाताः पञ्च तस्य महात्मनः।
किं नाम्नी महिषी तस्य जनिता कतम ऋषिः॥३०॥
कथं चोत्पादितास्तेन तन्नः प्रब्रूहि पृच्छताम्।
माहात्म्यं च प्रभावं च निखिलेन वदस्व तत्॥३१॥

Ṛṣis said, "O Sūta, how was Bali blessed with five children and who was their mother? Who was the Ṛṣi who begot them and how did he do so? Kindly relate to us all this and also explain us the glory of the said sage.

सूत उवाच
अथोशिज इति ख्यात आसीद्विद्वानृषिः पुरा।
पत्नी वै ममता नाम बभूवास्य महात्मनः॥३२॥
उशिजस्य यवीयान्वै भ्रातृपत्नीमकामयत्।
बृहस्पतिर्महातेजा ममतामेत्य कामतः॥३३॥
उवाच ममता तं तु देवरं वरवर्णिनी।
अन्तर्वत्न्यस्मि ते भ्रातुर्ज्येष्ठस्य तु विरम्यताम्॥३४॥
अयं तु मे महाभाग गर्भः कुप्येद्बृहस्पते।
औशिजो भ्रातृजन्यस्ते सोपाङ्गं वेदमुद्गिरन्॥३५॥
अमोघरेतास्त्वं चापि न मां भजितुमर्हसि।
अस्मिन्नेवं गते काले यथा वा मन्यसे प्रभो॥३६॥

Sūta said, "In the ancient times, there had been a great sage Uśija, who was married to Mamatā. Bṛhaspati– the younger brother of Uśija intended to enjoy the company of the latter's wife. But Mamatā, understanding the

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intentions of Bṛhaspati, dissuaded him to do so, since she was already carrying a child to his brother and added : "O Bṛhaspati, the child in my womb will get angry, for being of the seed of Uśija, who knew Vedas well. Thus, O Bṛhaspati, do not approach me now since your seed also never goes in vain. After I am delivered of this seed of Uśija, you may think proper."

एवमुक्तस्तथा सम्यग्बृहत्तेजा बृहस्पतिः।
कामात्मा स महात्माऽपि न मनः सोऽभ्यवारयत्॥३७॥
संबभूवैव धर्मात्मा तया सार्धमकामया।
उत्सृजन्तं तु तद्रेतो वाचं गर्भोऽभ्यभाषत॥३८॥

Inspite of her objection, Bṛhaspati, even though he was such a mighty sage, could not controlled his passion and forcibly carried out his intention. When he was about to emit his seed, the child in the womb cried out–

भो तात! वाचामधिप! द्वयोर्नास्तीह संस्थितिः।
अमोघरेतास्त्वं चापि पूर्वं चाहमिहाऽऽगतः॥३९॥

"O Sire, O Lord of speech! there is no room for two souls in the embryo; you are also of unerring valour; and I have come here before."

सोऽशपत्तं ततः क्रुद्ध एवमुक्तो बृहस्पतिः।
पुत्रं ज्येष्ठस्य वै भ्रातुर्गर्भस्थं भगवानृषिः॥४०॥
यस्मात्त्वमीदृशे काले गर्भस्थोऽपि निषेधसि।
मामेवमुक्तवांस्तस्मात्तमो दीर्घं प्रवेक्ष्यसि॥४१॥

When the child in the womb objected to the act of Bṛhaspati, he was enraged and thus cursed his brother's son in the womb– "You, who are present in the embryo and are putting an obstruction in my way of enjoyment, will suffer from blindness.

ततो दीर्घतमा नाम शपादृषिरजायत।
अतोंऽशजो बृहत्कीर्तिर्बृहस्पतिरिवौजसा॥४२॥

Because of the curse of Bṛhaspati, the child was born blind and came to be known as Dīrghatamas, who was illustrious like Bṛhaspati.

ऊर्ध्वरितास्ततोऽसौ वै वसते भ्रातुराश्रमे।
स धर्मान्सौरभेयांस्तु वृषभाच्छुतवांस्ततः॥४३॥
तस्य भ्राता पितृव्यो यश्चकार भरणं तदा।
तस्मिन्निवसतस्तस्य यदृच्छातस्तु वै वृषः॥४४॥
यज्ञार्थमाहृतान्दर्भांश्चचार सुरभीसुतः।
जग्राह तं दीर्घतमाः शृङ्गयोस्तु चतुष्पदम्॥४५॥

Dīrghatamas then settled in the house of his brother leading a life of celibacy. In the meantime he learnt the *dharma* of the cattle from the bull. He was supported by his brother and the uncle. Once an ox started grazing the *kuśa* grass planted for the sacrificial purpose, but Dīrghatamas objected to it holding the bull by the horns.

तेनासौ निगृहीतश्च न चचाल पदात्पदम्।
ततोऽब्रवीद्वृषस्तं वै मुञ्च मां बलिनां वर॥४६॥
न मयाऽऽसादितस्तात बलवांस्त्वत्समः क्वचित्।
मम चान्यः समो वापि न हि मे बलसंख्यया।
मुञ्च तातेति च पुनः प्रीतस्तेऽहं वरं वृणु॥४७॥

The bull tried his best to get itself released from the grips of Dīrghatamas, but was of no avail. Ultimately he said to Dīrghatamas, "O Bravest of the persons, let me go. I have never come across a more powerful person like you. I am pleased. You ask for a boon.

एवमुक्तोऽब्रवीदेनं जीवन्मे त्वं क्व यास्यसि।
एष त्वां न विमोक्ष्यामि परस्वादं चतुष्पदम्॥४८॥

Dīrghatamas said, "You cannot go till I am alive. I shall not allow you to graze on other's field.

वृषभ उवाच

नास्माकं विद्यते तात पातकं स्तेयमेव च।
भक्ष्याभक्ष्यं तथा चैव पेयापेयं तथैव च॥४९॥
द्विपदां बहवो ह्येते धर्म एष गवां स्मृतः।
कार्याकार्ये न वागम्यागमनं च तथैव च॥५०॥

The bull said, "I have committed no theft. This is the natural performance of the animals.

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There are no specific rules to be followed by us for grazing, drinking or sexual enjoyment." Many of these duties are imposed on bipeds, and not on us, the quadrupeds.

सूत उवाच

गवां धर्मं तु वै श्रुत्वा संभ्रान्तस्तु विसृज्य तम्।

शक्त्याऽन्नपानदानात्तु गोपतिं संप्रसादयत्।।५१।।

Sūta said, "Thereafter, hearing the words of natural law from the bull, Dīrghatamas released it from his grip and fed him with corn etc.

प्रसादिते गते तस्मिन्गोधर्मं भक्तितस्तु सः।

मनसैव समादध्यौ तन्निष्ठस्तत्परो हि सः।।५२।।

On the bull going away satisfied with the repast, Dīrghatamas embraced the natural law as spoken to him by the bull.

ततो यवीयसः पत्नीं गौतमस्याभ्यपद्यत।

कृतावलेपां तां मत्वा सोऽनड्वानिव न क्षमः।।५३।।

गोधर्मं तु परं मत्वा स्नुषां तामभ्यपद्यत।

निर्भर्त्स्य चैनं रुदध्वा च बाहुभ्यां संप्रगृह्य च।।५४।।

भाव्यमर्थं तु तं ज्ञात्वा माहात्म्यात्तमुवाच सा।

विपर्ययं तु त्वं लब्ध्वा अनड्वानिव वर्तसे।।५५।।

गम्यागम्यं न जानीषे गोधर्मात्प्रार्थयन्सुताम्।

दुर्वृत्तं त्वां त्यजाम्यद्य गच्छ त्वं स्वेन कर्मणा।।५६।।

On one occasion he met the wife of his younger brother's son, Gautama, and inspite of her being with child, he taking the laws relating to cattle to be of superior importance, did not desist from her, and caught hold of her with a violent jerk and enjoyed himself in her company, though she was like his daughter-in-law in relation. Knowing about futurity, he began to dilate upon the cattle law, when that lady said– "You going against nature are behaving like a bull, and without having regard for the rules of prohibited relationships in sexual intercourse; but following the natural law of beast, you have commieted an incest on your daughter. Consequently, I forsake your base and mean, and now go away on account of your doings."

काष्ठे समुद्रे प्रक्षिप्य गङ्गाम्भसि समुत्सृजत्।

यस्मात्त्वमन्धो वृद्धश्च भर्तव्यो दुरधिष्ठितः।।५७।।

With those words, she packed him in the wooden box and threw him into the Gaṅgā river saying, "I abandon you (and do not kill you, pitying) your blindness and old age."

तमुह्यमानं वेगेन स्रोतसोऽभ्याशमागतः।

जग्राह तं स धर्मात्मा बलिर्वैरोचनिस्तदा।।५८।।

अन्तःपुरे जुगोपैनं भक्ष्यभोज्यैश्च तर्पयन्।

प्रीतश्चैव वरेणैव च्छन्दयामास वै बलिम्।।५९।।

तस्माच्च स वरं बव्रे पुत्रार्थे दानवर्षभः।

संतानार्थं महाभाग भार्यायां मम मानद।

पुत्रान्धर्मार्थतत्त्वज्ञानुत्पादयितुमर्हसि।।६०।।

That box, after a long run, was drifted ashore and was noticed by Bali, the son of Virocana, who handed it over to his queen, who took him out of the box and took good care of him. Then he told Bali to ask for any boon. Bali, the king of Dānavas, desired him to beget progeny from his wife.

एवमुक्तोऽथ देवर्षिस्तथाऽस्त्वित्युक्तवान्प्रभुः।

स तस्य राजा स्वां भार्यां सुदेष्णां नाम प्राहिणोत्।

अन्धं वृद्धं च तं ज्ञात्वा न सा देवी जगाम ह।।६१।।

शूद्रां धात्रेयिकां तस्मावन्धाय प्राहिणोत्तदा।

तस्यां काक्षीवदादींश्च शूद्रयोनावृषिर्वशी।।६२।।

जनयामास धर्मात्मा शूद्रानित्येवमादिकम्।

उवाच तं बली राजा दृष्ट्वा काक्षीवदादिकान्।।६३।।

Dīrghatamas agreed to do so, hearing which Bali sent his queen Sudeṣṇā, but she thinking him to be old and blind, did not approach him but instead, sent the daughter of his nurse to him. With the union of both of them Kākṣīvān and other Śūdra sons were born by the self-restraint Ṛṣi. Then king Bali seeing Kākṣīvān etc. Śūdra sons, told the sage Dīrghatamas–

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राजोवाच

प्रवीणानृषिधर्मस्य चेश्वरान्ब्रह्मवादिनः।
विद्वान्प्रत्यक्षधर्माणां बुद्धिमान्वृत्तिमाञ्छुचीन्।।६४।।
ममैव चेति होवाच तं दीघतमसं बलिः।
नेत्युवाचमुनिस्तं वै ममैवमिति चाब्रवीत्।।६५।।
उत्पन्नाः शूद्रयोनौ तु भवच्छन्दे सुरोत्तम।
अन्धं वृद्धं च मां ज्ञात्वा सुदेष्णा महिषी तव।
प्राहिणोदवमानान्मे शूद्रां धात्रेयिकां नृप।।६६।।

King said- So well up in saintly precepts, so illustrious, so sacred and so versed in saintly lore, said to Dīrghatamas, that they were the sons of Bali but were his own sons because they were born of the Śūdra nurse sent by his queen, who herself had rejected him because of his old age and blindness.

ततः प्रसादयामास बलिस्तमृषिसत्तमम्।
बलिः सुदेष्णां तां भार्यां भर्त्सयामास दानवः।।६७।।
पुनश्चैनामलंकृत्य ऋषये प्रत्यपादयत्।
तां स दीर्घतमा देवीं तथा कृतवतीं तदा।।६८।।
दृष्ट्वा लवणमिश्रेण त्वभ्यक्तं मधुकेन तु।
लिह मामजुगुप्सन्ती आपादतलमस्तकम्।
ततस्त्वं प्राप्स्यसे देवि पुत्रान्वै मनसेप्सितान्।।६९।।

After that, King Bali appeased that sage was furious with his wife; and sent her again well-dressed, after her toilet, to the sage, when the seer said– O Devī, Cast off your bashfulness and then lick the whole of my body with your tongue, after rubbing it with salt, curds and honey; you will then attain your wish and get sons."

तस्य सा तद्वचो देवी सर्वं कृतवती तदा।
तस्य साऽपानमासाद्य देवी परिहरत्तदा।।७०।।

The queen followed the directions of the seer, but omitted to lick the hind private parts.

तामुवाच ततः सोऽथ यत्ते परिहृतं शुभे।
विनाऽपानं कुमारं तु जनयिष्यसि पूर्वजम्।।७१।।

Then the sage said to the queen that her eldest son would be born without that private parts of the body which she failed to lick.

सुदेष्णोवाच

नार्हसि त्वं महाभाग पुत्रं मे दातुमीदृशम्।
तोषितश्च यथाशक्ति प्रसादं कुरु मे प्रभो।।७२।।

The queen then begged for mercy. "It is not worthy of you to bless me with such an offspring, be pleased with my devotion."

दीर्घतमा उवाच

तवापचाराद्देव्येष नान्यथा भविता शुभे।
नैव दास्यति पुत्रस्ते पौत्रौ वै दास्यते फलम्।।७३।।
तस्यापानं विना चैव योग्यभावो भविष्यति।
तस्माद्दीर्घतमाङ्गेषु कुक्षो स्पृष्टेदमब्रवीत्।।७४।।
प्राशितं यद्यदङ्गेषु न सोपस्थं शुचिस्मिते।
तेन तिष्ठन्ति ते गर्भे पौर्णमास्यामिवोडुराट्।।७५।।
भविष्यन्ति कुमारास्तु पञ्च देवसुतोपमाः।
तेजस्विनः सुवृत्ताश्च यज्वानो धार्मिकाश्च ते।।७६।।

At this Dīrghatamas said, "Because of your fault, your son shall not delight you in anyway but your grandson would do so. He will, however, not feel the necessity of the missing part of his body." The sage then touched her belly and said, "O queen because you have licked all parts of my body except the privates, your sons will be like the full moon and you will produce five sons in all, who would be quite illustrious, righteous and the performers of sacrifices."

सूत उवाच

तदंशस्तु सुदेष्णाया ज्येष्ठः पुत्रो व्यजायत।
अङ्गस्तथा कलिङ्गश्च पुण्ड्रः सुह्मस्तथैव च।।७७।।
वङ्गराजस्तु पञ्चैते बलेः पुत्राश्च क्षेत्रजाः।
इत्येते दीर्घतमसा बलेर्दत्ताः सुतास्तथा।।७८।।

Sūta said, "O Ṛṣis, Śudeṣṇā begot from Dīrghatamas, a son named Aṅga who was the eldest, followed by Kaliṅga, Puṇḍra, Suhya and Vaṅgarāja. Thus the sage begot the above named five sons to the king Bali.

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प्रतिष्ठामागतानां हि ब्राह्मण्यं कारयंस्ततः।
ततो मानुषयोन्यां स जनयामास वै प्रजाः॥७९॥

Then the sage performed the requisite ceremonies for the sons, like the Brāhmaṇas and in this way the posterity of Bali was born.

ततस्तं दीर्घतमसं सुरभिर्वाक्यमब्रवीत्।
विचार्य यस्माद्गोधर्मं प्रमाणं ते कृतं विभो॥८०॥
शक्त्या चानन्ययाऽस्मासु तेन प्रीताऽस्मि तेऽनघ।
तस्मात्तुभ्यं तमो दीर्घमाघ्रायापनुदामि वै॥८१॥
बार्हस्पत्यस्तथैवैष पाप्मा वै तिष्ठति त्वयि।
जरां मृत्युं तमश्चैव आघ्रायापनुदामि ते॥८२॥

The divine cow, Surabhi, then said to Dīrghatamas, "Since you consider the cattle law deliberately and consider it to be superior to all other laws, I am pleased with you and hereby remove your blindness by smelling you. The sin of Bṛhaspati is inherent in you. I also relieve you of the old age, death and loss of vision, by the same process."

सद्यः स घ्रातमात्रस्तु असितो मुनिसत्तमः।
आयुष्मांश्च वपुष्मांश्च चक्षुष्मांश्च ततोऽभवत्॥८३॥
गोभ्याहते तमसि वै गौतमस्तु ततोऽभवत्।
काक्षीवांस्तु ततो गत्वा सह पित्रा गिरिव्रजम्॥८४॥
दृष्ट्वा स्पृष्ट्वा पितुर्वै स ह्युपविष्टश्चिरं तपः।
ततः कालेन महता तपसा भावितस्तु सः॥८५॥
विधूय मातृजं कायं ब्राह्मण्यं प्राप्तवान्विभुः।
ततोऽब्रवीत्पिता तं वै पुत्रवानस्म्यहं त्वया॥८६॥
सत्पुत्रेण तु धर्मज्ञ कृतार्थोऽहं यशस्विना।
मुक्त्वाऽऽत्मानं ततोऽसौ वै प्राप्तवान्ब्रह्मणः क्षयम्॥

The sage then atonce regained his vision besides his youthfulness and subsequently came to be known as Gautama because of his having been freed of blindness because of the cow. Then Kākṣīvān– the son of Śūdra nurse went with his father Dīrghatamas to Girivraja and he after performing *tapas* for a long time, purified his body born of Śudra mother and became a Brāhmaṇa, at which his father told him– "I consider myself to-day blessed with a son through you, and O pious one! I feel blessed on getting a righteous and renowned son like you, who after casting off his previous sheath, has became a Brāhmaṇa."

ब्राह्मण्यं प्राप्य काक्षीवान्सहस्रमसृजत्सुतान्।
कौष्माण्डा गौतमश्चैव स्मृताः काक्षीवतः सुताः॥८८॥

Kākṣīvān on becoming a Brāhmaṇa begot a thousand sons who were known as Kūṣmāṇḍas and Gautamas.

इत्येष दीर्घतमसो बलेर्वैरोचनस्य च।
समागमो वः कथितः संततिश्चोभयोस्तथा॥८९॥

Thus I have explained as to how Dīrghatamas, came in contact with Bali, the son of Virocana.

बलिस्तानभिनन्द्याऽऽह पञ्च पुत्रानकल्मषान्।
कृतार्थः सोऽपि धर्मात्मा योगमायावृतः स्वयम्॥९०॥

Then Bali addressing the five sons said to them that he, by having them as sons considered himself to be quite fortunate. Thereafter he enveloped himself in the yogamāyā and waited for the prescribed period in Pātālapuri.

अदृश्यः सर्वभूतानां कालापेक्षः स वै प्रभुः।
तत्राङ्गस्य तु दायादो राजाऽऽसीद्दधिवाहनः॥९१॥
दधिवाहनपुत्रस्तु राजा दिविरथः स्मृतः।
आसीद्दिविरथापत्यं विद्वान्धर्मरथो नृपः॥९२॥

The king Dadhivāhana was the son of Aṅga, Diviratha was the son of Dadhivāhana and Diviratha had a son named Dharmaratha.

स हि धर्मरथः श्रीमांस्तेन विष्णुपदे गिरौ।
सोमः शुक्रेण वै राज्ञा सह पीतो महात्मना॥९३॥
अथ धर्मरथस्याभूत्पुत्रश्चित्ररथः किल।
तस्य सत्यरथः पुत्रस्तस्माद्दशरथः किल॥९४॥
लोमपाद इति ख्यातस्तस्य शान्ता सुताऽभवत्।
अथ दाशरथिर्वीरश्चतुरङ्गो महायशाः॥९५॥

The great Dharmaratha drank the draught of

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nectar with the seer Śukra over Viṣṇupada mountain, as a result of which he became the father of Citraratha who had a son named Satyaratha, the father of Daśaratha, who was also known as Lomapāda. He was the father of the girl Śāntā and a well known son named Caturaṅgā.

ऋष्यशृङ्गप्रसादेन जज्ञे स्वकुलवर्धनः।
चतुरङ्गस्य पुत्रस्तु पृथुलाक्ष इति स्मृतः॥९६॥
पृथुलाक्षसुतश्चापि चम्पनामा बभूव ह।
चम्पस्य तु पुरी चम्पा पूर्वं या मालिनी भवत्॥९७॥

Caturaṅga on the other hand by the grace of the sage Śṛṅgi expanded his race. He was the father of Pithulākṣa. Pithulākṣa had a son named Campa, after whose name the country Campāpurīis is known, which was earlier known as Mālinī.

पूर्णभद्रप्रसादेन हर्यङ्गोऽस्य सुतोऽभवत्।
यज्ञे विभाण्डकाच्चास्य वारणः शत्रुवारणः॥९८॥
अवतारयामास महीं मन्त्रैर्वाहनमुत्तमम्।
हर्यङ्गस्य तु दायादो जातो भद्ररथः किल॥९९॥
अथ भद्ररथस्याऽऽसीद्बृहत्कर्मा जनेश्वरः।

By the grace of Pūrṇabhadra, Campaka had a son named Haryāṅga, the father of Vibhāṇḍa, who begot Vāraṇa, the resister of his foes. In the *yajña* of the said king, he had made the celestial conveyances to descend on earth through his supernatural powers and who served as a useful vehicle for defeating the enemies. Bhadraratha was the son of Haryāṅga. Bṛhatkarmā was the son of Bhadraratha.

बृहद्भानुः सुतस्तस्य तस्माज्जज्ञे महात्मवान्॥१००॥
बृहद्भानुस्तु राजेन्द्रो जनयामास वै सुतम्।
नाम्ना जयद्रथं नाम तस्माद् बृहद्रथो नृपः॥१०१॥
आसीद्बृहद्रथाश्चैव विश्वजिज्जनमेजयः।
दायादस्तस्य चाङ्गो वै तस्मात्कर्णोऽभवन्नृपः॥१०२॥
कर्णस्य वृषसेनस्तु पृथुसेनस्तथाऽऽत्मजः।
एतेऽङ्गस्याऽऽत्मजाः सर्वे राजानः कीर्तिता मया।
विस्तरेणाऽऽनुपूर्व्याच्च पूरोस्तु शृणुत द्विजाः॥१०३॥

Bṛhadbhānu was the son of Bṛhatkarmā. Mahātmavān was born of Bṛhadbhānu. The king Bṛhadbhānu also got another son who was known by the name of Jayadratha. Bṛhadratha was born to him as his son. A son named Janamejaya, the great conquerer, was born to the king Bṛhadratha, who had a son named Aṅga, the father of Karṇa. Vṛṣasena was the son of Karṇa, who had a son named Pṛthusena. O Sages, thus I have explained to you about the family of Aṅga. Now I shall narrate to you the details about the family of Puru."

ऋषय ऊचुः–
कथं सूतात्मजः कर्णः कथमङ्गस्य चाऽऽत्मजः।
एतदिच्छामहे श्रोतुमत्यन्तकुशलो ह्यसि॥१०४॥

Ṛṣis asked– "O Sūta, you tell me, how was Karṇa the son of Adhiratha Sūta and then how was he known as the son of Aṅga? We have a great desire to have this mystery unfolded. You kindly narrate the same to us, because, you are past master in narration of the stories."

सूत उवाच
बृहद्भानुसुतो जज्ञे राजा नाम्ना बृहन्मनाः।
तस्य पत्नीद्वयं ह्यासीच्छैब्यस्य तनये ह्युभे।
यशोदेवी च सत्या च तयोर्वंशं च मे शृणु॥१०५॥
जयद्रथं तु राजानं यशोदेवी ह्यजीजनत्।
सा बृहन्मनसः सत्या विजयं नाम विश्रुतम्॥१०६॥
विजयस्य बृहत्पुत्रस्तस्य पुत्रो बृहद्रथः।
बृहद्रथस्य पुत्रस्तु सत्यकर्मा महामनाः॥१०७॥
सत्यकर्मणोऽधिरथः सूतश्चाधिरथः स्मृतः।
यः कर्णं प्रतिजग्राह तेन कर्णस्तु सूतजः।
तच्चेदं सर्वमाख्यातं कर्णं प्रति यथोदितम्॥१०८॥

Sūta said to Ṛṣis, "Bṛhadbhanu had a son named Bṛhanmanā, who had two wives known by the names of Yaśodevī and Satyā. Now you listen from me the races of both of them. In union with Brhanmanā, Yaśodevī gave birth to

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the king Jayadratha and Satyā gave birth to the world renowned Vijaya. Bṛhatputra was the son of Vijaya and Bṛhadratha was the son of Bṛhatputra. Bṛhadratha had a high-souled son named Satyakarman who had a son named Adhiratha. The same Adhiratha was also known as Sūta, who had rescued Karṇa when he was floating in the river Gaṅgā. Because of this, Karṇa come to be known as the son of Sūta. Thus I have explained to you the reason behind the hear say about Karṇa.

इति श्रीमात्स्ये महापुराणे
सोमवंशेऽष्टाचत्वारिंशोऽध्यायः।।४८।।

* * *

CHAPTER 49

Description of Puruvaṁśa, Bharatavaṁśa and the birth of Bharadvāja etc.

सूत उवाच

पूरोः पुत्रो महातेजा राजा स जनमेजयः।
प्राचीत्वतः सुतस्तस्य यः प्राचीनमकरोद्दिशम्।।१।।

Sūta said, "O Ṛṣis, the youngest son of Yayāti, named Puru had the illustrious son Janamejaya, who had a son named Prācītvata, who established the Prācī (or eastern) quarter.

प्राचीत्वतस्य तनयो मनस्युश्च तथाऽभवत्।
राजा पीतायुधो नाम मनस्योरभवत्सुतः।।२।।

Prācītvata had a son Manasyu, who begot Pītāyudha (Abhaya), the son of Manasyu.

दायादस्तस्य चाप्यासीद्धुन्धुर्नाम महीपतिः।
धुन्धोर्बहुविधः पुत्रः संपातिस्तस्य चाऽऽत्मजः।।३।।

Dhundhu was the son of Manasyu. Bahuvidha was the son of Dhundhu. Sampātī was the son of Bahuvidha.

संपातेस्तु रहंवर्चा भद्राश्वस्तस्य चाऽऽत्मजः।
भद्राश्वस्य धृतायां तु दशाप्सरसि सूनवः।।४।।
औचेयुश्च हर्षेयुश्च कक्षेयुश्च सनेयुकः।
धृतेयुश्च विनेयुश्च स्थलेयुश्चैव सत्तमः।।५।।
धर्मेयुः संनतेयुश्च पुण्येयुश्चेति ते दश।
औचेयोर्ज्वलना नाम भार्या वै तक्षकात्मजा।।६।।
तस्यां स जनयामास अन्तिनारं महीपतिम्।
अन्तिनारो मनस्विन्यां पुत्राञ्जज्ञे पराञ्छुभान्।।७।।

Rahamvarcā was the son of Sampātī, and Bhadrāśva was the son of Rahamvarcā. Bhadrāśva had ten sons from an Apsarā named Dhṛtā, who were known by the names of Auceyu, Hṛṣeyu, Kakṣeyu, Saneyu, Dhṛteyu, Vineyu, Sthaleyu, Dharmeyu, Sanateyu and Puṇeyu. Jvalanā was the name of the wife of Auceyu, who was the daughter of the Naga king Takṣaka. The king Rantināra was born of the womb of Jvalanā. Rantināra produced from his wife Manasvinī, many beautiful sons.

अमूर्तरयसं वीरं त्रिवनं चैव धार्मिकम्।
गौरी कन्या तृतीया च मान्धातुर्जननी शुभा।।८।।

Out of whom valorous Amūrtaraya and Trivana were most popular. His third issue was a daughter named Gaurī from whom Māndhātā was born.

इलिना तु यमस्याऽऽसीत्कन्या याऽजनयत्सुतान्।
ब्रह्मवादपराक्रान्ताञ्छुभदा त्विलिना ह्यभूत्।।९।।

Itinā was the daughter of Yama. She in union with Trivana begot sons who were gifted with Divine knowledge.

उपदानवी सुताँल्लेभे चतुरस्त्विलिनात्मजात्।
ऋष्यन्तमथ दुष्यन्तं प्रवीरमनघं तथा।।१०।।

The son of Ilinā in union with Upadānavī, produced the sons named Ṛṣyanta, Duṣyanta, Pravīra and Anagha.

चक्रवर्ती ततो यज्ञे दुष्यन्तात्समितिंजयः।
शकुन्तलायां भरतो यस्य नाम्ना च भारताः।।११।।

The second son out of them, was born of Śakuntalā in union with Duṣyanta, who in due course of time became the Cakravartī king Bharata, after whom the country came to be known as Bhārata.

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दौष्यन्तिं प्रति राजानं वागूचे चाशरीरिणी।
माता भस्त्रा पितुः पुत्रो येन जातः स एव सः॥१२॥
भरस्व पुत्रं दुष्यन्त माऽवमंस्थाः शकुन्तलाम्।
रेतोधां नयते पुत्रः परेतं यमसादनात्।
त्वं चास्य धाता गर्भस्य सत्यमाह शकुन्तला॥१३॥

The divine voice once addressed the king Duṣyanta, "Mother is like the pair of bellows to father which produce the sons; the son thus resembles the father. Therefore O Bharata you bring up your son and do not discard Śakuntalā. The son raises his father from the hell to the heaven. You have produced a child. The words of Śakuntalā are true.

भरतस्य विनष्टेषु तनयेषु पुरा किल।
पुत्राणां मातृकात्कोपात्सुमहान्संक्षयः कृतः॥१४॥
ततो मरुद्भिरानीय पुत्रः स तु बृहस्पतेः।
संक्रामितो भरद्वाजो मरुद्भिर्भरतस्य तु॥१५॥

In this way Bharata was the son of Śakuntalā and the king Duṣyanta. In earlier times when all the sons of Bharata, met with their end, because of an epidemic spread by the goddess Mātrikā, then Bharadvāja, the son of Bṛhaspati was brought by Maruts and gave him to Bharata.

ऋषय ऊचुः
भरतस्य भरद्वाजः पुत्रार्थं मारुतैः कथम्।
संक्रामितो महातेजास्तन्नो ब्रूहि यथातथम्॥१६॥

The Rsis said, "O Sūta, you please tell us as to how illustrious Bharadvāja was given by Marut gods to Bharata?

सूत उवाच
पत्न्यामापन्नसत्त्वायामुशिजः स स्थितो भुवि।
भ्रातुर्भार्यां स दृष्ट्वा तु बृहस्पतिरुवाच ह॥१७॥
उपतिष्ठ स्वलंकृत्य मैथुनाय च मां शुभे।
एवमुक्ताऽब्रवीदेनं स्वयमेव बृहस्पतिम्॥१८॥
गर्भः परिणतश्चायं ब्रह्म व्याहरते गिरा।
अमोघरेतास्त्वं चापि धर्मं चैवं विगर्हितम्॥१९॥
एवमुक्तोऽब्रवीदेनां स्वयमेव बृहस्पतिः।
नोपदेष्टव्यो विनयस्त्वया मे वरवर्णिनि॥२०॥
धर्षमाणः प्रसह्यैनां मैथुनायोपचक्रमे।
ततो बृहस्पतिं गर्भो धर्षमाणमुवाच ह॥२१॥
संनिविष्टो ह्यहं पूर्वमिह नाम बृहस्पते।
अमोघरेताश्च भवान्नावकाश इह द्वयोः॥२२॥
एवमुक्तः स गर्भेण कुपितः प्रत्युवाच ह
यस्मात्त्वमीदृशे काले सर्वभूतेप्सिते सति।
अभिषेधसि तस्मात्त्वं तमो दीर्घं प्रवेक्ष्यसि॥२३॥
ततः कामं संनिवर्त्य तस्याऽऽनन्दाद्बृहस्पतेः।
तद्रेतस्त्वपतद्भूमौ निवृत्तं शिशुकोऽभवत्॥२४॥
सद्योजातं कुमारं तु दृष्ट्वा तं ममताऽब्रवीत्।
गमिष्यामि गृहं स्वं वै भरस्वैनं बृहस्पते॥२५॥

Sūta said, "Bṛhaspati, while staying on earth once saw the pregnant wife of his brother Uśija and desired to enjoy her. She tried to dissuade him from doing so by addressing him that "the embryo in my womb is mature and is already reciting the Vedas and therefore, the seed will not be fruitless and thus, your proposal is sinful". But the same forcibly molested her. At the same time he pronounced a curse on the child in the womb to be born as blind (Dīrghatamas). The seed of Bṛhaspati fell on earth from which Bharata was born. The lady then asked Bṛhaspati to take care of the child and left the place.

एवमुक्त्वा गता सा तु गतायां सोऽपि तं त्यजत्।
मातापितृभ्यां त्यक्तं तु दृष्ट्वा तं मरुतः शिशुम्।
जगृहुस्तं भरद्वाजं मरुतः कृपया स्थिताः॥२६॥

She then left the place and the child was abandoned by the father as well as the mother. The Martus took pity on the child known as Bharadvāja and carried him with them.

तस्मिन्काले तु भरतो बहुभिर्ऋतुभिर्विभुः।
पुत्रनैमित्तिकैर्यज्ञैरयजत्पुत्र लिप्सया॥२७॥
यदा स यजमानस्तु पुत्रं नाऽऽसादयत्प्रभुः।
ततः क्रतुं मरुत्सोमं पुत्रार्थे समुपाहरत्॥२८॥

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The king Bharata at the same time, with the desire of getting a son, had been performing *yajñas*, but the powerful king could not get a child inspite his performing the *yajñas*, then he performed a *yajña* called *Martuasoma* with the purpose of getting a son.

तेन ते मरुतस्तस्य मरुत्सोमेत तुष्टुवुः।
उपनिन्युर्भरद्वाजं पुत्रार्थं भरताय वै॥२९॥

With the performing of the said *Marutsoma yajña*, by the king Bharata, the Maruts were pleased who carrying the infant Bharadvāja gave him as his son, reaching the *yajña*.

दायादोऽङ्गिरसः सुनोरौरसस्तु बृहस्पतेः।
संक्रामितो भरद्वाजो मरुद्भिर्भरतं प्रति॥३०॥

In that way, they handed over Bharadvāja, the son of Bṛhaspati, the son of Aṅgiras to Bharata.

भरतस्तु भरद्वाजं पुत्रं प्राप्य विभुर्ब्रवीत्।
आदावात्महिताय त्वं कृतार्थोऽहं त्वया विभो॥३१॥

The Bharata receiving Bharadvāja as his son, thus spoke to Maruts, "O Excellent Maruts, initially, getting this child, I feel quite beholden to you.

पूर्वं तु वितथे तस्मिन्कृते वै पुत्रजन्मनि।
ततस्तु वितथो नाम भरद्वाजो नृपोऽभवत्॥३२॥

All the *yajñas* that had been performed by me earlier for the purpose of getting a son, were of no avail, therefore, Bharadvāja came to be known by the name of Vitatha.

तस्मादपि भरद्वाजाद्ब्राह्मणाः क्षत्रिया भुवि।
द्व्यामुष्यायणकौलीनाः स्मृतास्ते द्विविधेन च॥३३॥

Both Brāhmaṇa and Kṣatriya sons were born to Bhardvāja on earth who came to be known as Dvyāmuṣyāyaṇas and the Kaulīnās.

ततो जाते हि वितथे भरतश्च दिवं ययौ।
भरद्वाजौ दिवं यातो ह्यभिषिच्य सुतमृषिः॥३४॥

Then on getting Vitatha as his son, the king Bharata, crowning him as the king proceeded on to the heaven. Rājarṣi Bhardvāja too in due course of time crowning his son as the king, proceeded on to the heaven.

दायादो वितथस्वाऽऽसीद्भुवमन्युर्महायशाः।
महाभूतोपमाः पुत्राश्चत्वारो भुवमन्यवः॥३५॥
बृहत्क्षत्रो महावीर्यो नरो गर्गश्च वीर्यवान्।
नरस्य संकृतिः पुत्रस्तस्य पुत्रो महायशाः॥३६॥

The immensely glorious Bhuvamanyu was the son of Vitatha. Bhuvamanyu had four sons named Bṛhatkṣatra, Mahāvīrya, Nara and the valorous Garga, who were as forceful like the wind and other four *tattva*.

गुरुधी रन्तिदेवश्च सत्कृत्यां तावुभौ स्मृतौ।
गर्गस्य चैव दायादः शिबिर्विद्वानजायत्॥३७॥

Saṁkṛti was the son of Nara. Saṁkṛti had two sons who were quite glorious and were known as Gurudhī and Rantideva. Both of them were born of the womb of Satkṛti. The intelligent Śibi was born of Garga.

स्मृताः शैब्यास्ततो गर्गाः क्षत्रोपेता द्विजातयः।
आहार्यतनयश्चैव धीमानासीदुरुक्षवः॥३८॥

His progeny comprised of both Brhāmaṇas as well as the Kṣatriyas. They were also known as Śaibyas and Gargās. Śibi had two sons named Āhāryatanaya and Urukṣava the intelligent one.

तस्य भार्या विशाला तु सुषुवे पुत्रकत्रयम्।
त्र्युषणं पुष्करिं चैव कविं चैव महायशाः॥३९॥

Viśālā, the daughter of Urukṣava gave birth to three sons known as Trayuṣṇa, Puṣkari and the glorious Kavi.

उरुक्षवाः स्मृता ह्येते सर्वे ब्राह्मणतां गताः।
काव्यानां तु वरा ह्येते त्रयः प्रोक्ता महर्षयः॥४०॥
गर्गाः संकृतयः काव्याः क्षत्रोपेता द्विजातयः।
संभृताङ्गिरसो दक्षा बृहत्क्षत्रस्य च क्षितिः॥४१॥
बृहत्क्षत्रस्य दायादो हस्तिनामा बभूव ह
तेनेदं निर्मितं पूर्वं पुरं तु गजसाह्वयम्॥४२॥

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All of them are known as Urukṣavas, who were ultimately converted as the Brāhmaṇas. In the race of the kavyas, these have been known as Maharṣis. The Gargas, Saṅkṛtayas and Kāvyas, are twice-born Brāhmaṇas with Kṣatriya strain in them. Bṛhatkṣetra of the Aṅgira gotra had also ruled the earth. Hasti was the son of Bṛhatkṣetra, who in earlier times established the city of Hastināpura (Gajasāhvaya).

हस्तिनश्चैव दायादास्त्रयः परमकीर्तयः।
अजमीढो द्विमीढश्च पुरुमीढस्तथैव च॥४३॥

Hasti had three sons named Ajamīḍha, Dvimīḍha and Purumīḍha, who were quite illustrious.

अजमीढस्य पत्न्यस्तु तिस्रः कुरुकुलोद्वहाः।
नीलिनी धूमिनी चैव केशिनी चैव विश्रुता॥४४॥

Ajamīḍha had three wives of Kuru race known by the names of Nīlinī, Dhūminī and Keśinī.

स तासु जनयामास पुत्रान्वै देववर्चसः।
तपसोऽते महातेजा जाता वृद्धस्य धार्मिका॥४५॥

Ajamīḍha produced several sons from his wives who were quite intelligent, illustrious and religious minded like the gods.

भारद्वाजप्रसादेन विस्तरं तेषु मे शृणु।
आजमीढस्य केशिन्यां कण्वः समभवत्किल॥४६॥

All of them were born of their father in old age, with the grace of the sage Bhardvāja. You listen from me the relevant story.

मेधातिथिः सुतस्तस्य तस्मात्काण्वायना द्विजाः।
अजमीढस्य भूमिन्यां जज्ञे बृहदनुर्नृपः॥४७॥
बृहदनोर्बृहन्तोऽथ बृहन्तस्य बृहन्मनाः।
बहन्मनः सुतश्चापि बृहद्धनुरिति श्रुतः॥४८॥

From the womb of Keśinī– the wife of Ajamīḍha, a son named Kaṇva was born. His son was Medhātiṭhi. The Kāṇvaya clan of Brhāmaṇas were born from him. Bhūminī or Dhūminī, the second wife of Ajamīḍha gave birth to Bṛhadanu, while Bṛhanta was the son of Bṛhadanu. Bṛhanta begot Bṛhanmanā, the father of Bṛhaddhanu.

बृहद्धनोर्बृहदिषुः पुत्रस्तस्य जयद्रथः।
अश्वजित्तनयस्तस्य सेनजित्तस्य चाऽत्मजः॥४९॥

Bṛhadiśu was the son of Bṛhaddhanu, and his son was known as Jayadratha. His son was Aśvajit and Senajit was his son.

अथ सेनजितः पुत्राश्चत्वारो लोकविश्रुताः।
रुचिराश्वश्च काव्यश्च राजा दृढरथस्तथा॥५०॥
वत्सश्चाऽऽवर्तको राजा यस्यैते परिवत्सकाः।
रुचिराश्वस्य दायादः पृथुसेनो महायशाः॥५१॥
पृथुसेनस्य पौरस्तु पौरान्नीपोऽथ जज्ञिवान्।
नीपस्यैकशतं त्वासीत्पुत्राणाममितौजसाम्॥५२॥
नीपा इति समाख्याता राजानः सर्व एव ते।
तेषां वंशकरः श्रीमान्नीपानां कीर्तिवर्धनः॥५३॥

Four well known sons known as Rucirāśva, Kāvya, the king Dṛḍharatha and the king Vatsavartaka. Out of these, the descendants of Vatsavartaka were known as Parivatsaka. The son of Rucirāśva was the glorious Pṛthusena, who had a son named Paura and Nīpa was born to Paura. Nīpa had a hundred illustrious sons who were all kings and known as Nīpas.

काव्याच्च समरो नाम सदेष्टसमरोऽभवत्।
समरस्य पारसंपारौ सदश्च इति ते त्रयः॥५४॥
पुत्राः सर्वगुणोपेता जाता वै विश्रुता भुवि।
पारपुत्रः पृथुर्जातः पृथोस्तु सुकृतोऽभवत्॥५५॥

Samara was born as the son to Kāvya, who was quite glorious and expanded the race of Nīpas. Samara had three sons named Pāra, Sampāra and Sadaśva who were all well known and virtuous. Pṛthu was the son of Pāra and Sukṛta was born of Pṛthu.

जज्ञे सर्वगुणोपेतो विभ्राजस्तस्य चाऽऽत्मजः।
विभ्राजस्य तु दायादस्त्वणुहो नाम वीर्यवान्॥५६॥
बभूव शुकजामाता कृत्वीभर्ता महायशाः।

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A son named Vibhrāja was born to him. Anuha was the most valorous and illustrious son born to Vibhrāja who was the son-in-law of Śuka and the husband of Kṛtvī.

अणुहस्य तु दायादो ब्रह्मदत्तो महीपतिः।।५७।।

युगदत्तः सुतस्तस्य विष्वक्सेनो महायशाः।

विभ्राजः पुनराजातो सुकृतेनेह कर्मणा।।५८।।

Brahmadatta– the king was the son of Anuha. He had a son named Yugadatta who had a son named Viṣvakasena. Because of his merits, the king Vibhrāja was reborn as the king Viśvakasena.

विष्वक्सेनस्य पुत्रस्तु उदक्सेनो बभूव ह।

भल्लाटस्तस्य पुत्रस्तु तस्याऽऽसीज्जनमेजयः।

उग्रायुधेन तस्यार्थे सर्वे नीपाः प्रणाशिताः।।५९।।

Udakasena was the son of Viśvakasena, who had a son named Bhallāṭa. Janamejaya (second) happened to be his son. For the protection of the same Janamejaya, Ugrāyudha killed all the rulers of the Nīpa dynasty.

ऋषय ऊचुः-

उग्रायुधः कस्य सुतः कस्य वंशे स कथ्यते।

किमर्थं तेन ते नीपाः सर्वे चैव प्रणाशिताः।।६०।।

Ṛṣis asked, "O Sūta, who was the father of Ugrāyudha? In which dynasty was he born? What was the reason for the complete destruction of the rulers of the Nīpa dynasty?

सूत उवाच

उग्रायुधः सूर्यवंश्यस्तपस्तेपे वराश्रमे।

स्थाणुभूतोऽष्टसाहस्रं तं भेजे जनमेजयः।।६१।।

तस्य राज्यं प्रतिश्रुत्य नीपानाजघ्निवान्प्रभुः।

उवाच सान्त्वं विविधं जघ्नुस्ते वै ह्युभावपि।।६२।।

हन्यमानागतानूचे यस्माद्धेतोर्नमे वचः।

शरणागतरक्षार्थं तस्मादेवं शपामि वः।।६३।।

यदि मेऽस्ति तपस्तप्तं सर्वान्नयतु वो यमः।

ततस्तान्कृष्यमाणांस्तु यमेन पुरतः स तु।।६४।।

कृपया परयाऽऽविष्टो जनमेजयमूचिवान्।

गतानेतानिमान्वीरांस्त्वं मे रक्षितुमर्हसि।।६५।।

Sūta said, "O Sages, Ugrāyudha, was born in the solar race. He went to an *āśrama* (hermitage) and staying there like a pillar performed great *tapas* for eight thousand years. At the same time the king Janamejaya, getting defeated, reached before him. At the prayer of the king Janamejaya, Ugrāyudha promised to get his kingdom restored to Janamejaya. Thereafter the immensely valorous Ugrāyudha, exterminated the rulers of the Nīpa dynasty. Initially, Ugrāyudha tried his best to bring them round by some advice, but when they failed to listen to him and got ready to kill both (Janamejaya and Ugrāyudha), then Ugrāyudha cursed them, "For no reason, you are ignoring my words, therefore, in order to protect a person who has taken refuge with me, I am pronouncing a curse on you that, "In case I have performed the *tapas* with devotion, then Yama should lift you all to his abode.' When all of them were so dragged to the abode of Yama, the heart of Ugrāyudha was filled with compassion and he commanded Janamejaya, "O Janamejaya, at my command, you better stop these warriors being carried to the abode of Yama, protecting them.

जनमेजय उवाच

अरे पापा दुराचारा भवितारोऽस्य किंकराः।

तथेत्युक्तस्ततो राजा यमेन युयुधे चिरम्।।६६।।

Janamejaya said, "O Sinful and wicked messengers of Yama, you release them otherwise you shall earn punishment." When the messengers of Yama replied in the same tone, the king Janamejaya fought with the messengers of Yama for long.

व्याधिभिर्नारकैर्घोरैर्यमेन सह तान्बलात्।

विजित्य मुनये प्रादात्तदद्भुतमिवाभवत्।।६७।।

यमस्तुष्टस्ततस्तस्मै मुक्तिज्ञानं ददौ परम्।

सर्वे यथोचितं कृत्वा जग्मुस्ते कृष्णमव्ययम्।।६८।।

येषां तु चरितं गृह्य हन्यते नापमृत्युभिः।

इह लोके परे चैव सुखमक्षय्यमश्नुते।।६९।।

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Ultimately Janamejaya conquered all the messengers and together with Yama, he produced them before Ugrāyudha. This is an astonishing thing that had happened. Then Yama getting pleased, bestowed on Janamejaya the divine knowledge for salvation. Thereafter all of them performing the appropriate religious duties were absorbed in eternal Śri Kṛṣṇa. By knowing about the life story of these rulers, one does not have to face the untimely death. He also achieves the everlasting pleasures in the present as well as the future world.

अजमीढस्य धूमिन्यां विद्वाञ्जज्ञे यवीनरः।
धृतिमांस्तस्य पुत्रस्तु तस्य सत्यधृतिः स्मृतः।
अथ सत्यधृतेः पुत्रो दृढनेमिः प्रतापवान्।७०।।
दृढनेमिसुतश्चापि सुधर्मा नाम पार्थिवः।
आसीत्सुधर्मतनयः सार्वभौमः प्रतापवान्।।७१।।
सार्वभौमेति विख्यातः पृथिव्यामेकराड्बभौ।
तस्यान्ववाये महति महापौरवनन्दनः।।७२।।

From the womb of Dhūminī Yavīnara was born as the son of Ajamīḍha. He had a son named Dhṛtimān who had a son named Satyadhṛti. Dṛḍhanemi was the son of Satyadhṛti. Sudharmā was the son of the king Dṛḍhanemi. The famous Sudharmā had the son named Sārvabhauma who was graceful on earth as a Cakravartī emperor. In his vast race, a son named Mahāpaurava was born.

महापौरवपुत्रस्तु राजा रुक्मरथः स्मृतः।
अथ रुक्मरथस्याऽऽसीत्सुपार्श्वो नाम पार्थिवः।।७३।।
सुपार्श्वतनयश्चापि सुमतिर्नाम धार्मिकः।
सुमतेरपि धर्मात्मा राजा संनतिमानपि।।७४।।

The king Rukmaratha had been described to be the son of Mahāpaurava. Supārśva, the king was the son of Rukmaratha. The religious minded Sumati was the son of Supārśva. The son of Sumati was known as Sannatimān.

तस्याऽऽसीत्संनतिमतः कृतो नाम सुतो महान्।
हिरण्यनाभिनः शिष्यः कौशल्यस्य महात्मनः।।७५।।

He had an immensely glorious son named Kṛta, who happened to be the disciple of the sage Kauśalya.

चतुर्विंशतिधा येन प्रोक्ता वै सामसंहिताः।
स्मृतास्ते प्राच्यसामानः कर्ता नामेह सामगाः।।७६।।

This particular king divided the Saṁhitas of *Sāmaveda* in twenty-four parts, which subsequently came to be known as Prācyasāma, and those who sung those Samhitas came to be known as Kārtāsāmagās.

कार्तिरुग्रायुधोऽसौ वै महापौरववर्धनः।
बभूव येन विक्रम्य पृथुकस्य पिता हतः।।७७।।
कार्तिरुग्रायुधोऽसौ वै महापौरववर्धनः।
बभूव येन विक्रम्य पृथुकस्य पिता हतः।।७८।।
नीलो नाम महाराजः पाञ्चालाधिपतिर्वशी।
उग्रायुधस्य दायादः क्षेमो नाम महायशाः।।७९।।

Ugrāyudha was the son of the same Kṛta, who particularly expanded the Puru race. It was he, who displaying his prowess had killed the great Nīla– the king of Pāñcāla country. Ugrāyudha had an immensely glorious son named Kṣema.

क्षेमात्सुनीथः संजज्ञे सुनीथस्य नृपंजयः।
नृपंजयाच्च विरथ इत्येते पौरवाः स्मृताः।।८०।।

Sunītha was the son of Kṣema, while Nṛpañjaya was the son of Sunītha. Viratha was born as the son of Nṛpañjaya. All these kings came to be known as Pauravas.

इति श्रीमात्स्ये महापुराणे सोमवंशे पौरववंशकीर्तनं
नामैकोनपञ्चाशत्तमोऽध्यायः।।४९।।

* * *

CHAPTER 50

Comprehensive history of the rulers of Puruvaṁśa

सूत उवाच

अजमीढस्य नीलिन्यां नीलः समभवन्नृपः।
नीलस्य तपसोग्रेण सुशान्तिरुदपद्यत।।१।।

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पुरुजानुः सुशान्तेस्तु पृथुस्तु पुरुजानुतः।
भद्राश्वः पृथुदायादो भद्राश्वतनयाञ्छृणु।।२।।

Sūta said, "O Ṛṣis, from the womb of Nīlinī, the wife of Ajamīḍha, the king Nīla was born. As a result of the severe *tapas* of Nīla, Suśānti was born as a son. From him was born Purujānu, who was the father of Pṛthu. Bhadrāśva was the son of Pṛthu. Now you listen about the sons of Bhadrāśva.

मुद्गलश्च जयश्चैव राजा बृहदिषुस्तथा।
जविनश्च विक्रान्तः कपिलश्चैव पञ्चमः।।३।।

He had five sons known as Mudgala, Jaya, the king Bṛhadiṣu, valorous Javinara and Kapila, the fifth one. All of them were the sons of Bhadrāśva.

पञ्चानां चैव पञ्चालानेताञ्जनपदान्विदुः।
पञ्चालरक्षिणो ह्येते देशानामितिः नः श्रुतम्।।४।।

The country was ruled by all the five of them, came to be known as Pāñcāla. All of them were the protectors of the Pāñcāla country, as has been heard by us.

मुद्गलस्यापि मौद्गल्याः क्षत्रोपेता द्विजातयः।
एते ह्यङ्गिरसः पक्षं संश्रिताः काण्वमुद्गलाः।।५।।

The sons of Mudgala who were Kṣatriyas as well as the Brāhmaṇas, came to be known as Maudgalyas. They, having been born in the gotras of Kāṇva and Mudgala, were merged in favour of Aṅgirā.

मुद्गलस्य सुतो जज्ञे ब्रह्मिष्ठः सुमहायशाः।
इन्द्रसेनः सुतस्तस्य विन्ध्याश्वस्तस्य चाऽऽत्मजः।।६।।
विन्ध्याश्वान्मिथुनं जज्ञे मेनकायामिति श्रुतिः।
दिवोदासश्च राजर्षिरहल्या च यशस्विनी।।७।।

The immensely glorious and engaged in the study of Vedas, was born as Mudgala– the son. He had a son named Indrasena, who had a son named Vindhyāśva. Twins was born to Menakā in union with Vindhyāśva, as has been heard. Out of the twins, one was Rājarṣi Divodāsa and the other was the glorious Ahalyā.

शरद्वतस्तु दायादमहल्या संप्रसूयत।
शतानन्दमृषिश्रेष्ठं तस्यापि समहातपाः।।८।।
सुतः सत्यधृतिर्नाम धनुर्वेदस्य पारगः।
आसीत्सत्यधृतेः शुक्रममोघं धार्मिकस्य तु।।९।।
स्कन्नं रेतः सत्यधृतेर्दृष्ट्वा चाप्सरसं जले।
मिथुनं तत्र संभृतं तस्मिन्सरसि संभृतम्।।१०।।

Ahalyā gave birth to Śatānanda in union with Śaradvān. Satyadhṛti was the son of Śatānanda and was well versed in Dhanurveda (science of archery). The semen of Satyadhṛti was unfailing. Once the semen of Satyadhṛti was discharged in water, while looking at an *apsarā*, as a result of which twins were born in the water and kept on growing in the same water.

ततः सरसि तस्मिंस्तु क्रममाणं महीपतिः।
दृष्ट्वा जग्राह कृपया शंतनुर्मृगयां गतः।।११।।
एते शरद्वतः पुत्रा आख्याता गौतमा वराः।
अत ऊर्ध्वं प्रवक्ष्यामि दिवोदासस्य वै प्रजाः।।१२।।

Once the king Śāntanu, went for hunting. Finding the two children there he lifted them up out of compassion and carried them home. Thus I have narrated the story of the sons of Śaradvān who were known from the Gautama *gotra*. Now I am narrating the story of Divodāsa's progeny, which you should listen from me.

दिवोदासस्य दायादो धर्मिष्ठो मित्रयुर्नृपः।
मैत्रायणावरः सोऽथ मैत्रेयस्तु ततः स्मृतः।।१३।।
एते वंश्या यतेः पक्षाः क्षत्रोपेतास्तु भार्गवाः।
राजा चैद्यवरो नाम मैत्रेयस्य सुतः स्मृतः।।१४।।

Mitrāyu was the religious minded king, being eldest son of Divodāsa. The other two sons named Maitrāyaṇa and Maitreya were born subsequently. They were all Kṣatriyas but became Brāhmaṇas belonging to gotra Yati. Because of their Kṣatriya lineage, they were called as Bhārgavas. The king Caidyavara was said to be the son of Maitreya.

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अथ चैद्यवराद्विद्वान्सुदासस्तस्य चाऽऽत्मजः।
अजमीढः पुनर्जातः क्षीणे वंशे तु सोमकः॥१५॥

The valorous Sudāsa was born as son to Caidyavara. After the extinction of the dynasty Ajamīḍha was again born as the son of Sudāsa. He is also known by the name of Somaka.

सोमकस्य सुतो जन्तुर्हते तस्मिञ्छतं बभौ।
पुत्राणामजमीढस्य सोमकस्य महात्मनः॥१६॥
महिषी त्वजमीढस्य धूमिनी पुत्रवर्धिनी
पुत्राभावे तपस्तेपे शतं वर्षाणि दुश्चरम्॥१७॥

Jantu was the son of Somaka. After his death, the noble Ajamīḍha had a hundred sons. Dhūminī the wife of Ajāmīḍha gave birth to a large number of sons. After the death of Jantu an the demise of the sons, she started performing severe *tapas*.

हुत्वाऽग्निं विधिवत्सम्यक्पवित्रीकृतभोजना।
अग्निहोत्रक्रमेणैव सा सुष्वाप महाव्रता॥१८॥
तस्यां वै धूमवर्णायामजमीढः समीयिवान्।
ऋक्षं सा जनयामास धूमवर्णं शताग्रजम्॥१९॥

Dhūminī consumed purified eatables only once a day, while performing the *homa* was overpowered with sleep. With the continuous performance of the homa all her limbs had become smoky and the complexion had faded out. At the same time Ajamīḍha impregnated her, as a result of which a son named Ṛkṣa was born to her, who was the eldest of his hundred brothers and his body was of the complexion of smoke.

ऋक्षात्संवरणो जज्ञे कुरु संवरणात्ततः।
यः प्रयागमतिक्रम्य कुरुक्षेत्रमकल्पयत्॥२०॥
कृष्यतस्तु महाराजो वर्षाणि सुबहून्यथ।
कृष्यमाणस्ततः शक्रो भयात्तस्मै वरं ददौ॥२१॥
पुण्यं च रमणीयं च कुरुक्षेत्रं तु तत्स्मृतम्।
तस्यान्ववायः सुमहान्यस्य नाम्ना तु कौरवाः॥२२॥

Saṁvaraṇa was born from Ṛkṣa, while Kuru was born of Saṁvaraṇa, who had attacked Prayāga and established Kurukṣetra as a holy place. The king Kuru ploughed the land of Kurukṣetra with his own hands for many years. Indra finding him so ploughing the land got frightened and bestowed on a king a boon, as a result of which the land of Kurukṣetra has been known to be the auspicious one. The dynasty of the king Kuru had been quite vast, which in due course of time came to be known as Kaurava dynasty.

कुरोस्तु दयिताः पुत्रा सुधन्वा जह्नुरेव च।
परीक्षिच्च महातेजाः प्रजनश्चारिमर्दनः॥२३॥

Kuru had four loving sons known as Sudhanvā, Jahnu, Parīkṣita and Prajana, the destroyer of the enemies.

सुधन्वनस्तु दायादः पुत्रो मतिमतां वरः।
च्यवनस्तस्य पुत्रस्तु राजा धर्मार्थतत्त्ववित्॥२४॥
च्यवनस्य कृमिः पुत्र ऋक्षाज्जज्ञे महातपाः।
कृमेः पुत्रो महावीर्यः ख्यातस्त्विन्द्रसमो विभुः॥२५॥
चैद्योपरिचरो वीरो वसुर्नामान्तरिक्षगः।
चैद्योपरिचराज्जज्ञे गिरिका सप्त वै सुतान्॥२६॥
महारथो मगधराड् विश्रुतो यो बृहद्रथः।
प्रत्यश्रवः कुशश्चैव चतुर्थो हरिवाहनः॥२७॥
पञ्चमश्च यजुश्चैव मत्स्यः काली च सप्तमी
बृहद्रथस्य दायादः कुशाग्रो नाम विश्रुतः॥२८॥
कुशाग्रस्याऽऽत्मजश्चैव वृषभो नाम वीर्यवान्।
वृषभस्य तु दायादः पुण्यवान्नाम पार्थिवः॥२९॥
पुण्यः पुण्यवतश्चैव राजा सत्यधृतिस्ततः।
दायादस्तस्य धनुषस्तस्मात्सर्वश्च जज्ञिवान्॥३०॥

The king Cyavan was the son of Sudhanvā, who had been full of wisdom and well-versed in the *tattvas*. Kṛmi was the son of Cyavana, who had been born of Ṛkṣa. Vasu was the son of Kṛmi. He was a remarkable warrior like Indra and could move in the sky. He produced seven issues from Girikā. The king of Magadha was the first of them all, who was known as

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Bṛhadratha. The second was Pratyaśravā, the third was Kuśa, Harivahāna was the fourth, Yaju was the fifth, Matsya was the sixth. The seventh one was a daughter known as Kālī. Bṛhadratha's son was known as Kuśāgra who had a son named Vṛṣabha. The king Puṇyavān was the son of Vṛṣabha. Puṇya was born of Puṇyavān, while Satyadhṛti was born of the king Puṇya. Dhanuṣa was the son of Satyadhṛti who had a son named Sarva.

सर्वस्य संभवः पुत्रस्तस्माद्राजा बृहद्रथः।
द्वे तस्य शकले जाते जरया संधितश्च सः॥३१॥
जरया संधितो यस्माज्जरासंधस्ततः स्मृतः।
जेता सर्वस्य क्षत्रस्य जरासंधो महाबलः॥३२॥

Saṁbhava was the son of Sarva, the king Bṛhadratha was born to him. The son of Bṛhadratha was born in two parts and was joined into one by a demoness known as Jarā. Because of the joining of the two parts he came to be known as Jarāsandha. The immensely powerful Jarāsandha, was the conqueror of all the Kṣatriyas of his times.

जरासंधस्य पुत्रस्तु सहदेवः प्रतापवान्।
सहदेवात्मजः श्रीमान्सोमवित्स महातपाः॥३३॥

Jarāsandha had a son named Sahadeva. He had a son named Somāvi who was a great ascetic.

श्रुतश्रवास्तु सोमादेर्मागधाः परिकीर्तिताः।
जह्नुस्त्वजनयत्पुत्रं सुरथं नाम भूमिपम्॥३४॥
सुरथस्य तु दायादो वीरो राजा विदूरथः।
विदूरथसुतश्चापि सार्वभौम इति स्मृतः॥३५॥

Śrutaśravā was born as the son of Somāvi. Because of their ruling the country of Magadha, they were known as Māgadhas. King Suratha was born as a son of Jahanu. Vidūratha was the son of Suratha. Sārvabhauma was the son of Vidūratha.

सार्वभौमाज्जयत्सेनो रुचिरस्तस्य चाऽऽत्मजः।
रुचिरात्तु ततो भौमस्त्वरितायुस्ततोऽभवत्॥३६॥
अक्रोधनस्त्वायुसुतस्तस्माद्देवातिथिः स्मृतः।
देवातिथेस्तु दायादो दक्ष एव बभूव ह॥३७॥

Sārvabhauma had a son named Jayatsena, who had a son named Rucira. Rucira had a son named Bhauma and Tvaritāyu was born of him. Akrodhana was the son of Tvaritāyu. Devātithi was born of Akrodhana. Dakṣa was the son of Devātithi.

भीमसेनस्ततो दक्षाद्दिलीपस्तस्य चाऽऽत्मजः।
दिलीपस्य प्रतीपस्तु तस्य पुत्रास्त्रयः स्मृताः॥३८॥
देवापिः शंतनुश्चैव बाह्लीकश्चैव ते त्रयः।
बाह्लीकस्य तु दायादाः सप्त बाह्लीश्वराः नृपाः।
देवापिस्तु ह्यपध्यातः प्रजाभिरभवन्मुनिः॥३९॥

Bhīmasena was born of Dakṣa, who had son named Dilīpa. Pratīpa was the son of Dilīpa. Pratīpa had three sons known as Śāntanu, Bāhlīka and Devāpi. All of them were the kings and Bāhlīka was the ruler of Bāhlāka. The people found fault with Devāpi and as such, he became a recluse disowing the throne.

मुनय ऊचुः
प्रजाभिस्तु किमर्थं वै ह्यपध्यातो जनेश्वरः।
को दोषो राजपुत्रस्य प्रजाभिः समुदाहृतः॥४०॥

Ṛṣis said, "Why did the people find fault with Devāpi and which one of the blemish of the prince was highlighted by them?"

सूत उवाच
किलाऽऽसीद्राजपुत्रस्तु कुष्ठी तं नाभ्यपूजयन्।
कार्यं चैव तु देवानां क्षत्रं प्रति द्विजोत्तमाः
भविष्यं कीर्तयिष्यामि शंतनोस्तु निबोधत॥४१॥

Sūta said, "O Ṛṣis, the prince Devāpi was suffering from leprosy and as such the people did not honour him. Now I shall narrate the future family of Śantanu. You please listen to the same.

शंतनुस्त्वभवद्राजा विद्वान्स वै महाभिषक्।
इदं चोदाहरन्त्यत्र श्लोकं प्रति महाभिषक्॥४२॥

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यं यं कराभ्यां स्पृशति जीर्णं रोगिणमेव च।
पुनर्युवा च भवति तस्मात्तं शंतनुं विदुः॥४३॥
तत्तस्य शंतनुत्वं हि प्रजाभिरिह कीर्त्यते।
ततोऽवृणुत भार्यार्थं शंतनुर्जाह्नवीं नृप॥४४॥
तस्यां देवव्रतं नाम कुमारं जनयद्विभुः।
काली विचित्रवीर्यं तु दाशेयी जनयत्सुतम्॥४५॥
शंतनोर्दयितं पुत्रं शान्तात्मानमकल्मषम्।

After the returning of Devāpi to the forest, Śāntanu, was crowned as the king. Besides his being a man of wisdom, he was a renowned physician as well. His quality of being a great physician was highlighted by the people in a verse, which means that whenever the king Śāntanu touched a patient or an old man with his hand, he was turned into a young man. Because of this quality, he was known as Śāntanu among the people. The people always talked of his quality of healing the ailing people besides making the old as the young ones. Thereafter Śāntanu begot, from Jéhnavī, the famous Devavrata– Bhīṣma was born. Kālī, the daughter of Niṣāda, also known as Satyavatī,[1] in union with Śāntanu got a son named Vicitravīrya, who was quite dear to the father. He was calm, sinless and died childless.

कृष्णद्वैपायनो नाम क्षेत्रे वैचित्रवीर्यके॥४६॥
धृतराष्ट्रं च पाण्डुं च विदुरं चाप्यजीजनत्।
धृतराष्ट्रस्तु गान्धार्यां पुत्रानजनयच्छतम्॥४७॥
तेषां दुर्योधनः श्रेष्ठः सर्वक्षत्रस्य वै प्रभुः।
माद्री कुन्ती तथा चैव पाण्डोर्भार्ये बभूवतुः॥४८॥

Maharṣi Kṛṣṇa-dvaipāyana Vyāsa, in the region of Vicitravīrya produced Dhṛtarāṣṭra and Pāṇḍu, while Vidura was born of a slave girl. Dhṛtarāṣṭra in union with Gāndhārī gave birth to a hundred sons and Duryodhana was the eldest of them all. He was the lord of the entire Kṣatriya reace. Similarly Kuntī and Mādrī were the two wives of Pāṇḍu.

देवदत्ताः सुताः पञ्च पाण्डोरर्थेऽभिजज्ञिरे।
धर्माद्युधिष्ठिरो जज्ञे मारुताच्च वृकोदरः॥४९॥
इन्द्राद्धनंजयश्चैव इन्द्रतुल्यपराक्रमः।
नकुलं सहदेवं च माद्र्यश्विभ्यामजीजनत्॥५०॥

From the womb of both of them, for the expansion of the race of Pāṇḍu, the gods bestowed five sons to her. In union with Dharma, Kuntī gave birth to Yudhiṣṭhira, in union with the wind god (Vāyu), Bhīmasena was born, Arjuna was born by her union with Indra. Similarly from Mādrī, the second wife of Pāṇḍu, Nakula and Sahadeva were born through the two gods Aśvini.

पञ्चैते पाण्डवेभ्यस्तु द्रौपद्यां जज्ञिरे सुताः।
द्रौपद्यजनयच्छ्रेष्ठं प्रतिविन्ध्यं युधिष्ठिरात्॥५१॥
श्रुतसेनं भीमसेनाच्छ्रुतकीर्तिं धनंजयात्।
चतुर्थं श्रुतकर्माणं सहदेवादजायत॥५२॥
नकुलाच्च शतानीकं द्रौपदेयाः प्रकीर्तिताः।
तेभ्योऽपरे पाण्डवेयाः षडेवान्ये महारथाः॥५३॥

In union with these five Pāṇḍavas, Draupadī produced five sons. Her first son Prativindhya was born in union with Yudhiṣṭhira, Śrutasena was born in union with Bhīmasena, Śrutakīrti was born in union with Arjuna, Śrutakarmā was born in union with Nakula, while Śatānīka was born in union with Sahadeva. These five sons were born of Draupadī and came to be known as Draupadeyas. Pāṇḍavas had other six sons also besides these five sons.

हैडम्बो भीमसेनात्तु पुत्रो जज्ञे घटोत्कचः।
काशी बलधराद्भीमाज्जज्ञे वै सर्वगं सुतम्॥५४॥
सुहोत्रं तनयं माद्री सहदेवादसूयत।
करेणुमत्यां चैद्यायां निरमित्रस्तु नाकुलिः॥५५॥

A son named Ghaṭotkaca was born of the union of Bhīma with demon girl Hiḍimbā and

1. She was the daughter of a fisherman. Śāntanu fell in love with her "and espoused her on condition that her son would succeed to the throne. Bhīṣma, the eldest son of Śantanu, led a life of celibacy to make good his father's promise.

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Sarvaga from Kāśī. Sahadeva produced a son from the daughter of the king of Mādrī country who was his wife. Sahotra was his name. Niramitra was the name of the son of Nakula born of Kareṇumatī.

सुभद्रायां रथी पार्थादभिमन्युरजायत।
यौधेयं देवकी चैव पुत्रं जज्ञे युधिष्ठिरात्।।५६।।

Abhimanyu was born as son to Arjuna, in union with Subhadrā. A son named Yaudheya was born to Yudhiṣṭhira, from his other wife known by the name of Devakī.

अभिमन्योः परीक्षित्तु पुत्रः परपुरंजयः।
जनमेजय परीक्षित्तः पुत्रः परमधार्मिकः।।५७।।

Parīkṣit was the son of Abhimanyu who entered the city of the enemies. The noble soul Janamejaya was the son of Parīkṣit.

ब्रह्माणं कल्पयामास स वै वाजसनेयकम्।
स वैशम्पायनेनैव शप्तः किल महर्षिणा।।५८।।
न स्थास्यतीह दुर्बुद्धे तवैतद्वचनं भुवि।
यावत्स्थास्यसि त्वं लोके तावदेव प्रपत्स्यति।।५९।।

Janamejaya appointed Vājasenaya, an ācārya of Śukla-yajurveda, to officiate as Brahmā. Finding this Vaiśampāyana, as priest of Kṛṣṇa-yajurveda pronounced a curse on him saying, "Your Saṁhita– literature shall not be respected on earth. It shall be honoured only upto your life time."

क्षत्रस्य विजयं ज्ञात्वा ततः प्रभृति सर्वशः।
अभिगम्य स्थितश्चैव नृपं च जनमेजयम्।।६०।।

Since then, learning of the victory of the Kṣatriyas over Brāhmaṇas, many people from far and wide started living close to the king Janamejaya, the promoter of *Śukla-yajurveda.*

ततः प्रभृति शापेन क्षत्रियस्य तु याजिनः।
उत्सन्ना याजिनो यज्ञे ततः प्रभृति सर्वशः।।६१।।
क्षत्रस्य याजिनः केचिच्छापात्तस्य महात्मनः।

But, because of the curse of the sage Vaiśampāyana, many of the priests officiating at sacrifices performed by Kṣatriyas began to decline and refused to attend on occasions of their sacrifices.

पौर्णमासेन हविषा इष्ट्वा तस्मिन्प्रजापतिम्।
स वैशम्पायनेनैव प्रविशन्वारितस्ततः।।६२।।

At the time, when Janamejaya after finishing the sacrifice of Prajāpati, on a full-mon day, was about to offer the *paurṇa-māsa-havi* (entering the hall of sacrifice), his entry was stopped by Vaiśaṁpāyana.

परीक्षितः सुतोऽसौ वै पौरवो जनमेजयः।
द्विरश्वमेधमाहृत्य महावाजसनेयकः।।६३।।
प्रवर्तयित्वा तं सर्वमृषिं वाजसनेयकम्।
विवादे ब्राह्मणैः सार्धमभिशप्तो वनं ययौ।।६४।।

Thereafter Janamejaya, the son of Parīkṣit, performed two Aśvamedha sacrifices in which the methods of *Śukla-yajurveda* was applied. The entire performance was organised under the leadership of the sage Vājasneya. At that point of time some controversy developed among the Brāhmaṇas who pronounced a curse on him, as a result of which he retired to the forest.

जनमेजयाच्छतानीकस्तस्माज्जज्ञे स वीर्यवान्।
जनमेजयः शतानीकं पुत्रं राज्येऽभिषिक्त्वान्।।६५।।

The valorous Śatānīka was born as son to Janamejaya. While proceeding to the forest, Janamejaya crowned his son Śatānīka as the king.

अथाश्वमेधेन ततः शतानीकस्य वीर्यवान्।
जज्ञेऽधिसोमकृष्णाख्यः सांप्रतं यो महायशाः।।६६।।

As a result of the performance of the Aśvamedha sacrifice, Śatānīka was blessed with a powerful son, named Adhisomakṛṣṇa, who is still ruling the country.

तस्मिञ्छासति राष्ट्रं तु युष्माभिरिदमाहृतम्।
दुरापं दीर्घसत्रं वै त्रीणि वर्षाणि पुष्करे।
वर्षद्वयं कुरुक्षेत्रे दृषद्वत्यां द्विजोत्तमाः।।६७।।

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O Brāhmaṇas, while he is ruling the country and it is in his reign that you have engaged in this huge sacrificial session, of which three years have passed in Puṣkara and two years in Kurukṣetra and Dṛṣadvatī.

मुनय ऊचुः

भविष्यं श्रोतुमिच्छामः प्रजानां लोमहर्षणे।
पुरा किल यदेतद्वै व्यतीतं कीर्तितं त्वया॥६८॥
येषु वै स्थास्यते क्षत्रमुत्पत्स्यन्ते नृपाश्च ये।
तेषामायुष्प्रमाणं च नामतश्चैव तान्नृपान्॥६९॥
कृतयुगप्रमाणं च त्रेताद्वापरयोस्तथा।
कलियुगप्रमाणं च युगदोषं युगक्षयम्॥७०॥
सुखदुःखप्रमाणं च प्रजादोषं युगस्य तु।
एतत्सर्वं प्रसंख्याय पृच्छतां ब्रूहि न प्रभो॥७१॥

The sages said, "O Sūta, this is all the history of the past. We would like to listen about the future kings. Please tell us about the future kings, giving their names and the duration of the reign of each one of them. Please also tell us about the duration of Satya, Tretā, Dvāpara and Kaliyuga, besides the adversities, prosperity and vices of those ages.

सूत उवाच

यथा मे कीर्तितं पूर्वं व्यासेनाक्लिष्टकर्मणा।
भाव्यं कलियुगं चैव तथा मन्वन्तराणि च॥७२॥
अनागतानि सर्वाणि ब्रुवतो मे निबोधत।
अत ऊर्ध्वं प्रवक्ष्यामि भविष्या ये नृपास्तथा॥७३॥
ऐडेक्ष्वाक्वन्वये चैव पौरवे चान्वये तथा।
येषु संस्थास्यते तच्च ऐडक्ष्वाकुकुलं शुभम्।
तान्सर्वान्कीर्तयिष्यामि भविष्ये कथितान्नृपान्॥७४॥

Sūta said, "O Ṛṣis, Vyāsa of untiring energy, had narrated to me in the earlier times, the details about kaliyuga and other Manvantaras and the same is going to be repeated by me, which you should listen from me. Then I shall describe about the kings, who are to be born in Aila and Ikṣavāku dynasties in future.

तेभ्योऽपरेऽपि ये त्वन्ये ह्युत्पत्स्यन्ते नृपाः पुनः।
क्षत्राः पारशवाः शूद्रास्तथाऽन्ये ये बहिश्चराः॥७५॥
अन्धाः शकाः पुलिन्द्राश्च चूलिका यवनास्तथा।
कैवर्ताभीरशबरा ये चान्ये म्लेच्छसंभवाः।
पर्यायतः प्रवक्ष्यामि नामतश्चैव तान्नृपान्॥७६॥

Besides them the rulers of Kṣatriya, Pāraśava, Śūdra, Bahiścara, Andhaka, Śaka, Pulinda, Culika, Yavana, Kaivarta, Abhīra and Śabara, who would be born in future in these races, besides, those who would be born in the Mleccha races, I am going to highlight the details about all of them.

अधिसोमकृष्णश्चैतेषां प्रथमं वर्तते नृपः।
तस्यान्ववाये वक्ष्यामि भविष्ये कथितान्नृपान्॥७७॥
अधिसोमकृष्णपुत्रस्तु विवक्षुर्भविता नृपः।
गंगया तु हृते तस्मिन्नगरे नागसाह्वये॥७८॥
त्यक्त्वा विवक्षुर्नगरं कौशाम्ब्यां तु निवत्स्यति।
भविष्याष्टौ सुतास्तस्य महाबलपराक्रमाः॥७९॥

Adhisomakṛṣṇa happens to be the foremost of all, who is presently alive. I am going to narrate the names of the rulers to be born in his race. Vivakṣu will be the son of Adhisomakṛṣṇa. After the washing out of the city of Hastināpura with flood waters of the Gaṅgā, Vivakṣu will desert the city and shall live in the city of Kauśāmbi. He will have eight valorous sons.

भूरिर्ज्येष्ठः सुतस्तस्य तस्य चित्ररथः स्मृतः।
शुचिद्रवश्चित्ररथाद्वृष्णिमांश्च शुचिद्रवात्॥८०॥
वृष्णिमतः सुषेणश्च भविष्यति शुचिर्नृपः।
तस्मात्सुषेणाद्भविता सुनीथो नाम पार्थिवः॥८१॥
नृपात्सुनीथाद्भविता नृचक्षुः सुमहायशाः।
नृचक्षुषस्तु दायादो भविता वै सुखीबलः॥८२॥
सुखीबलसुतश्चापि भावी राजा परिप्लवः।
परिप्लवसुतश्चापि भविता सुतपा नृपः॥८३॥
मेधावी तस्य दायादो भविष्यति न संशयः।
मेधाविनः सुतश्चापि भविष्यति पुरंजयः॥८४॥

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Bhūri will be his eldest son. Citraratha will be the son of Bhūri. Śucidrava will be born as son to Citraratha. Śucidrava shall have the son named Vṛṣṇimān, who will have the son named Suṣeṇa. After Suṣeṇa, Sunītha– his son will rule the country. Nṛcakṣu will be born to the king Sunītha. Sukhibala will be the son of Nṛcakṣu. Pariṣṇava will be the son of Sukhibala. Pariṣṇava will have the son named Sutapā. His son undoubtedly will be immensely strong known as Medhāvī, who will have the son named Purañjaya.

उर्वो भाव्यः सुतस्तस्य तिग्मात्मा तस्य चाऽऽत्मजः।
तिग्माद्बृहद्रथो भाव्यो वसुदामा बृहद्रथात्॥८५॥
वसुदाम्नः शतानीको भविष्योदयनस्ततः।
भविष्यते चोदयनाद्वीरो राजा वहीनरः॥८६॥

Urva will be his son, and Tigmātmā will be the son of Urva. Bṛhadratha will be born as son to Tigmātmā. Vasudāma will be born to Bṛhadratha, while Śatānīka will be born as son to Vasudāma. Udayana will be born to Śatānīka. The valorous Vahīnara shall be born to Udayana.

वहीनरात्मजश्चैव दण्डपाणिर्भविष्यति।
दण्डपाणेर्निरमित्रो निरमित्रात्तुः क्षेमकः॥८७॥
अत्रानुवंशश्लोकोऽयं गीतो विप्रैः पुरातनैः।
ब्रह्मक्षत्रस्य यो योनिर्वंशो देवर्षिसत्कृतः।
क्षेमकं प्राप्य राजानं संस्थास्यति कुलौ युगे॥८८॥

Daṇḍapāṇi shall be the son of Vahīnara. Daṇḍapāṇi will have a son named Niramitra, who will have a son named Kṣemaka. A verse had been coined by the ancient sages about the family tradition of this dynasty, which means that this dynasty represents the Brāhmaṇas as well as the Kṣatriyas, which is honoured by the Ṛṣis, getting Kṣemaka as the king in Kaliyuga, will come to an end.

इत्येष पौरवो वंशो यथावदिह कीर्तितः।
धीमतः पाण्डुपुत्रस्य चार्जुनस्य महात्मनः॥८९॥

Thus I have described the Puru-dynasty and the dynasty of Arjuna, the son of Pāṇḍava, in a realistic manner.

इति श्रीमात्स्ये महापुराणे सोमवंशे पुरुवंशाकीर्तनं नाम पञ्चाशत्तमोऽध्यायः॥५०॥

* * *

CHAPTER 51

Dynasty, Origin and various names of Agni

ऋषय ऊचुः

ये पूज्याः स्युर्द्विजातीनामग्नयः सूत सर्वदा।
तानिदानीं समाचक्ष्व तद्वंशं चानुपूर्वशः॥१॥

The Ṛṣis said– O Sūta! Please tell us about those Agnis or Fires which are honoured amongst the twice-born,[1] and narrate the history of the descendents of that dynasty in detail.

सूत उवाच

योऽसावग्निर्भीमानी स्मृतः स्वायंभुवेऽन्तरे।
ब्रह्मणो मानसः पुत्रस्तस्मात्स्वाहा व्यजीजनत्॥२॥
पावकं पवमानं च शुचिरग्निश्च यः स्मृतः।
निर्मथ्यः पवमानोऽग्निर्वैद्युतः पावकात्मजः॥३॥

Sūta said– O Ṛṣis! in Svāyambhuva Manvantara, Agni Abhimānī (the presiding spirit of Fire), was born from the mind of Brahmā, and Svāhā was his wife. She gave birth to Pāvaka (Sub-terranean), Pavamāna (Terrestrial) and Śuci (Celestial) fires. Pavamāna or Terrestrial Fire is produced by friction and Pāvaka (Subterranean) Fire produces the magnetic fire, called Vidyuta.

शुचिरग्निः स्मृतः सौरः स्थावरश्चैव ते स्मृताः।
पवमानात्मजो ह्यग्निर्हव्यवाहः स उच्यते॥४॥

Śuci is also called Saura (Solar or Celestial Fire). These fires are known as Sthāvaras or Fixed Fires. Havyavāha is the son of Pavamāna.

पावकिः सहरक्षस्तु हव्यवाहमुखः शुचिः।
देवानां हव्यवाहोऽग्निः प्रथमो ब्रह्मणः सुतः॥५॥

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1. Brāhmaṇa : his second birth is said to take place when he puts on his sacrificial thread.

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Pāvaki, Saharakṣa and Havyavāhamukha are sons of Pāvaka, Pavamāna and Śuci respectively. The Havyavāhamukha Agni is sacred to the Devas and the first-born of Brahmā (Pavamāna) is the fire sacred to men.

सहरक्षः सुराणां तु त्रयाणां ते त्रयोऽग्नयः।
एतेषां पुत्रपौत्राश्च चत्वारिंशत्तथैव च॥६॥

Saharakṣa is the Agni sacred to the Asuras. These three Fires belong to the three classes. Their sons and grandsons number forty.

प्रवक्ष्ये नामतस्तान्वै प्रविभागेन तान्पृथक्।
पावनो लौकिको ह्यग्निः प्रथमो ब्रह्मणश्च यः॥७॥
ब्रह्मौदनाग्निस्तत्पुत्रो भरतो नाम विश्रुतः।
वैश्वानरो हव्यवाहो वहन्हव्यं ममार सः॥८॥
स मृतोऽथर्वणः पुत्रो मथितः पुष्करोदधिः।
योऽथर्वा लौकिको ह्यग्निर्दक्षिणाग्निः स उच्यते॥९॥

They are now described and named separately. Pāvana (Pavamāna), the Fire of human beings (Laukika), is the first-begotten of Brahmā, and Brahmaudana known also as Bharata, was the son of Pavamāna. Havyavāha is also known as Vaiśvānara Agni. He died while carrying Havya offerings to the Gods. He being dead, the son of Atharvan (Aṅgirasa) produced the Fire *Puṣkarodadhi* (produced by the churning the cloud), which is known as *Atharva Alaukika* Agni and also as *Dakṣiṇa* Agni, by non-rubbing.

भृगोः प्रजायताथर्वा ह्याङ्गिरार्थर्वणः स्मृतः।
तस्य ह्यलौकिको ह्यग्निर्दक्षिणाग्निः स वै स्मृतः॥१०॥

Atharvan was begotten from Bhṛgu, and Aṅgiras was the son of Atharvan, who begot the above-mentioned *Alaukika Dakṣiṇa* Agni.

अथ यः पवमानस्तु निर्मथ्योऽग्निः स उच्यते।
स च वै गार्हपत्योऽग्निः प्रथमो ब्रह्मणः स्मृतः।

Pavamāna is called Nirmathya Agni, also produced by (rubbing fire-sticks or) any friction, and the same is known as Gārhapatya Agni or household Fire and is the first-begotten of Brahmā.

ततः सभ्यावसथ्यौ च संशत्यास्तौ सुतावुभौ।
ततः षोडश नद्यस्तु चकमे हव्यवाहनः॥११॥
यः खल्वाहवनीयोऽग्निरभिमानी द्विजैः स्मृतः॥१२॥

He produced, from Saṁśati, two sons, named Sabhya and Avasathya, then Havyavāhana was enamoured of sixteen rivers. The twice born call this Agni Abhimānī Āhavanīya Fire also.

कावेरीं कृष्णवेणीं च नर्मदां यमुनां तथा।
गोदावरीं वितस्तां च चन्द्रभागामिरावतीम्॥१३॥
विपाशां कौशिकीं चैव शतद्रुं सरयूं तथा।
सीतां मनस्विनीं चैव ह्रादिनीं पावनां तथा॥१४॥

The sixteen above-mentioned rivers are:- Kāverī, Kṛṣṇaveṇī, Narmadā, Yamunā, Godāvarī, Vitastā, Candrabhāgā, Irāvatī, Kauśikī, Śatadru, Sarayū, Sītā, Manasvinī, Hrādinī and Pāvanā.

तासु षोडशधाऽऽत्मानं प्रविभज्य पृथक् पृथक्।
तदा तु विहरंस्तासु धिष्ण्येच्छः स बभूव ह॥१५॥
स्वाभिधानस्थिता धिष्ण्यास्तासूत्पन्नाश्च धिष्णवः।
धिष्ण्येषु जज्ञिरे यस्मात्ततस्ते धिष्णवः स्मृताः॥१६॥

After dividing his body into sixteen different parts, he dallied with these sixteen river-goddesses, when he was attracted towards Dhiṣṇyas.[1] Produced from these Dhiṣṇyas was the progeny known as Dhiṣṇus. Since they were the sons of Dhiṣṇyas, they are called Dhiṣṇus.

इत्येते वै नदीपुत्रा धिष्ण्येषु प्रतिपेदिरे।
तेषां विहरणीया ये उपस्थेयाश्च ताञ्शृणु।
विभुः प्रवाहणोऽग्नीध्रस्तत्रस्था धिष्णवोऽपरे॥१७॥

1. Dhiṣṇya. A sort of subordinate or side altar, generally a heap of earth, covered with sand, on which the fire is placed, and of which 8 are enumerated, viz., besides the Agnidhriya (in the Agnidhra), those in the Sadas belonging to the Hotri, the Maitravaruṇa or Pra-taṣṭrI, the Brāhmaṇāchchansin, the Poṭṛ, Neṣṭṛ and Achchāvāka and the Mārjāliya. (Monier-Williams' Sanskrit-English Dictionary).

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विहरन्ति यथास्थानं पुण्याहे समुपक्रमे।
अनिर्देश्यानिवार्याणामग्नीनां शृणुत क्रमम्।।१८।।

All the sons of the rivers made friends with these Dhiṣṇyas. Listen now about the Viharaṇīyas (those which are removable from the altar and Upastheyas (those which are fixed in their places and worshipped there), amongst them. Vibhu, Pravāhana and Agnīdhra are fixed in their altars, while the remaining Dhiṣṇus are shifting and moving and taken from their places when some auspicious occasions arise. Hear the names of Anirdeśya (undefinable) and Anivārya Agnis (inavertible fire), in order.

वासवोऽग्निः कृशानुर्यो द्वितीयोत्तरवेदिकः।
सम्राडग्निसुतो ह्यष्टावुपतिष्ठन्ति तान्द्विजाः।।१९।।

Vāsava and Kṛśānu are both the Agnis of Dvitīya and Uttara vedī (altars). Samrāṭ was the son of Agni, and the Brāhmaṇas worship these eight Fires.

पर्जन्यः पवमानस्तु द्वितीयः सोऽनुदृश्यते।
पावकोष्णः समूह्यस्तु वोत्तरे सोऽग्निरुच्यते।।२०।।

Parjanya and Pavamāna are also Agnis and are seen on the Dvitīya altar. Pāvakoṣṇa and Samuhya are the Agnis found in the North or uttara altar.

हव्यसूदो ह्यसंमृज्यः शामित्रः स विभाव्यते।
शतधामा सुधाज्योती रौद्रैश्वर्य स उच्यते।।२१।।
ब्रह्मज्योतिर्वसुधामा ब्रह्मस्थानीय उच्यते।
अजैकपादुपस्थेयः स वै शालामुखो यतः।।२२।।

Havyasūda and Asamrijya are both known as Śāmitra. Śatadhāmā and Sudhājyoti are described as Raudraiśvarya agnis. Brahmajyoti and Vasudhāmā are said to be Brahmasthānīya. The Upastheya Agni by Ajekapāda is known to be Śālāmukha.

अनिर्देश्यो ह्यहिर्बुध्न्यो बहिरन्ते तु दक्षिणौ।
पुत्रा ह्येते तु सर्वस्य उपस्थेया द्विजैः स्मृताः।।२३।।

Anirdeśya and Ahirbudhnya are carried to the south. The Brāhmaṇas say that these Upastheya Agnis should be worshipped by all.

ततो विहरणीयांस्तु वक्ष्याम्यष्टौ तु तान्सुतान्।
होत्रियस्य सुतो ह्यग्निर्बर्हिषो हव्यवाहनः।।२४।।

Now I shall describe the Viharaṇīyas and their eight sons. Barhiṣa Agni, the carrier of sacrifice, was the son of Hotriya.

प्रशंस्योऽग्निः प्रचेतास्तु द्वितीयः संसहायकः।
सुतो ह्यग्नेर्विश्ववेदा ब्राह्मणाच्छंसिरुच्यते।।२५।।

Pracetā Agni is the son of Praśaṁsya. He is the second Agni. Saṁsahāyaka Viśvavedā is the son of Agni, called Brāhmaṇacchaṁsin.

अथां योनिः स्मृतः स्वाम्भः सेतुर्नाम विभाव्यते।
धिष्ण्य आहरणा ह्येते सोमेनेज्यन्त वै द्विजैः।।२६।।

Svāmbha Agni is described having its origin in the waters. His name is Setu. These Dhiṣṇya Āharaṇa (shifting) Agnis are worshipped along with the Soma in the Soma sacrifice by Brāhmaṇas.

ततो यः पावको नाम्ना यः सद्भिर्योग उच्यते।
अग्निः सोऽवभृथो ज्ञेयो वरुणेन सहेज्यते।।२७।।

The god call Pāvaka Agni to be Yoga, and that Agni is worshipped along with Varuṇa at the time of purificatory bath.

हृदयस्य सुतो ह्यग्नेर्जठरेऽसौ नृणां पचन्।
मन्युमाञ्जठरश्चाग्निर्विद्धाग्निः सततं स्मृतः।।२८।।

Agni, the son of Hṛdaya, that digests the food, is known as Manyumān, Jāṭharāgni and Viddhāgni.

परस्परोत्थितो ह्यग्निर्भूतानीह विभुर्दहन्।
अग्नेर्मन्युमतः पुत्रो घोरः संवर्तकः स्मृतः।।२९।।

The Agni that is produced spontaneously by friction and consumes all beings, is the son of the Agni Manyumān, called Ghora-saṁvartaka.

पिबन्नपः स वसति समुद्रे वडवामुखे।
समुद्रवासिनः पुत्रः रहरक्षो विभाव्यते।।३०।।

This Agni dwells in the ocean, drinking water, in the mouth of Vaḍavā (Oceanic

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volcano) and the son of Samudravāsin (oceanic fire) is Saharakṣa.

सहरक्षस्तु वै कामान्गृहे स वसते नृणाम्।
क्रव्यादग्निः सुतस्तस्य पुरुषोन्योऽत्ति वै मृतान्।।३१।।

Saharakṣa Agni resides in the houses of the people, and fulfils their desires. Kravyāda Agni, the son of Saharakṣa, devours the dead (i.e., the funeral fire).

इत्येते पावकस्याग्नेद्विजैः पुत्राः प्रकीर्तिताः।
ततः सुतास्तु सौवीर्यान्गान्धर्वैरसुरैर्हृताः।।३२।।

These are the sons of Pāvaka Agni, as related by the Brāhmaṇas. Their sons, through Sauvīrya, were stolen by the Gandharvas and the Asuras.

मथितो यस्त्वरण्यां तु सोऽग्निराप समिन्धनम्।
आयुर्नाम्ना तु भगवान्पशौ यस्तु प्रणीयते।।३३।।

The Agni obtained by the rubbing of Araṇi went to dwell in the sacrificial fuel. This fire is called Lord Āyu, in which sacrificial victims are immolated.

आयुषो महिमान्पुत्रो दहनस्तु ततः सुतः।
पाकयज्ञेष्वभीमानी हुतं हव्यं भुनक्ति यः।।३४।।
सर्वस्माद्देवलोकाच्च हव्यं काव्यं भुनक्तिः यः।
पुत्रोऽस्य सहितो ह्यग्निरद्भुतः स महायशाः।।३५।।

Āyu begot, Mahimāna, the father of Dahana. This Dahana is the presiding Fire in Pākayajña (domestic sacrifice) and eats the fire oblations made into it; and it eats also offerings made to the Devas and the pitṛs. His son is Sahita Adbhuta, who is very celebrated.

प्रायश्चित्तेष्वभीमानी हुतं हव्यं भुनक्ति यः।
अद्भुतस्य सुतो वीरो देवांशस्तु महान्स्मृतः।।३६।।

He eats the offerings, made at Prāyaścitta (atonement). He (Adbhuta) is the father of a portion of the heroic Devāṁśa, known as the Great.

विविधाग्निस्ततस्तस्य तस्य पुत्रो महाकविः।
विविधाग्निसुतादर्कादग्नयोऽष्टौ सुताः स्मृताः।।३७।।

Vividhāgni was born of the Vīra Devāṁśa, who begot Mahākavi. Arka, the second son of Vividhāgni, begot eight sons.

काम्यास्विष्टिष्वभीमानी रक्षोहायतिकृच्च यः।
सुरभिर्वसुमान्नादो हर्यश्वश्चैव रुक्मवान्।।३८।।
प्रवर्ग्यः क्षेमवांश्चैव इत्यष्टौ च प्रकीर्तिताः।
शुच्यग्नेस्तु प्रजा ह्येषा अग्नयश्च चतुर्दश।।३९।।

He who is known as Rakṣohāyatikṛt is the presiding deity in all Kāmya sacrifices. The second son is Surabhi (the fifth); Rukmavāu (the sixth); Vasumān (the third), Aunada (the fourth); Haryaśva (the fifth), Pravargya (the seventh) and lastly Kṣemavāna (the eighth) and including the progeny of Śuci Agni, these are fourteen.

इत्येते ह्यग्नयः प्रोक्ताः प्रणीता ये हि चाध्वरे।
समतीते तु सर्गे ये यामैः सह सुरोत्तमैः।।४०।।

Thus have been described the Fires, which were employed in sacrifices in previous world periods by the Devas, along with the Yāmās (a class of gods).

स्वायंभुवेऽन्तरे पूर्वमग्नयस्तेऽभिमानिनः।
एते विहरणीयेषु चेतनाचेतनेष्विह।।४१।।

These Agnis were the presiding deities of sacrifices in Svāymbhuva Manvantara. Now, these are subsidiary fires, shifting from one altar to another and roaming among animate and inanimate beings.

स्थानाभिमानिनोऽग्नीध्राः प्रागासन्हव्यवाहनाः।
काम्यनैमित्तिकाद्यास्ते ये ते कर्मस्ववस्थिताः।।४२।।

They were the presiding deities of altars and were known as Agnīdhra Fires in ancient times, and were then carriers of sacrificial offerings, and were employed in those days, and may be employed in present days in voluntary (Kāmya)[1] and occasional (naimittika) rites.

1. Any act or ceremony done from interested or selfish motives.

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पूर्वे मन्वन्तरेऽतीते शुक्रैर्यामैश्च तैः सह।
एते देवगणैः सार्धं प्रथमस्यान्तरे मनोः॥४३॥
इत्येता योनयो ह्युक्ताः स्थानाख्या जातवेदसाम्।
स्वारोचिषादिषु ज्ञेयाः सवर्णान्तेषु सप्तसु॥४४॥

Having passed all Manvantaras, in the next first Manvantara they along with the Devas known as Śukras, Yāmās etc. were present during sacrificial acts. Thus have been described the altars and the sources of the various Fires; they should be known as existing in the seven Manvantaras, beginning with Svārociṣa and ending with Savarṇa.

तैरेवं तु प्रसंख्यातं सांप्रतानागतेष्विह।
मन्वन्तरेषु सर्वेषु लक्षणं जातवेदसाम्॥४५॥

Thus have been described the Agnis of the past Manvantaras. Now will be described the characteristic marks of the Fires to be worshipped in the present and the future Manvantaras.

मन्वन्तरेषु सर्वेषु नानारूपप्रयोजनैः।
वर्तन्ते वर्तमानैश्च यामैर्देवैः सहाग्नयः॥४६॥

In all Manvantaras, these Fires, along with Yāmās and Devas, make their appearance in various forms and for diverse objects.

अनागतैः सुरैः सार्धं वत्स्यन्तोऽनागतास्त्वथ।
इत्येष प्रचयोऽग्नीनां मया प्रोक्तो यथाक्रमम्।
विस्तरेणाऽऽनुपूर्व्यां च किमन्यच्छ्रोतुमिच्छथ॥४७॥

These Fires live along with future Devas; and thus I have described the Past Agnis; what more do you wish to hear now, O Ṛṣis?

इति श्रीमात्स्ये महापुराणेऽग्निवंशो
नामैकपञ्चाशत्तमोऽध्यायः॥५१॥

* * *

CHAPTER 52

Description of Dharma and Adharma, the excellence of Karmayoga over Jñāna-yoga

ऋषय ऊचुः

इदानीं प्राह यद्विष्णुः पृष्टः परममुत्तमम्।
तदिदानीं समाचक्ष्व धर्माधर्मस्य विस्तरम्॥१॥

The Ṛṣis said– "O Sūta! Be good enough to relate to us the difference between Virtue (Dharma) and Vice (Adharma) in detail, as explained by the Lord Viṣṇu, at the respectful enquiries of the king Vaivasvata Manu"

सूत उवाच

एवमेकार्णवे तस्मिन्मत्स्यरूपी जनार्दनः।
विस्तारमादिसर्गस्य प्रतिसर्गस्य चाखिलम्॥२॥
कथयामास विश्वात्मा मनवे सूर्यसूनवे।
कर्मयोगं च सांख्यं च यथावद्विस्तरान्वितम्॥३॥

Sūta replied– Ṛṣis! Lord Janārdana, in the form of Fish, has explained at length Karma Yoga[1] and Sāṁkhya Yoga[2] to Manu, the most illustrious son of the Sun, at the time when the world was a vast sheet of water. He explained them at length the first creation and the destruction of the world."

ऋषय ऊचुः

श्रोतुमिच्छामहे सूत कर्मयोगस्य लक्षणम्।
यस्मादविदितं लोके न किंचित्तव सुव्रत॥४॥

Hearing those words of the sage, the Ṛṣis cried out– "Sūta! We are also most eager to understand the characteristics of Karma Yoga, because, Oh Pious Sūta, there is nothing concealed from you in this world, and you are the knower of all."

सूत उवाच

कर्मयोगं च वक्ष्यामि यथा विष्णुविभाषितम्।
ज्ञानयोगसहस्राद्धि कर्मयोगः प्रशस्यते॥५॥

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1. Performance of a religious duties.
2. Sāṁkhya doctrine to the knowledge of spirit.

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कर्मयोगोद्भवं ज्ञानं तस्मात्तत्परमं पदम्।
कर्मज्ञानोद्भवं ब्रह्म न च ज्ञानमकर्मणः॥६॥

Sūta said– Ṛṣis! I repeat the Karma Yoga, as taught by Viṣṇu. Karma Yoga is superior to a thousand Jñāna Yogas, because Jñāna Yoga is produced by Karma Yoga and from Jñāna Yoga, one attains the final emancipation. The divine knowledge of Brahma springs from Karma Yoga and Jñāna combined. Jñāna Yoga in its turn does not arise without Karma Yoga.

तस्मात्कर्मणि युक्तात्मा तत्त्वमाप्नोति शाश्वतम्।
वेदोऽखिलो धर्ममूलमाचारश्चैव व तद्विदाम्॥७॥

Consequently a person devoted to Karma Yoga attains to eternal Truth. The entire Veda is the fountain-head of all Dharma; so also the conduct of those good men who know the Vedas is also a root from which Dharma arises.

अष्टावात्मगुणास्तस्मिन्प्रधानत्वेन संस्थिताः।
दया सर्वेषु भूतेषु क्षान्ती रक्षाऽऽतुरस्य तु॥८॥
अनसूया तथा लोके शौचमन्तर्बहिर्द्विजाः।
अनायासेषु कार्येषु माङ्गल्याचारसेवनम्॥९॥
न च द्रव्येषु कार्पण्यमार्तेषूपार्जितेषु च।
तथाऽस्पृहा परद्रव्ये परस्त्रीषु च सर्वदा॥१०॥

The eight spiritual qualities must exist in pre-eminence, in order to produce Dharma:- They are, (1) Clemency to all living beings, (2) forbearance, (3 protection of him who seeks aid in distress, (4) Freedom from envy in the world, (5) external and internal purification, (6) to calmly meet sudden emergencies in all works, (7) not to exercise niggardliness in the case of the distressed and with regard to one's earnings, (8) not to hanker after the riches or the wives of others.

अष्टावात्मगुणाः प्रोक्ताः पुराणस्य तु कोविदैः।
अयमेव क्रियायोगो ज्ञानयोगस्य साधकः॥११॥

The above eight spiritual qualifications of the soul are enumerated by those learned in the Purāṇas and the possession of these qualities is essential which is, for Kriyā Yoga, the means to the attainment of Jñāna Yoga.

कर्मयोगं विना ज्ञानं कस्यचिन्नेह दृश्यते।
श्रुतिस्मृत्युदितं धर्ममुपतिष्ठेत्प्रयत्नतः॥१२॥

None in this world attains Jñāna without Karma Yoga; consequently, the duties enjoined by the Śruti and Smṛti ought to be closely followed with diligence.

देवतानां पितॄणां च मनुष्याणां च सर्वदा।
कुर्यादहरहर्यज्ञैर्भूततर्षिगणतर्पणम्॥१३॥

Every day one ought to perform the five sacrifices, viz., (1) worshipping the Devas, (2) the Pitṛs, (3) feeding men, (4) the lower creatures and (5) honouring the Ṛṣis.

स्वाध्यायैरर्चयेच्चर्षीन्होमैर्विद्वान्यथाविधि।
पितॄञ्छ्राद्धैरन्नदानैर्भूतानि बलिकर्मभिः॥१४॥

The learned according to the prescribed rites, ought to (1) adore the Devas by performing sacrifices to the fire, (2) worship the Ṛṣis by the recitation of the Vedas, (3) the Pitṛs by Śrāddha offering, (4) the men by showing hospitality to guests, (5) honour all lower living creatures by scattering food for them on the ground, as described in Balikarma.

पञ्चैते विहिता यज्ञाः पञ्चसूनापनुत्तये।
कण्डनी पेषणी चुल्ली जलकुम्भी प्रमार्जनी॥१५॥

To ward off the five sins by which the animal life is accidentally destroyed by a house-holder, viz., (1) the threshing of the grain, (2) grinding of condiments and grain, (3) lighting the fire-place, (4) fetching water, by the water-pot, (5) sweeping by the broom; the above five sacrifices have been laid down.

पञ्च सूना गृहस्थस्य तेन स्वर्गं न गच्छति।
तत्पापनाशनायामी पञ्च यज्ञाः प्रकीर्तिताः॥१६॥

By the above-mentioned five deeds the householder commits the five sins that are known as pañcasūnā; and because of that he does not go to heaven. To destroy the above sins the performance of the five sacrifices are prescribed.

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द्वाविंशतिस्तथाऽष्टौ च ये संस्काराः प्रकीर्तिताः।
तद्युक्तोऽपि न मोक्षाय यस्त्वात्मगुणवर्जितः।।१७।।

The twenty-two as well as the eight Saṁskāras have been described in the scriptures. But without the eight spiritual qualifications mentioned above, a man, even combined with Saṁskāras, can not gain emancipation.

तस्मादात्मगुणोपेतः श्रुतिकर्म समाचरेत्।
गोब्राह्मणानां वित्तेन सर्वदा भद्रमाचरेत्।।१८।।

Therefore, a man possessed of virtues of the self, ought to perform the rites prescribed in the Vedas and should support the cow and the Brāhmaṇas with his wealth, and always do good to others and should be well-conducted.

गोभूहिरण्यवासोभिर्गन्धमाल्योदकेन च।
पूजयेद्ब्रह्मविष्ण्वर्करुद्रवस्वात्मकं शिवम्।।१९।।

A man should worship Śiva (Vāsudeva), who is in the form of Brahmā, Viṣṇu, the Sun, Rudra, and the Vasus, by means of cows, land, gold, cloth, incense, flower-garland and water.

व्रतोपवासैर्विधिवच्छ्रद्धया च विमत्सरः।
योऽसावतीन्द्रियः शान्तः सूक्ष्मोऽव्यक्तः सनातनः।
वासुदेवो जगन्मूर्तिस्तस्य संभूतयो ह्यमी।।२०।।
ब्रह्मा विष्णुश्च भगवान्मार्तण्डो वृषवाहनः।
अष्टौ च वसवस्तद्वदेकादश गणाधिपाः।
लोकपालाधिपाश्चैव पितरो मातरस्तथा।।२१।।

Observing a fast and vows with devotion and void of jealousy, one should worship Śiva (Vāsudeva), according to the prescribed rites, and. Śiva (Vāsudeva) is supersensuous, peaceful, unmanifest, subtle, all-pervading, eternal. And the whole universe is His form. All the following Devas are his manifestations:- viz., Vāsudeva, Lord of the universe, Brahmā, Viṣṇu, the adorable Sun, Śiva, the eight Vasus, the eleven lords of hosts (eleven Rudras), the Lord of the Lokapālas, manes and the Divine Mothers.

इमा विभूतयः प्रोक्ताश्चराचरसमन्विताः।
ब्रह्माद्याश्चतुरो मूलमव्यक्ताधिपतिः स्मृतः।।२२।।

These above-mentioned Devas are said to be the powers of God. These powers include all moveable and immoveable objects and belong to that Supreme Spirit who is the root of Brahmā, Viṣṇu, Śiva and the Sun; and who is said to be the overlord of the Unmanifested (Prakṛti).

ब्रह्मणा चाथ सूर्येण विष्णुनाऽथ शिवेन वा।
अभेदात्पूजितेन स्यात्पूजितं सचराचरम्।।२३।।

He who has adored all the four (Brahmā, Sūrya, Viṣṇu and Śiva) without observing any difference among them, has worshipped, in fact, the whole universe, including the moveable and the immoveable.

ब्रह्मादीनां परं धाम त्रयाणामपि संस्थितिः।
वेदमूर्तावतः पूषा पूजनीयः प्रयत्नतः।।२४।।

He who is the supreme abode of Brahmā and the rest, in whom all the three (Vedas) reside. He is Pūṣan, the personification of Vedas; and consequently he should be worshipped with great diligence.

तस्मादग्निद्विजमुखान्कृत्वा संपूजयेदिमान्।
दानैर्व्रतोपवासैश्च जपहोमादिना नरः।।२५।।

These Deities, Brahmā, should be worshipped by feeding the fire and the Brāhmaṇas. Moreover, they should be adored by utterance of mantras, sacrifice, gifts, penances, ordinance of fasts, Japas and Homa.

इति क्रियायोगपरायणस्य
वेदान्तशास्त्रस्मृतिवत्सलस्य।
विकर्मभीतस्य सदा न किंचित्
प्राप्तव्यमस्तीह परे च लोके।।२६।।

For those who are devoted to the above-

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described Kriyā Yoga and who love the Vedānta, the Smṛtis and the Śāstras and who are afraid of sinful deeds there is nothing in this world as well as in the next which is beyond their reach, i.e., such people attain everything.

इति श्रीमात्स्ये महापुराणे योगमाहात्म्यं नाम
द्विपञ्चाशत्तमोऽध्यायः॥५२॥

* * *

CHAPTER 53

Descriptions of Purāṇas and merit of making the gift of a Purāṇa

मुनय ऊचुः

पुराणसंख्यामाचक्ष्व सूत विस्तरशः क्रमात्।
दानधर्ममशेषं तु यथावदनुपूर्वशः॥१॥

The Ṛṣis said– O Sūta! Be pleased to describe to us the number of the Purāṇas in due order and in detail and also about the giving of gifts and charity (Dāna Dharma).

सूत उवाच

इदमेव पुराणेषु पुराणपुरुषस्तदा।
यदुक्त्वान्स विश्वात्मा मनवे तन्निबोधत॥२॥

Sūta said– I shall tell you exactly what the Universal Soul, the ancient Male Lord, said to the King Vaivasvata Manu.

मत्स्य उवाच

पुराणं सर्वशास्त्राणां प्रथमं ब्रह्मणा स्मृतम्।
अनन्तरं च वक्त्रेभ्यो वेदास्तस्य विनिर्गताः॥३॥

Lord said to Manu! Brahmā remembered in the beginning first the Purāṇas among all the Śāstras. So Purāṇas are the first among the Śāstras. Afterwards, Brahmā uttered out the four Vedas from His four mouths.

पुराणमेकमेवाऽऽसीत्तदा कल्पान्तरेऽनघ।
त्रिवर्गसाधनं पुण्यं शतकोटिप्रविस्तरम्॥४॥

There was only one Purāṇa in the beginning of the Kalpa. It was alone the means of the accomplishment of the three ends of man (Dharma, Artha and Kāma). And it was the only holy book consisting of thousand millions of stanzas.

निर्दग्धेषु च लोकेषु वाजिरूपेण वै मया।
अङ्गानि चतुरो वेदान्पुराणं न्यायविस्तरम्॥५॥
मीमांसां धर्मशास्त्रं च परिगृह्य मया कृतम्।
मत्स्यरूपेण च पुनः कल्पादावुदकार्णवे॥६॥
अशेषमेतत्कथितमुदकान्तर्गतेन च।
श्रुत्वा जगाद च मुनीन्प्रति देवांश्चतुर्मुखः॥७॥
प्रवृत्तिः सर्वशास्त्राणां पुराणस्याभवत्ततः।
कालेनाग्रहणं दृष्ट्वा पुराणस्य ततो नृप॥८॥
व्यासरूपमहं कृत्वा संहरामि युगे युगे।
चतुर्लक्षप्रमाणेन द्वापरे द्वापरे सदा॥९॥
तथाऽष्टादशधा कृत्वा भूर्लोकेऽस्मिन्प्रकाश्यते।
अद्यापि देवलोकेऽस्मिञ्छतकोटिप्रविस्तरम्॥१०॥
तदर्धोऽत्र चतुर्लक्षं संक्षेपेण निवेशितः।
पुराणानि दशाष्टौ च सांप्रतं तदिहोच्यते॥११॥

When all the regions perished by fire at the Great Dissolution, then I recited the four Vedas, with their six Aṅgas as well as the Purāṇas, the manifold Nyāyas, the Mīmāṁsā and the Dharmaśāstra. In the beginning of the new age, I immersed myself in the furious waters, at the time of dissolution of the universe and explained them fully to Brahmā, Who in His turn revealed them to the Devas and the sages, after which they spread all over the world. Therefore, the Purāṇas became the source of all other Śāstras. Later on, seeing the neglect of the Purāṇa under the changed circumstances, I repromulgated them in every yuga, through my partial incarnation of Vyāsa. In every Dvāpara yuga, I compiled the Purāṇas to the extent of four lacs of ślokas, and spread them in the world after dividing them into eighteen. Even now the bulk of the Purāṇa extends to a hundred crore verses in the Deva loka. On the universe, however, its bulk is abridged only to 4 lakhs of ślokas, and is divided into eighteen Purāṇas.

नामतस्तानि वक्ष्यामि शृणुध्वं मुनिसत्तमाः।
ब्रह्मणाऽभिहितं पूर्वं यावन्मात्रं मरीचये॥१२॥

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Sūta said– Hear, O Ṛṣis! The names of the different eighteen Purāṇas. I shall enumerate them to you, as they were described to Marīci by Brahmā.

ब्राह्मं त्रिदशसाहस्रं पुराणं परिकीर्त्यते।
लिखित्वा तच्च यो दद्याज्जलधेनुसमन्वितम्।
वैशाखपूर्णिमायां च ब्रह्मलोके महीयते।।१३।।

The Brahma Purāṇa. Brahma Purāṇa contains 13,000 ślokas. One who writes and gives it away in charity, along with a cow and water, in the month of Vaiśākha on the full-moon day, passes his days in Brahmaloka, in happiness.

एतदेव यदा पद्ममभूद्धैरण्मयं जगत्।
तद्वृत्तान्ताश्रयं तद्वत्पाद्ममित्युच्यते बुधैः।
पाद्मं तत्पञ्चपञ्चाशत्सहस्राणीह कथ्यते।।१४।।

The Padma Purāṇa. At the time when this universe came out of the cosmic waters, in the beginning of the Lotus Kalpa, and in the form of a golden lotus, then the Padma Purāṇa was revealed, describing that creation, and it is called Padma Purāṇa by the wise. And is consists of 55,000 ślokas.

तत्पुराणं च यो दद्यात्सुवर्णकमलान्वितम्।
ज्येष्ठे मासि तिलैर्युक्तमश्वमेधफलं लभेत्।।१५।।

One who gives away Padma Purāṇa in charity, along with a golden lotus and sesamum, in the month of Jyeṣṭha, gets the benefit of performing an aśvamedha sacrifice.

वाराहकल्पवृत्तान्तमधिकृत्य पराशरः।
यत्प्राह धर्मानखिलांस्तद्युक्तं वैष्णवं विदुः।।१६।।

The Viṣṇu Purāṇa. Similarly, the rules of virtue laid down by Parāśara, for the period when there was the Varāha incarnation of Viṣṇu, in the beginning of Varāha Kalpa, form the Viṣṇu Purāṇa.

तदाषाढे च यो दद्याद्घृतधेनुसमन्वितम्।
पौर्णमास्यां विपूतात्मा स पदं याति वारुणम्।
त्रयोविंशतिसाहस्रं तत्प्रमाणं विदुर्बुधाः।।१७।।

That Purāṇa contains 23,000 ślokas and one who gives it away in charity, along with a cow and clarified butter, in the month of Āṣāḍhas, on the full-moon day, is purified of all sins and goes and rests in peace in the region of Varuṇa.

श्वेतकल्पप्रसङ्गेन धर्मान्वायुरिहाब्रवीत्।
यत्र तद्वायवीयं स्यादुदमाहात्म्यसंयुतम्।
चतुर्विंशत्सहस्राणि पुराणं तदिहोच्यते।।१८।।

The Vāyu Purāṇa. The rules of virtue laid down by Vāyu, along with the glory of Rudra, in the Śveta-kalpa, is known as Vāyavīya Purāṇa. It contains 24,000 ślokas.

श्रावण्यां श्रावणे मासि गुडधेनुसमन्वितम्।
यो दद्याद्वृषसंयुक्तं ब्राह्मणाय कुटुम्बिने।
शिवलोके स पूतात्मा कल्पमेकं वसेन्नरः।।१९।।

One who gives it away in charity, along with a cow, jaggery and an ox, to a Brāhmaṇa, whose family is large, on the 15th day of light half of the month of Śrāvaṇa, attains the region of Śiva and resides there for a Kalpa.

यत्राधिकृत्य गायत्रीं वर्ण्यते धर्मविस्तरः।
वृत्रासुरवधोपेतं तद्भागवतमुच्यते।।२०।।
सारस्वतस्य कल्पस्य मध्ये मे स्युर्नरोत्तमाः।
तद्वृत्तान्तोद्भवं लोके तद्भागवतमुच्यते।।२१।।
लिखित्वा तच्च यो दद्याद्धेमसिंहसमन्वितम्।
पौर्णमास्यां प्रोष्ठपद्यां स याति परमां गतिम्।
अष्टादश सहस्राणि पुराणं तत्प्रचक्षते।।२२।।

The Bhāgavata Purāṇa. The Purāṇa which begins with the description of the sacred Gāyatrī worship, and goes on to mention various Dharmas and which contains a narration of the destruction of the demon Vṛtrāsura as well as an account of the famous men who flourished in the Sārasvata Kalpa, is known as Bhāgavata. One who writes Bhāgavata and gives it away in charity, along with a golden lion, on the full-moon day, in the month of

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Bhādrapada, attains final emancipation. It contains 18,000 ślokas.

यत्राऽऽह नारदो धर्मान्बृहत्कल्पाश्रयाणि च।
पञ्चाविंशत्सहस्राणि नारदीयं तदुच्यते॥२३॥
आश्विने पञ्चदश्यां तु दद्याद्धेनुसमन्वितम्।
परमां सिद्धिमाप्नोति पुनरावृत्तिदुर्लभाम्॥२४॥

The Nāradīya Purāṇa. The Nāradīya Purāṇa, containing 25,000 ślokas is that in which Nārada has described the Bṛhatakalpa and the Dharmas of the Bṛhatkalpa. One who gives away this Purāṇa in charity, on the full-moon day of Āsvin, along with a cow, attains bliss, and is liberated from the cycles of birth.

यत्राधिकृत्य शकुनीन्धर्माधर्मविचारणा।
व्याख्याता वै मुनिप्रश्ने मुनिभिर्धर्मचारिभिः॥२५॥
मार्कण्डेयेन कथितं तत्सर्वं विस्तरेण तु।
पुराणं नवसाहस्रं मार्कण्डेयमिहोच्यते॥२६॥

The Mārkaṇḍeya Purāṇa. The Purāṇa which begins with the story of the birds solving the difficulty of Dharma and Adharma and which the pious sages explain in an answer to the question of the sage (Jaiminī), which has been described at great length by the sage Mārkaṇḍeya, at the request of the Ṛṣis, and which contains 9,000 couplets, is known as Mārkaṇḍeya Purāṇa.

प्रतिलिख्य च यो दद्यात्सौवर्णकरिसंयुतम्।
कार्तिक्यां पुण्डरीकस्य यज्ञस्य फलभाग्भवेत्॥२७॥

One who writes this Purāṇa and gives it away in charity, along with a golden elephant, on the full-moon day, in the month of Kārtika, attains the benefit of performing Puṇḍarīka sacrifice.

यत्तदीशानकं कल्पं वृत्तान्तमधिकृत्य च।
वसिष्ठायाग्निना प्रोक्तमाग्नेयं तत्प्रचक्षते॥२८॥

The Agni Purāṇa. The Purāṇa, which commences with the description of the Īśāna Kalpa, and which was a path of virtue revealed to Agni by Vasiṣṭha, is known as the Āgneya Purāṇa, and contains 16,000 ślokas.

लिखित्वा तच्च यो दद्याद्धेमपद्मसमन्वितम्।
मार्गशीर्ष्यां विधानेन तिलधेनुसमन्वितम्॥२९॥

One who writes this Purāṇa and gives it away in charity, along with a golden lotus, a cow and sesamum, on the full-moon day, in Mārgaśīrā, attains the benefit of performing 16,000 sacrifices.

तच्च षोडशसाहस्रं सर्वक्रतुफलप्रदम्।
यः प्रदद्यन्नरः सोऽथ स्वर्गलोके महीयते॥३०॥
यत्राधिकृत्य माहात्म्यमादित्यस्य चतुर्मुखः।
अघोरकल्पवृत्तान्तप्रसङ्गेन जगत्स्थितिम्।
मनवे कथयामास भूतग्रामस्य लक्षणम्॥३१॥
चतुर्दश सहस्राणि तथा पञ्च शतानि च।
भविष्यचरितप्रायं भविष्यं तदिहोच्यते॥३२॥

The Bhaviṣya Purāṇa. The Purāṇa in which Brahmā has described the history of Aghorakalpa, the glory of the Sun, the existence of the Universe, the characteristics of the aggregate multitude to Manu, is known as the Bhaviṣya Purāṇa, and contains 14,500 ślokas.

तत्पौषे मासि यो दद्यात्पौर्णमास्यां विमत्सरः।
गुडकुम्भसमायुक्तग्निष्टोमफलं भवेत्॥३३॥

One who gives away this Purāṇa in charity, free from the feeling of jealousy, on the full-moon day of Pauṣa, along with a pitcher of raw sugar, attains the benefit of performing the Agniṣṭoma sacrifice.

रथन्तरस्य कल्पस्य वृत्तान्तमधिकृत्य च।
सावर्णिना नारदाय कृष्णमाहात्म्यमुत्तमम्॥३४॥
यत्र ब्रह्मवराहस्य चोदन्तं वर्णितं मुहुः।
तदष्टादशसाहस्रं ब्रह्मवैवर्तमुच्यते॥३५॥

The Brahmavaivarta Purāṇa. The Purāṇa which commences with the description of Rathantara Kalpa, and in which Sāvarṇi Manu has described to Nārada the glory of Kṛṣṇa and the history of the Rathantara Kalpa, and in which there is also a constant allusion to

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Brahmavarāha, is known as Brahmavaivarta Purāṇa and contains 18,000 ślokas.

पुराणं ब्रह्मवैवर्तं यो दद्यान्माघमासि च।
पौर्णमास्यां शुभदिने ब्रह्मलोके महीयते।।३६।।

One who gives away this Brahmavaivarta Purāṇa in charity to a Brāhmaṇa, on an auspicious day, in the month of Māgha, on the full-moon day, goes and enjoys in the region of Brahmā.

यत्राग्निलिङ्गमध्यस्थः प्राह देवो महेश्वरः।
धर्मार्थकाममोक्षार्थमाग्नेयमधिकृत्य च।।३७।।

The Liṅga Purāṇa. The Purāṇa in which Śiva explained the virtues of Agni and the four Vargas, viz., Dharma, Artha, Kāma and Mokṣa, by manifesting Himself through the pillar of fire, which commences with the description of Āgneya Kalpa, and which was uttered by Brahmā Himself, is styled Liṅga Purāṇa and it contains 11,000 ślokas. One who gives away this Purāṇa, along with sesamum and cow in charity, on the full-moon day, in the month of Phālguna, attains the form of and similarity with Śiva.

कल्पान्ते लैङ्गमित्युक्तं पुराणं ब्रह्मणा स्वयम्।
तदेकादशसाहस्रं फाल्गुन्यां यः प्रयच्छति।
तिलधेनुसमायुक्तं स याति शिवसाम्यताम्।।३८।।
महावराहस्य पुनर्माहात्म्यमधिकृत्य च।
विष्णुनाऽभिहितं क्षोण्यै तद्वाराहमिहोच्यते।।३९।।

The Varāha Purāṇa. The Purāṇa in which Viṣṇu has described the glories of the Great Boar to the goddess Earth, and which was recited in connection with the Mānava Kalpa, is known as the Varāha Purāṇa, and contains 24,000 stanzas.

मानवस्य प्रसङ्गेन कल्पस्य मुनिसत्तमाः।
चतुर्विंशत्सहस्राणि तत्पुराणमिहोच्यते।।४०।।

One who gives away this Purāṇa in charity, along with a golden eagle (Garuḍa), cow and sesamum, on the full-moon day, in the month of Caitra, to a Brāhmaṇa with a large family, reaches the region of Viṣṇu by the favour of Varāha.

काञ्चनं गरुडं कृत्वा तिलधेनुसमन्वितम्।
पौर्णमास्यां मधौ दद्याद्ब्राह्मणाय कुटुम्बिने।
वराहस्य प्रसादेन परमाप्नोति वैष्णवम्।।४१।।
यत्र माहेश्वरान्धर्मानधिकृत्य च षण्मुखः।
कल्पे तत्पुरुषं वृत्तं चरितैरुपबृंहितम्।।४२।।
स्कान्दं नाम पुराणं च ह्येकाशीतिर्निगद्यते।
सहस्राणि शतं चैकमिति मर्त्येषु गद्यते।।४३।।

The Skanda Purāṇa. The Purāṇa in which the six-faced Kārtika has expressed the virtues of high-class men and also about the worship of Mahādeva, is known as Skanda Purāṇa. It commences with the description of the Māheśvara Dharmas, as found in the Satpuruṣa Kalpa, and contains 81,100 ślokas in this mortal region.

परिलिख्य च यो दद्याद्धेमशूलसमन्वितम्।
शैवं पदमवाप्नोति मीने चोपागते रवौ।।४४।।

One who gives away this Purāṇa, along with a golden trident, after writing it out at the time of the Sun being in the 12th sign of the Zodiac (Pisces), goes to the region of Śiva.

त्रिविक्रमस्य माहात्म्यमधिकृत्य चतुर्मुखः।
त्रिवर्गमभ्याधात्तच्च वामनं परिकीर्तितम्।।४५।।
पुराणं दशसाहस्रं कूर्मकल्पानुगं शिवम्।
यः शरद्विषुवे दद्याद्वैष्णवं यात्यसौ पदम्।।४६।।

The Vāmana Purāṇa. The Purāṇa in which the four-faced Brahmā has related the glories of Trivikrama and which describes the three Vargas also to the Devas, after declaring the glory of Vāmana, is known as the Vāmana Purāṇa, and contains 10,000 ślokas. It describes the Kalpa, and is auspicious. Following Kūrma Kalpa, one who gives it away in charity, after writing it out neatly in the autumnal equinox, goes to the region of Viṣnu.

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यत्र धर्मार्थकामानां मोक्षस्य च रसातले।
माहात्म्यं कथयामास कूर्मरूपी जनार्दनः।।४७।।
इन्द्रद्युम्नप्रसङ्गेन ऋषिभ्यः शक्रसंनिधौ।
अष्टादश सहस्राणि लक्ष्मीकल्पानुषङ्गिकम्।।४८।।

The Kūrma Purāṇa. The Purāṇa in which Viṣṇu has dwelt on the glories of the four Vargas (Dharma, Artha, Kāma and Mokṣa) in the form of a Kūrma, in the Rasātala regions, before the sages, in connection with the story of Indradyumna, where Indra was also present, through his companion Indradyumna, is known as Kūrma Purāṇa, and is related to Lakṣmī Kalpa. It contains 18,000 ślokas.

यो दद्यादयने कूर्मं हेमकूर्मसमन्वितम्।
गोसहस्रप्रदानस्य फलं संप्राप्नुयान्नरः।।४९।।

One who gives it away in charity, along with a golden turtle, at the time of the equinox, gets the benefit of giving away thousands of cows.

श्रुतीनां यत्र कल्पादौ प्रवृत्त्यर्थं जनार्दनः।
मत्स्यरूपेण मनवे नरसिंहोपवर्णनम्।।५०।।
अधिकृत्याब्रवीत्सप्तकल्पवृत्तं मुनीश्वराः।
तन्मात्स्यमिति जानीध्वं सहस्राणि चतुर्दश।।५१।।

The Matsya Purāṇa. The Purāṇa in which the Lord has related the glory of Narasiṁha to Vaivasvata Manu, at the beginning of the Kalpa, with a view to propagate the Śrutis, in the form of a fish, and in which the Lord has also described about the seven Kalpas, is known, O sages, as the Mātsya Purāṇa. It contains 14,000 ślokas.

विषुवे हेममत्स्येन धेन्वा चैव समन्वितम्।
यो दद्यात्पृथिवी तेन दत्ता भवति चाखिला।।५२।।

One who gives this Purāṇa away in charity, along with a golden fish and a cow, at the time of the summer solstice,[1] acquires the benefit of giving in gift the entire earth.

यदा च गारुडे कल्पे विश्वाण्डाद्गरुडोद्भवम्।
अधिकृत्याब्रवीत्कृष्णो गारुडं तदिहोच्यते।।५३।।
तदष्टादशकं चैकं सहस्राणीह पठ्यते।
सौवर्णहंससंयुक्तं यो ददाति पुमानिह।
स सिद्धिं लभते मुख्यां शिवलोके च संस्थितिम्।।५४।।

The Garuḍa Purāṇa. The Purāṇa in which Kṛṣṇa has described the birth of Garuḍa out of the cosmic egg, in the Garuḍa Kalpa, is known as Garuḍa Purāṇa, and contains 18,000 ślokas. One who gives away this Purāṇa in charity, along with a golden flamingo, attains a place in the region of Śiva, endowed with highest perfection.

ब्रह्मा ब्रह्माण्डमाहात्म्यमधिकृत्याब्रवीत्पुनः।
तच्च द्वादशसाहस्रं ब्रह्माण्डं द्विशताधिकम्।।५५।।
भविष्याणां च कल्पानां श्रूयते यत्र विस्तरः।
तद्ब्रह्माण्डपुराणं च ब्रह्मणा समुदाहृतम्।।५६।।

The Brahmāṇḍa Purāṇa. The Purāṇa commencing with the glory of the cosmic egg, and in which Brahmā has described the future Kalpas as well as the history of the Universe to the Devas, is known as the Brahmāṇḍa Purāṇa, and contains 12,200 ślokas.

यो दद्यात्तद्व्यतीपाते पीतोर्णायुगसंयुतम्।
राजसूयसहस्रस्य फलमाप्नोति मानवः।
हेमधेन्वा युतं तच्च ब्रह्मलोकफलप्रदम्।।५७।।

One who gives away this Purāṇa in charity, along with a yellow woollen garment and a golden cow at the time of Vyatīpāta, attains the benefit of a thousand Rājasūya sacrifices.

चतुर्लक्षमिदं प्रोक्तं व्यासेनाद्भुतकर्मणा।
मत्पितुर्मम पित्रा च मया तुभ्यं निवेदितम्।।५८।।

Vyāsa, possessed of wonderful deeds, said

1. The first pointof Aries or Libra into which the sun enters at the vernal or autumnal equinox, the equinoctical point. विषुवच्छाया the shadow of the shomon at noon. विषुवर्दनम् the day of the equinox. विषुव रेखा the equinoctical line विषुव संक्रान्ति the sun's equinoctical pasage, V.S. Apte, pp. 524-525, MW p. 998.

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these eighteen Purāṇas, to the extent of 4 lacs of ślokas, to my father and my father explained me and now I have described the same tc you.

इह लोकहितार्थाय संक्षिप्तं परमर्षिणा।
इदमद्यापि देवेषु शतकोटिप्रविस्तरम्।।५९।।

The venerable sage has abridged the Purāṇas for the sake of the good of this world; otherwise, the entire Purāṇa existing in the Devaloka, contains a hundred crore ślokas.

उपभेदान्प्रवक्ष्यामि लोके ये संप्रतिष्ठितसः।
पाद्मे पुराणे यत्रोक्तं नरसिंहोपवर्णनम्।।
तच्चाष्टदशसाहस्रं नारसिंहमिहोच्यते।।६०।।

Upapurāṇas– (1) *Narasiṁha*– I shall now tell you about the difference between the Purāṇas that exist in the universe and the secondary Purāṇas. There is a mention of Narasiṁha in the Padma Purāṇa, and the 18,000 ślokas (dealing with the history of Narasiṁha) forms the Nārsiṁha Purāṇa (which is one of the secondary Purāṇas).

नन्दाया यत्र माहात्म्यं कार्तिकेयेन वर्ण्यते।
नन्दीपुराणं तल्लोकैराख्यातमिति कीर्त्यते।।६१।।

(2) *Nandī upapurāṇa*– Where Kārtika has described the glory of the great goddess Nandā (the portion dealing with that), is known as the Nandī Purāṇa.

यत्र साम्बं पुरस्कृत्य भविष्यति कथानकम्।
प्रोच्यते तत्पुनर्लोके साम्बमेतन्मुनिव्रताः।।६२।।

(3) *Sāmba upapurāṇa*– That Purāṇa in which Lord Śiva, taking His most noble consort, Gaurī, as his audience, has related about the future, as found in the Bhaviṣya Purāṇa and also is styled by the sages as Sāmba Purāṇa.

पुरातनस्य कल्पस्य पुराणानि विदुर्बुधाः।
धन्यं यशस्यमायुष्यं पुराणानामनुक्रमम्।
एवमादित्यसंज्ञा च तत्रैव परिगद्यते।।६३।।

(4) *Āditya upapurāṇa*– The learned who know, say that the recitation of the list of the Purāṇas dealing with the ancient Kalpa, is conducive to glory, fame and long life. This is the order of the Purāṇas, as described above. Similarly, the Āditya Upapurāṇa is also mentioned therein.

अष्टादशभ्यस्तु पृथक्पुराणं यत्प्रदिश्यते।
विजानीध्वं द्विजश्रेष्ठास्तदेतेभ्यो विनिर्गतम्।।६४।।

O Ṛṣis! The secondary Purāṇas have been deduced from the original eighteen Purāṇas.[1]

पञ्चाङ्गानि पुराणेषु आख्यानकमिति स्मृतम्।
सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च।
वंश्यानुचरितं चैव पुराणं पञ्चलक्षणम्।।६५।।

The following are the five characteristics of the Purāṇas : They describe (1) the creation of the universe, (2) its genealogy and dissolution, (3) the dynasties, (4) the Manvantaras, (5) the dynastic chronicles.

ब्रह्मविष्ण्वर्करुद्राणां माहात्म्यं भुवनस्य च।
ससंहारप्रदानां च पुराणे पञ्चवर्णके।।६६।।

The Purāṇas, with these five characteristics, sing the glory of Brahmā, Viṣṇu, the Sun and Rudra, as well as they describe also the creation and dissolution of the Earth.

धर्मश्चार्थश्च कामश्च मोक्षश्चैव वात्र कीर्त्यते।
सर्वेष्वपि पुराणेषु तद्विरुद्धं च यत्फलम्।।६७।।

The four Vargas (Dharma, Artha, Kāma and Mokṣa) have also been described in all the Purāṇas, along with evil consequences following from sin.

सात्त्विकेषु पुराणेषु माहात्म्यमधिकं हरेः।
राजसेषु च माहात्म्यमधिकं ब्रह्मणो विदुः।।६८।।
तद्वदग्नेश्च माहात्म्यं तामसेषु शिवस्य च।
संकीर्णेषु सरस्वत्याः पितॄणां च निगद्यते।।६९।।

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1. Like the eighteen Purāṇas, Upapurāṇas are also in eighteen numbers, But this Purāṇa gives the names of only five Upapurāṇas.

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In the Sāttvika Purāṇas, there is largely a mention of Hari's glory. In the Rājas Purāṇas there is the greater mention of Brahmā's glory. In the Tāmasika Purāṇas, there is a mention of Śiva and Agni's glory. In all kinds of Purāṇas, of all the three attributes, the glory of Sarasvatī and the pitṛs have been described.

अष्टादश पुराणानि कृत्वा सत्यवतीसुतः।
भारताख्यानमखिलं चक्रे तदुपबृंहितम्।
लक्षेणैकेन यत्प्रोक्तं वेदार्थपरिबृंहितम्।।७०।।

The great sage Vyāsa, after compiling the 18 Purāṇas, indulged in the composition of the story of Mahābhārata, in order to magnify their bulk, which was an addition to the Purāṇas, by another lakh of ślokas. And in which he has condensed the sense of the Vedas.

वाल्मीकिना तु यत्प्रोक्तं रामोपाख्यानमुत्तमम्।
ब्रह्मणाऽभिहितं यच्च शतकोटिप्रविस्तरम्।।७१।।

The glorious story of Rāmāyaṇa, sung by the sage Vālmīki, at the instance of Brahmā, also extends to a hundred crore of ślokas.

आहृत्य नारदायैव तेन वाल्मीकये पुनः।
वाल्कीकिना च लोकेषु धर्मकामार्थसाधनम्।
एवं संपादाः पञ्चैते लक्षा मर्त्ये प्रकीर्तिताः।।७२।।

Brahmā narrated the original Rāmāyaṇa to Nārada; the latter revealed it to Vālmīki, who gave it to the world, and which is a means of giving Dharma, Kāma and Artha. And in which way the famous epic exists in the world, and contains 5,25,000 ślokas.

पुरातनस्य कल्पस्य पुराणानि विदुर्बुधाः।
धन्यं यशस्यमायुष्यं पुराणानामनुक्रमम्।
यः पठेच्छृणुयाद्वाऽपि स याति परमां गतिम्।।७३।।

The learned know of the Purāṇas of the ancient Kalpa. The recitation of this list of the Purāṇas is conducive to prosperity, fame and long life. He who reads or listens to it, gets wealth, reputation, long life and emancipation.

इदं पवित्रं यशसो निधान-
मिदं पितृणामतिवल्लभं च।
इदं च देवेष्वमृतायितं च
नित्यं त्विदं पापहरं च पुंसाम्।।७४।।

This list is the most sacred. It is the giver of fame and the destroyer of sins. It is very dear to the pitṛs and is prized by the Devas as a nectar. It is external and destroyer of sin of all men.

इति श्रीमात्स्ये महापुराणे पुराणानुक्रमणिकाभिधानं नाम त्रिपञ्चाशत्तमोऽध्यायः।।५३।।

* * *

CHAPTER 54

About the ordinance of Nakṣatra-puruṣa

सूत उवाच

अतःपरं प्रवक्ष्यामि दानधर्मानशेषतः।
व्रतोपवाससंयुक्तान्यथा मत्स्योदितानिह।। १।।
महादेवस्य संवादे नारदस्य च धीमतः।
यथावृत्तं प्रवक्ष्यामि धर्मकामार्थसाधकम्।। २।।

Sūta said, Ṛṣis! I shall now relate to you in full about the gifts (Dāna Dharma), vows (Vrata) and fasts, as explained by the Lord in the form of fish. This narration is in the form of a dialogue between the great Lord Śiva and wise Nārada and also a mention of trivarga, (Dharma, Kāma and Artha). I shall relate exactly as the dialogue took place.

कैलासशिखरासीनमपृच्छन्नारदः पुरा।
त्रिनयनमनङ्गारिमनङ्गाङ्गहरं हरम्।। ३।।

In ancient times, Nārada questioned the Lord Śiva, who resides on the summit of Kailāśa, has three eyes, and is the enemy and destroyer of Cupid.

नारद उवाच

भगवन्देवदेवेश ब्रह्मविष्णिवन्द्रनायक।
श्रीमदारोग्यरूपायुर्भाग्यसौभाग्यसम्पदा।।
संयुक्तस्तव विष्णोर्वा पुमान्भक्तः कथं भवेत्।। ४।।

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नारी वा विधवा सर्वगुणसौभाग्यसंयुता।
क्रमान्मुक्तिप्रदं देव किञ्चिद्भूतमिहोच्यताम्॥५॥

The Sage Nārada said– "O Adorable God of gods! O Ruler of Brahmā, Viṣṇu and Indra! please tell me how one may become your devotee or a devotee of Viṣṇu and so attain wealth, life, health, beauty, luck and prosperity? You also tell me which Vrata is the giver of gradual emancipation to married women or widows, possessing all good and auspicious qualities?"

ईश्वर उवाच

सम्यक्पृष्टं त्वया ब्रह्मन्सर्वलोकहितावहम्।
श्रुतमप्यत्र यच्छान्त्यै तद्व्रतं शृणु नारद॥६॥
नक्षत्रपुरुषं नाम व्रतं नारायणात्मकम्।
पादादिकुर्याद्विधिवद्विष्णुनामानुकीर्त्तनम्॥७॥
प्रतिमां वासुदेवस्य मूलर्क्षादिषु चार्चयेत्।
चैत्रमासं समासाद्य कृत्वा ब्राह्मणवाचनम्॥८॥

Lord Śiva said– Nārada! You have put a very useful question for the benefit of all. Hear about the vow which is beneficial to widows. There is religious observance (Vrata) which is known as *Nakṣatrapuruṣa Vrata*, which should be devoutly kept. It (Nakṣtra–puruṣa Vrata) is worship of Nārāyaṇa in the figure which should be made according to rule, having feet, etc., and the names of Viṣṇu should be recited. The devotee should arrange an image of the Lord Vāsudeva and invite a Brāhmaṇa and should then commence to worship it from the month of Caitra, at the time when the moon is in the Mūla, etc.

मूले नमो विश्वधराय पादौ
गुल्फावनन्ताय च रोहिणीषु।
जङ्घेऽभिपूज्ये वरदाय चैव
द्वे जानुनी वाश्विकुमारऋक्षे॥९॥
पूर्वोत्तराषाढयुगे तथोरू
नमः शिवायेत्यभिपूजनीयौ।
पूर्वोत्तराफल्गुनियुग्मके च
मेढ्रं नमः पंचशराय पूज्यम्॥१०॥
कटिं नमः शार्ङ्गधराय विष्णोः
सम्पूजयेन्नारद कृत्तिकासु।
तथार्चयेद्भाद्रपदाद्वये च
पार्श्वे नमः केशिनिषूदनाय॥११॥
कुक्षिद्वयं नारद रेवतीषु
दामोदरायेत्यभिपूजनीयम्।
ऋक्षेऽनुराधासु च माधवाय
नमस्तथोरःस्थलमेव पूज्यम्॥१२॥
पृष्ठं धनिष्ठासु च पूजनीय-
मघौघविध्वंसकराय तच्च।
श्रीशङ्खचक्रासिगदाधराय
नमो विशाखासु भुजाश्च पूज्याः॥१३॥
हस्ते तु हस्ता मधुसूदनाय
नमोऽभिपूज्या इति कैटभारेः।
पुनर्वसावङ्गुलिपूर्वभागाः
साम्नामधीशाय नमोऽभिपूज्याः॥१४॥
भुजङ्गनक्षत्रदिने नखानि
सम्पूजयेन्मत्स्यशरीरभाजः।
कूर्मस्य पादौ शरणं व्रजामि
ज्येष्ठासु कण्ठे हरिरर्चनीयः॥१५॥
श्रोत्रे वराहाय नमोऽभिपूज्या
जनार्दनस्य श्रवणेन सम्यक्।
पुष्ये मुखं दानवसूदनाय
नमो नृसिंहाय च पूजनीयम्॥१६॥
नमो नमः कारणवामनाय
स्वातीषु दन्ताग्रमथार्चनीयम्।
आस्यं हरेर्भार्गवनन्दनाय
सम्पूजनीयं द्विज वारुणे तु॥१७॥
नमोऽस्तु रामाय मघासु नासा
सम्पूजनीया रघुनन्दनस्य।

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मृगोत्तमाङ्गे नयनेऽभिपूज्ये
नमोऽस्तु ते राम विधूर्णिताक्ष॥ १८॥

He should recite the following mantras on the various limbs, beginning from the feet and ending with the hair of the figure :–

(1) *Namo Viśvādharāya*– on the two feet, sacred to Mūla asterism.

(2) *Namo anantāya*– on the two ankles of the leg, sacred to Rohiṇī asterism.

(3) *Namo Varadāya*– on the two shanks, from the ankle to the knee, as well as the two knees, sacred to the Aśvīni asterism.

(4) *Namaḥ Śivāya*– on the two thighs, sacred to the Pūrvāṣāḍhā and Uttarāṣāḍhā.

(5) *Namaḥ Pañcaśarāya*– on the organ of generation, sacred to Pūrvā–phālguni and Uttaraphālguni.

(6) *Namaḥ Śārṇgadharāya*– on the waist, where Viṣṇu should be worshipped, sacred to Kṛttikā asterism.

(7) *Namaḥ Keśiniṣūdanāya*– on the two sides of the ribs, sacred to Pūrvabhādrapada and Uttarabhādrapada.

(8) *Namaḥ Dāmodarāya*– on the two arm–pits, sacred to Revatī asterism.

(9) *Namaḥ Mādhavāya*– on the chest, sacred to Anurādhā asterism.

(10) *Namaḥ Aghaughavidhvaṁsakarāya*– on the back, sacred to Dhaniṣṭhā asterism.

(11) *Namaḥ Śrīśaṅkhacakrāsigadādharāya*– on the four arms, sacred to Viśākhā asterism.

(12) *Namaḥ Madhusūdanāya*– on the hands, sacred to Hastā asterism.

(13) *Namaḥ Sāmnāmadhīsāya*– on the tips of the finger, sacred to Punarvasu.

(14) *Namaḥ Matsyāya*– Then the nails of the Fish (Matsya) should be worshipped, sacred to Aśleṣā asterism. No mantra in the original.

(15) *Namaḥ Kārmāya Kūrmasya Pādan Śaraṇaṁ vrajāmi*– on the throat, and the feet of the Tortoise (Kūrma) sacred to Jyesthā.

(16) *Namaḥ Varāhāya*– on the two ears, sacred to Śravanā asterism and the Boar (Varāha).

(17) *Namaḥ Nṛsiṁhāya Dānavasūdanāya*– on the mouth, sacred to Puṣyā asterism– Man–lion.

(18) *Namaḥ Kāraṇavāmanāya*– on the fore of the teeth, sacred to Svātī asterism and Vāmana (Dvarī) avatāra.

(19) *Namaḥ Bhārgavanandanāya*– on the gullet of the mouth, sacred to Satabhiṣa asterism and Paraśu Rāma.

(20) *Namaḥ Rāmāya*– in the nose sacred to Maghā asterism and Raghunandana Rāma.

(21) *Namaḥ Rāmaya Vighūrṇitākṣāya*– in the eyes, sacred to Mṛgaśira asterism and Bala Rāma.

बुद्धाय शान्ताय नमो ललाटं
चित्रासु सम्पूज्यतमं मुरारेः।
शिरोऽभिपूज्यं भरणीषु विष्णो-
र्नमोऽस्तु विश्वेश्वर कल्किरूपिणे॥ १९॥

(22) *Namaḥ Buddhāya Śāntāya*– on the forehead, sacred to Citrā asterism and Buddha.

(23) *Namaḥ Visveśvara Kalkirūpiṇe*– on the head, sacred to Bharaṇī asterism and Kalki.

आर्द्रासु केशाः पुरुषोत्तमस्य
सम्पूजनीया हरये नमस्ते।
उपोषितेनर्क्षदिनेषु भक्त्या
सम्पूजनीया द्विजपुङ्गवाः स्युः॥ २०॥

(24) *Namaḥ Haraye*– on the hair, sacred to Ārdrā asterism and Puruṣottama.

On the day of the fast worthy Brāhmaṇas should be honoured.

पूर्णे व्रते सर्वगुणान्विताय
वाग्रूपशीलाय च सामगाय।
हैमीं विशालायतबाहुदण्डां
मुक्ताफलेन्द्रूपलवज्रयुक्ताम्॥ २१॥

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जलस्य पूर्णे कलशे निविष्टा-
मर्च्चां हरेर्वस्त्रगवा सहैव।
शय्यां तथोपस्करभाजनादि-
युक्तां प्रदद्याद्विजपुङ्गवाय॥ २२॥

On the completion of the Vrata, the devotee should give away a beautiful and big golden mace, studded with pearls and other jewels, cows garments, bedstead, to a pious Brāhmaṇa, versed in the Sāmaveda. The mace should be placed in a pitcher of water.

यद्यस्ति यत्किंचिदिहास्ति देयं
तद्याद्विजायात्महिताय सर्वम्।
मनोरथं नः सफलीकुरुष्व
हिरण्यगर्भाच्युत रुद्ररूपिन्॥ २३॥

Besides all that, the devotee should give away other things worthy of being offered to a Brāhmaṇa, after which he should devoutly pray to the Lord to fulfil his desires in the words: *"Manoratham naḥ Saphalīkuruṣva hiraṇya garbhācyutarudrarūppin."* O You having the form of Brahmā Viṣṇu and Śiva, fulfill all my cherished desires.

सलक्ष्मीकं सभार्याय कांचनं पुरुषोत्तमम्।
शय्यां च दद्यान्मन्त्रेण ग्रन्थिभेदविवर्ज्जिताम्॥ २४॥

The image of Viṣṇu along with that of Lakṣmī, should be given away to the Brāhmaṇa and his wife, with a peaceful mind. So also should be given a bedstead, made of wood, without any joints.

यथा न विष्णुभक्तानां वृजिनं जायते क्वचित्।
तथा सुरूपतारोग्यं केशवे भक्तिमुत्तमाम्॥ २५॥
यथा न लक्ष्म्या शयनं तव शून्यं जनार्द्दन।
शय्यां ममाप्यशून्यास्तु कृष्ण जन्मनि जन्मनि॥ २६॥

The devotee should recite the following:– "As the worshippers of Viṣṇu never get any sufferings or sin, so let me get beauty and health as well as highest devotion towards Keśava; as the house of the Lord is never devoid of Lakṣmī, so my house, may never be bereft of my consort in all my life; O Kṛṣṇa."

एवं निवेद्य तत्सर्वं वस्त्रमाल्यानुलेपनम्।
नक्षत्रपुरुषज्ञाय विप्रायाथ विसर्ज्जयेत्॥ २७॥
भुञ्जीतातैललवणं सर्वर्क्षेष्वप्युपोषितः।
भोजनं च यथाशक्ति वित्तशाठ्यं विवर्ज्जयेत्॥ २८॥

After that, the Brāhmaṇa versed in astronomy, should be dismissed by giving away the image of the nakṣatra puruṣa, along with clothes, garland, sandal paste. The worshipper should abstain from salt and oily food during all the twenty–seven days of his observance of the Vrata, and should feed others according to his means, without giving way to miserliness.

इति नक्षत्रपुरुषमुपास्य विधिवत्स्वयम्।
सर्वान्कामानवाप्नोति विष्णुलोके महीयते॥ २९॥
ब्रह्महत्यादिकं किंचिदिह वामुत्र वा कृतम्।
आत्मना वाथ पितृभिस्तत्सर्वं क्षयमाप्नुयात्॥ ३०॥

The worshipper of the nakṣatrapuruṣa attains all his desires, and at the end passes his days in the region of Viṣṇu with happiness. He washes off all his sins as well as all the sins of his deceased ancestors committed in his present and past lives.

इति पठति शृणोति यश्च भक्त्या
पुरुषवरो व्रतमङ्गनाऽथ कुर्यात्।
कलिकलुषविदारणं मुरारेः
सकलविभूतिफलप्रदं च पुंसाम्॥ ३१॥

The married woman or the man who reads or hears the story of this observance with devotion, will free herself or himself from all the sins by hearing and reading it. This observance confers many blessings on the worshippers.

इति श्रीमात्स्ये महापुराणे नक्षत्रपुरुषव्रतं नाम
चतुःपंचाशोऽध्यायः॥ ५४॥

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CHAPTER 55

The merits of the vow of Āditya-śayana

नारद उवाच

उपवासेष्वशक्तस्य तदेव फलमिच्छतः।
अनभ्यासेन रोगाद्वा किमिष्टं व्रतमुत्तमम्॥ १॥

Nārada said, "O Lord! If a man who, owing to poor health or otherwise, is not in a position to go through the ordinance of fasting just explained by you, what should he do?"

ईश्वर उवाच

उपवासेऽप्यशक्तानां नक्तं भोजनमिष्यते।
यस्मिन्व्रते तदप्यत्र श्रूयतामक्षयं महत्॥ २॥

The Lord said– One who is incompetent to keep up the fast should take his meals in the night which will also give him everlasting great benefit.

आदित्यशयनं नाम यथावच्छङ्करार्चनम्।
येषु नक्षत्रयोगेषु पुराणज्ञाः प्रचक्षते॥ ३॥
यदा हस्तेन सप्तम्यामादित्यस्य दिनं भवेत्।
सूर्यस्य चाथ संक्रान्तिस्तिथिः सा सार्वकामिकी॥ ४॥
उमामहेश्वरस्यार्च्चामर्चयेत्सूर्यनामभिः।
सूर्यार्च्चां शिवलिङ्गे च प्रकुर्वन्पूजयेद्यतः॥ ५॥

Hear about the Vrata, called Āditya Śayana Śankarārcana observance, as described by the learned in the Purāṇas, as well as the method of worshipping Śaṅkara, on the conjunction of the moon with particular asterism. That day is most auspicious which falls on a Sunday, when there is Sankrānti and the 7th day of the dark fortnight and when the moon is in the asterism Hastā. On that day, the images of Umā and Maheśvara should be worshipped, the former after reciting the names of the God, Sun and the latter along with the invisible form of Śiva.

उमापते रवेर्वापि न भेदो दृश्यते क्वचित्।
यस्मात्तस्मान्मुनिश्रेष्ठ गृहे शम्भुं समर्चयेत्॥ ६॥

There is absolutely no difference between Śiva and Sun, and consequently, the devotee when worshipping the Śiva uses the mantras addressed to the Sun. They are as follows :–

हस्ते च सूर्याय नमोस्तु पादा-
वर्काय चित्रासु च गुल्फदेशम्।
स्वातीषु जङ्घे पुरुषोत्तमाय
धात्रे विशाखासु च जानुदेशम्॥ ७॥
तथानुराधासु नमोऽभिपूज्य
मूरुद्वयं चैव सहस्रभानोः।
ज्येष्ठास्वनङ्गाय नमोऽस्तु गुह्य-
मिन्द्राय सोमाय कटी च मूले॥ ८॥

With (1) *Sūryāya namaḥ*, let him adore the feet of the image, along with Hastā asterism;

With (2) *Arkāya namaḥ*, the ankles, with Citrā asterism;

With (3) *Puruṣottamāya namaḥ*, the Shanks, along with Svāti asterism;

With (4) *Dhātre namaḥ*, the region of the knees, along with Viśākhā asterism;

With (5) *Sahasra Bhānave namaḥ*, the two thighs should be worshipped along with Anurādhā asterism;

With (6) *Anaṅgāya namaḥ*, the generative organ, along with Jyeṣṭhā asterism;

With (7) *Indrāya Somāya namaḥ*, the waist, along with Mūla asterism;

पूर्वोत्तराषाढयुगे च नाभिं त्वष्ट्रे नमः सप्ततुरङ्गमाय।
तीक्ष्णांशवे च श्रवणे च कुक्षौ पृष्ठं धनिष्ठासु विकर्त्तनाय॥
चक्षुः स्थलं ध्वान्तविनाशनाय जलाधिपर्क्षे परिपूजनीयम्।
पूर्वोत्तराभाद्रपदाद्वये च बाहू नमश्चण्डकराय पूज्यौ॥ १०॥

With (8) *Tvaṣṭre Saptaturaṁgamāya namaḥ*, the navel, along with Pūrvā and Uttara Āṣāḍhā asterism;

With (9) *Tīkṣṇāṁśave namaḥ*, the arm–pits, along with Śravaṇā asterism;

With (10) *Vikartanāya namaḥ*, on the back, with the asterism Dhaniṣṭhā;

With (11) *Dhvāntavināśanāya namaḥ*, in the eyes, with the Satabhiṣā asterism;

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With (12) *Caṇḍakarāya namaḥ*; on the arms, along with Pūrva and Uttarabhādrapada asterism;

साम्नामधीशाय करद्वयं च
सम्पूजनीयं द्विज रेवतीषु।
नखानि पूज्यानि तथाश्विनीषु
नमोऽस्तु सप्तश्वधुरन्धराय॥ ११॥
कठोरधाम्ने भरणीषु कण्ठं
दिवाकरायेत्यभिपूजनीया।
ग्रीवाग्निऋक्षेऽधरमम्बुजेशे
सम्पूजयेन्नारद रोहिणीषु॥ १२॥

With (13) *Sāmnāmadhīśāya namaḥ*, the two hands, along with Revatī asterism;

With (14) *Saptvāśvadhurandharāya namaḥ*, the nails, along with Aśvinī asterism;

With (15) *Kaṭhoradhāmne namaḥ*, on the throat, along with Bharaṇī asterism;

With (16) *Divākarāya namaḥ*, on the neck, with the Kṛttikā asterism;

With (17) *Ambujeśāya namaḥ*, on the lips, with the Rohiṇī asterism;

मृगोत्तमाङ्गे दशना मुरारेः
सम्पूजनीया हरये नमस्ते।
नमः सवित्रे रसनां शङ्करे च
नाप्ताभिपूज्या च पुनर्वसौ च॥ १३
ललाटमम्भोरुहवल्लभाय
पुष्येऽलका वेदशरीरधारिणे।
सार्पेऽथ मौलिं विबुधप्रियाय
मघासु कर्णाविति गोगणेशे॥ १४॥
पूर्वासु गोब्राह्मणवन्दनाय
नेत्राणि संपूज्यतमानि शम्भोः।
अथोत्तराफल्गुनिभे भ्रुवौ च
विश्वेश्वरायेति च पूजनीये॥ १५॥

With (18) *Haraye namaḥ*, on the teeth, with Mṛgaśirā asterism;

With (19) *Savitre namaḥ*, the tongue, along with Ārdrā asterism;

With (20) *Śaṁkarāya namaḥ*, in the nose, along with Punarvasu asterism;

With (21) *Ambhoruvallabhāya namaḥ*, on the forehead, along with Puśya asterism;

With (22) *Vedaśarīradhāriṇe namaḥ*, on the crown of the head, along with the asterism Aśleṣā;

With (23) *Vibudhapriyāya namaḥ*, the ears, along with Maghā asterism;

With (24) *Gobrāhmaṇavandanāya namaḥ*, the eyes, along with Pūrvaphālguni asterism;

With (25) *Viśveśvarāya namaḥ*, the eye–brows, along with the Uttara phālguni asterism.

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नमोऽस्तु पाशाङ्कुशशूलपद्म-
कपालसर्पेन्दुधनुर्धराय।
गजासुरानङ्गपुरान्धकादि-
विनाशमूलाय नमः शिवाय॥ १६॥

Afterwards the devotee should pray to Śiva: "O Lord! armed with a noose, a hook, a trident, a lotus, a human skull; and the wearer of the snake and the moon and the bow, I salute you. O Lord! the destructor of Gaja, Demons, Cupid and Pura and Andhaka, etc., I salute you."

इत्यादि चास्त्राणि च पूज्य नित्यं
विश्वेश्वरायेति शिवोऽभिपूज्यः।
भोक्तव्यमत्रैवमतैलशाक-
ममांसमक्षारमभुक्तशेषम्॥ १७॥

The worshipper should also worship the different weapons (mentioned above) and should salute the Lord by bowing down his head, with the mantra *Viśveśvarāya namaḥ*, and every day abstain from oil, flesh, green vegetables and salt, and eat moderately.

इत्येवं द्विज नक्तानि कृत्वा दद्यात्पुनर्वसौ।
शालेयतण्डुलप्रस्थमौदुम्बरमये घृतम्॥ १८॥
संस्थाप्य पात्रे विप्राय सहिरण्यं निवेदयेत्।
सप्तमे वस्त्रयुग्मं च पारणे त्वधिकं भवेत्॥ १९॥

After thus taking his meals in the night, the

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devotee, on the Punarvasu asterism day, should put some rice, along with some ghṛta (clarified butter), in a vessel made of fig–leaves. And should then give it away to the Brāhmaṇa, after putting some gold in it. Then, on the seventh day of the fast, he should give to the Brāhmaṇa a couple of raiments.

चतुर्दशे तु सम्प्राते पारणे नारदाब्दिके।
ब्राह्मणान्भोजयेद्भक्त्या गुडक्षीरघृतादिभिः॥ २०॥

On the day of the fourteenth repast after the fast, the worshipper should feed the Brāhmaṇas with raw–sugar, milk and clarified butter.

कृत्वा तु काञ्चनं पद्ममष्टपत्रं सकर्णिकम्।
शुद्धमष्टङ्गुलं तच्च पद्मरागदलान्वितम्॥ २१॥
शय्यां विलक्षणां कृत्वा विरुद्धग्रन्थिवर्ज्जिताम्।
सोपधानकविश्रामस्वास्तरव्यजनानि च॥ २२॥
भाजनोपानहच्छत्रचामरासनदर्पणैः।
भूषणैरपि संयुक्तां फलवस्त्रानुलेपनैः॥ २३॥
तस्यां विधाय तत्पद्ममलंकृत्य गुणान्वितम्।
कपिलां वस्त्रसंयुक्तां सुशीलां च पयस्विनीम्॥ २४॥
रौप्यखुरीं हैमशृङ्गीं सवत्सां कांस्यदोहनाम्।
दद्यान्मन्त्रेण पूर्वाह्णे न चैनामभिलङ्घयेत्॥ २५॥

And after that, he should get a golden lotus, eight fingers in length, made with eight leaves and studded with gems, and bedecking it with nice cloth, should give it away to a Brāhmaṇa, along with bedsheet, pillow, utensils, shoes, cāmara, a piece of mattress, looking–glass, garments, fruits, incense, bedstead, a cow with its horns covered with gold and hoofs with silver, along with her calf and a vessel of bell–metal for milching the cow. The cow must necessarily be given away on that occasion.

यथैवादित्यशयनमशून्यं तव सर्वदा।
कान्त्या धृत्या श्रिया रत्या तथा मे सन्तु सिद्धयः॥ २६॥

Then the devotee should pray to the Sun: "God! as Your house is not bereft of lustre, fortune and prosperity, similarly let mine be also in the enjoyment of same blessings."

यथा न देवाः श्रेयांसं त्वदन्यमनघं विदुः।
तथा मामुद्धरा शेषदुःखसंसारसागरात्॥ २७॥

"Lord! who else is there, except yourself, to grant me prosperity; consequently, be pleased to safely and comfortably see me through this mundane sea of trials and troubles."

ततः प्रदक्षिणीकृत्य प्रणिपत्य विसर्ज्जयेत्।
शय्यागवादि तत्सर्वं द्विजस्य भवनं नयेत्॥ २८॥

After that prayer, the devotee should circumambulate and salute the Deity, and then dismiss the Brāhmaṇa and send to his house all the things given in charity. None of them should be kept in the house of the worshipper.

नैतद्विशीलाय न दाम्भिकाय
कुतर्कदुष्टाय विनिन्दकाय।
प्रकाशनीयं व्रतमिन्दुमौले-
र्यश्चापि निन्दामधिकां विधत्ते॥ २९॥

Nothing should be said about this sacred observance to a blasphemer, to a person of evil conduct, to a hypocrite, or to a false reasoner, for they are liable to profane it. Doing so, would lead to sin.

भक्ताय दान्ताय च गुह्यमेतदाख्येयमानन्दकरं शिवस्य।
इदं महापातकभिन्नराणामप्यक्षरं वेदविदो वदन्ति॥ ३०॥

The self-controlled and the devout are worthy of being told about the mystery of this observance. Those learned in the Vedas assert that it is the destroyer of all sins and giver of all peace and happiness to men.

न बन्धुपुत्रेण बलैर्वियुक्तः
पत्नीभिरानन्दकरः सुराणाम्।
नाभ्येति रोगं न च शोकदुःखं
या वाथ नारी कुरुतेऽतिभक्त्या॥ ३१॥

Those women and men who observe this ordinance with devotion, are never bereft of their sons and other dear ones. They attain the

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Divine felicity, and are free from the curse of disease, grief and suffering.

इदं वसिष्ठेन पुराऽर्ज्जुनेन
कृतं कुबेरेण पुरन्दरेण।
यत्कीर्त्तनेनाप्यखिलानि नाश-
मायान्ति पापानि न संशयोऽस्ति॥ ३२॥

In early time this ordinance was at first observed by Vasiṣṭha, Arjuna, Kubera and Indra. The mere recitation of this liberates one from all sins.

इति पठति शृणोति वा य इत्थं
रविशयनं पुरुहूतवल्लभः स्यात्।
अपि नरकगतान्पितॄनशेषानपि
दिवमानयतीह यः करोति॥ ३३॥

One who reads or hears about this Ravi Śayana observance, endears himself to Indra and helps his deceased manes to go to heaven from hell.

इति श्रीमास्त्ये महापुराणे आदित्यशयनव्रतं नाम
पंचपंचाशोऽध्यायः॥ ५५॥

* * *

CHAPTER 56

Kṛṣṇāṣṭamī Vrata and the merits of adoration of Śiva in different months

श्रीभगवानुवाच

कृष्णाष्टमीमथो वक्ष्ये सर्वपापप्रणाशिनीम्।
शान्तिर्मुक्तिश्च भवति जयः पुंसां विशेषतः॥ १॥

The adorable Śiva said– I shall now explain to you about the Kṛṣṇāṣṭamī Vrata (ordinance) which is the destroyer of all evils. This fast gives victory, peace and emancipation to men.

शङ्करं मार्गशिरसि शम्भुं पौषेऽभिपूजयेत्।
माघे महेश्वरं देवं महादेवं च फाल्गुने॥ २॥

Śaṅkara should be worshipped on the eighth day of the dark fortnight in the month of Mārgaśirṣa, Śambhu, on the corresponding day of Pauśa, Maheśvara in Māgha, Mahādeva in Phālguna.

स्थाणुं चैत्रे शिवं तद्वद्वैशाखे त्वर्चयेन्नरः।
ज्येष्ठे पशुपतिं चार्च्चेदाषाढे उग्रमर्चयेत्॥ ३॥
पूजयेच्छ्रावणे शर्वं नभस्ये त्र्यम्बकं तथा।
हरमाश्वयुजे मासि तथेशानं च कार्त्तिके॥ ४॥

Sthāṇu in Caitra, Śiva in Vaiśākha, Paśupati in Jyeṣṭha, Ugra in Āṣāḍha, Śarva in Śrāvaṇa, Trayambaka in Bhādra, Hara in the month of Aśvīna and Īśāna in Kārtika.

कृष्णाष्टमीषु सर्वासु शक्तः सम्पूजयेद्द्विजान्।
गोभूहिरण्यवासोभिः शिवभक्तानुपोषितः॥ ५॥
गोमूत्रघृतगोक्षीरतिलान्यवकुशोदकम्।
गोशृङ्गोदशिरीषार्कबिल्वपत्रदधीनि च।
पंचगव्यं च सम्प्राश्य शंकरं पूजयेन्निशि॥ ६॥

These worships should be performed every month, on all the eight days of the dark fortnight. The devotee should worship the Brāhmaṇas, and should observe a fast after giving away cow, land, gold and cloth to them, especially to the devotees of Śiva. In the night time, Śiva should be worshipped with Pañcagavya[1] and with urine of the cow, clarified-butter, cow's milk, sesamum, barley, Kuśa grass, water, the water of the washing of the cows' horns, the leaves of Śirīṣa, arka (Calatropis gigantea), leaves of Bilva (aegle marmelos) and curds.

अश्वत्थं च वटं चैवोदुम्बरं प्लक्षमेव च।
पलाशं जम्बुवृक्षं च विदुषं च महर्षयः॥ ७॥
मार्गशीर्षाषाढमाभ्यां द्वाभ्यां द्वाभ्यामिति क्रमात्।
एकैकं दन्तपवनं वृक्षेष्वेतेषु भक्षयेत्॥ ८॥

The worshipper should feat the learned and the pious, from Mārgaśirṣa after an interval of two months, under the following trees:– aśvatha

1. Pañcagavaya– Five products of the cow, taken collectively; i.e., milk, curd, clarified butter, urine and cow dung.

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(the holy fig tree), vaṭa (the banyan tree), udumbara (Ficus glomerata), plakṣa (the rose-apple), palāśa (butea frondosa), jambu (eugenia jambolana); and he should use the tooth–brush made of these trees to cleanse his teeth on those days.

देवाय दद्यादर्घ्यं च कृष्णां गां कृष्णवाससम्।
दद्यात्समाप्ते दध्यन्नं वितानध्वजचामरम्॥ ९॥

An offering of arghya water and black cloth and black cow should be made to the Deity, and at the conclusion of the fast, curds, grain, canopy, flags and cāmara should be given away in charity.

द्विजानामुदकुम्भांश्च पंचरत्नसमन्वितान्।
गावः कृष्णाः सुवर्णं च वासांसि विविधानि च।
अशक्तस्तु पुनर्दद्याद्गामेकामपि शक्तितः॥ १०॥

Brāhmaṇas should be given a vase of water along with five gems, and a black cow, gold and different kinds of cloths. If the worshipper be not in a position to give away all that, he should give a cow at all events.

न वित्तशाठ्यं कुर्वीत कुर्वन्दोषमवाप्नुयात्।
कृष्णाष्टमीमुपोष्यैव सप्तकल्पशतत्रयम्।
पुमान्सम्पूजितो देवैः शिवलोके महीयते॥ ११॥

Close-fistedness should not be exercised in charity, for it leads to sin. One who observes the Kṛṣṇāṣṭamī fast according to the rules laid down, enjoys happiness after being venerated by the Devas, for 307 kalpas, in the region of Śiva.

इति श्रीमात्स्ये महापुराणे कृष्णाष्टमीव्रतं नाम
षट्पंचाशोऽध्यायः॥ ५६॥

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CHAPTER 57

Rohiṇīcandra-śayana Vrata, The rules of performing different vows

नारद उवाच

दीर्घायुरारोग्यकुलाभिवृद्धि-
युक्तः पुमान्भूपकुलायुतः स्यात्।
मुहूर्मुहुर्जन्मनि येन सम्यग्
व्रतं समाचक्ष्व तदिन्दुमौले॥ १॥

Nārada said– O Lord! with moon as your crest-jewel, pray tell me all about the ordinance, the observance of which begets long life, health, fecundity of the race, kingdom, in several successive lives."

श्रीभगवानुवाच

त्वया पृष्टमिदं सम्यगुक्तं चाक्षय्यकारकम्।
रहस्यं तव वक्ष्यामि यत्पुराणविदो विदुः॥ २॥

The Lord Śiva said– O Nārada! I have already explained to you about the ordinance that confers everlasting blessing on the devotee and I shall now also explain to you more clearly about it, as described by those learned in the Purāṇas.

रोहिणीचन्द्रशयनं नाम व्रतमिहोत्तमम्।
तस्मिन्नारायणस्यार्च्चामर्चयेदिन्दुनामभिः॥ ३॥

Rohiṇīcandra śayanavrat is most sacred. The devotee should worship the image of Nārāyaṇa, after reciting the names of the moon in observing it.

यदा सोमदिने शुक्ला भवेत्पंचदशी क्वचित्।
अथवा ब्रह्मनक्षत्रं पौर्णमास्यां प्रजायते॥ ४॥
तदा स्नानं नरः कुर्यात्पंचगव्येन सर्षपैः।
आप्यायस्वेति तु जपेद्विद्वानष्टशतं पुनः॥ ५॥

When the full moon day falls on Monday, or when the Rohiṇī asterism falls on the full moon day; the learned should bathe with pañcagavya and mustard, and after that, should recite "Āpyāya" Mantra for a hundred and eight times.

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शूद्रोऽपि परया भक्त्या पाषण्डालापवर्जितः।
सोमाय वरदायाथ विष्णवे च नमो नमः॥ ६॥

The Śūdra also may observe this Vrata with extreme devotion, freeing himself from the company of all unbelievers, and should devoutly salute the Gods, Moon and Viṣṇu with the following mantra, instead of the Vedic one : *somāya varadā yātha viṣṇave ca namo namaḥ.*

कृतजप्यः स्वभवनमागत्य मधूसूदनम्।
पूजयेत्फलपुष्पैश्च सोमनामानि कीर्त्तयन्॥ ७॥

After finishing his bath and the recitation (japa) of the mantra, he should return to his house and worship Madhusūdana, by offering fruits and flowers and singing the names of Moon (Soma), as given below.

सोमाय शान्ताय नमोस्तु पादा-
वनन्तधाम्नेति च जानुजङ्घे।
ऊरुद्वयं चापि जलोदराय
सम्पूजयेन्मेढ्रमनन्तबाहवे॥ ८॥

After reciting (1) *Somāya Śāntāya namaḥ*, should be worshipped the feet (of the Divine image) and after reciting (2) *Anantadhāmne namaḥ*, should be worshipped the shanks and knees, after reciting (3) *Jalodarāya namaḥ*, the two thighs, and after reciting (4) *Ananta-bhāhave namaḥ*, the organ of generation.

नमो नमः कामसुखप्रदाय
कटिः शशाङ्कस्य सदार्चनीया।
तथोदरं चाप्यमृतोदराय
नाभिः शशाङ्काय नमोऽभिपूज्या॥ ९॥

After reciting (5) *Kāmāya sukhapradāya namaḥ*, the waist of the moon should be worshipped. After reciting (6) *Amṛtodarāya namaḥ*, the stomach, after reciting (7) *Śaśāṅkāya namaḥ*, the navel should be worshipped.

नमोऽस्तु चन्द्राय मुखं च पूज्यं
दन्ता द्विजानामधिपाय पूज्याः।
हास्यं नमश्चन्द्रमसेऽभिपूज्य-
मोष्ठौ कुमुद्वन्तवनप्रियाय॥ १०॥

After reciting (8) *Candrāya namaḥ*, the mouth should be worshipped, after reciting (9) *Dvijādhipāya namaḥ*, the teeth, after reciting, (10) *Candramase namaḥ*, the face (*hāsyam*) after reciting (11) *Kumudvantavana priyāya namaḥ*, the lips.

नासा च नाथाय वनौषधीनामानन्दभूताय पुनर्भ्रुवौ च।
नेत्रद्वयं पद्मनिभं तथेन्दोरिन्दीवरश्यामकराय शौरेः॥ ११॥

After reciting (12) *Vanauṣadhināsāya namaḥ*, the nose, after reciting (13) *Ānandabhūtāya namaḥ*, the brows, after reciting (14) *Indīvaraśyāmakarāya namaḥ*, the eyes like lotus.

नमः समस्ताध्वरवन्दिताय
कर्णद्वयं दैत्यनिषूदनाय।
ललाटमिन्दो रुदधिप्रियाय
केशाः सुषुम्नाधिपतेः प्रपूज्याः॥ १२॥

After reciting (15) *Samastādhvaravanditāya namaḥ* and *Daityaniṣūdanāya namaḥ*, the two ears, after reciting (16) *Udabhipriyāya namaḥ*, the forehead, and after reciting (17) *Suṣumnādhipataye namaḥ*, the hair.

शिरः शशाङ्काय नमो मुरारे-
र्विश्वेश्वरायेति नमः किरीटिने।
पद्मप्रिये रोहिणि नाम लक्ष्मीः
सौभाग्यसौख्यामृतचारुकाये॥ १३॥
देवीं च सम्पूज्य सुगन्धपुष्पै-
र्नैवेद्यधूपादिभिरिन्दुपत्नीम्।
सुप्त्वाथ भूमौ पुनरुत्थितेन
स्नात्वा च विप्राय हविष्ययुक्तः॥
देयः प्रभाते सहिरण्यवारि
कुम्भो नमः पापविनाशनाय।
सम्प्राश्य गोमूत्रममांसमन्न-
मक्षारमष्टाविंशतिं च।

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ग्रासान्पयः सर्पियुतानुपोष्य-
भुक्त्वेतिहासं शृणुयान्मुहूर्त्तम्॥ १५॥

After reciting (18) *Śaśāṁkāya namaḥ*, the head of Murāri, after reciting (19) *Viśeśvarāya namaḥ*, the coronet (of the Divine image), Rohiṇī should also be worshipped. The devotee, by praying : "O Rohiṇī, the beloved of the Lord, also known under the name of Lakṣmī, O blessed one," should, offer sweet–smelling flowers, incense and eatables, etc., and sleep on the floor in course of the night on getting up early in the morning, and after taking his bath, he should offer a vase of water, gold and eatables to the Brāhmaṇa, with the mantra namaḥ pāpavināśanāya and then hear the recitation of some sacred book (Itihāsa), for a couple of muhūrtas (96 minutes), after taking twenty-eight morsels of food with clarified butter, milk and urine of the cow, but devoid of flesh and salt.

कदम्बनीलोत्पलकेतकानि
जाती सरोजं शतपत्रिका च।
अम्लानकुब्जान्यथ सिन्धुवारं
पुष्पं पुनर्नारद मल्लिकायाः।
शुभ्रं च विष्णोः करवीरपुष्पं
श्रीचम्पकं चन्द्रमसः प्रदेयम्॥ १६
श्रावणादिषु मासेषु क्रमादेतानि सर्वदा।
यस्मिन्मासे व्रतादिः स्यात्तत्पुष्पैरर्चयेद्धरिम्॥ १७॥

Then he should worship the Moon-like Viṣṇu with Kadamba, (Naulea Parvifora) blue-lotus, Ketakī (Pandanus Osoratissims), jasmine, lotus, rose, fresh kubja flawers,[1] Sindhuvāra, Mallikā (Jasminum Savebac) white karavīra and campaka (Michelia Champaca). Hari should be worshipped with all the various kinds of flowers that bloom in various months, from the beginning of the month of Śrāvaṇa.

एवं संवत्सरं यावदुपास्य विधिवन्नरः।
व्रतान्ते शयनं दद्याद् दर्पणोपस्करान्वितम्॥ १८॥

In this way, the devotee should go on with the worship, according to the prescribed rites till the end of the year, after which he should give away a bedstead, along with a mirror and other things in charity.

रोहिणीचन्द्रमिथुनं कारयित्वाथ कांचनम्।
चन्द्रः षडङ्गुलः कार्यो रोहिणी चतुरङ्गुला॥ १९॥
मुक्ताफलाष्टकयुतं सितनेत्रपटावृतम्।
क्षीरकुम्भोपरि पुनः कांस्यपात्राक्षतान्वितम्।
दद्यान्मंत्रेण पूर्वाह्णे शालीक्षुफलसंयुतम्॥ २०॥

Then he should make an image of Rohiṇī and the Moon in gold. The image of the latter should be six fingers in length and that of the former four fingers. And he should give them away to a good Brāhmaṇa, along with eight white pearls, white cloths, milk, some utensil of bell, metal, rice, raw–sugar, sugar–cane and fruits.

श्वेतामथ सुवर्णास्यां खुरै रौप्यैः समन्विताम्।
सवस्त्रभाजनां धेनुं तथा शंखं च शोभनम्॥ २१॥

He should also give away after that, a white cow, with its horns plaited with gold and hoofs covered with silver and its back covered with a cloth, along with utensils and a couch.

भूषणैर्द्विजदाम्पत्यमलंकृत्य गुणान्वितम्।
चन्द्रोऽयं द्विजरूपेण सभार्य्य इति कल्पयेत्॥ २२॥

Afterwards, the worshipper should bedeck the Brāhmaṇa along with his consort with fine clothes, and should look upon him as the moon in company of Rohiṇī.

यथा न रोहिणी कृष्णशय्यां सन्त्यज्य गच्छति।
सोमरूपस्य ते तद्वन्ममाभेदोऽस्तु भूतिभिः॥ २३॥

And he should then pray, "O Lord! as Rohiṇī shines in your house, so, let my house, too, be full of lustre.

1. कुब्जको भद्रतरणिर्बृहत्पुष्पोऽतिकेशरः॥ –भावप्रकाशनिघण्टुः

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यथा त्वमेव सर्वेषां परमान्दमुक्तिदः।
भुक्तिर्मुक्तिस्तथा भक्तिस्त्वयि चन्द्रास्तु मे सदा॥ २४॥

O Lord Moon! As you bring happiness and emancipation to all, be merciful enough to shower the same blessings on me; and let my devotion in you always remain firm."

इति संसारभीतस्य मुक्तिकामस्य चानघ।
रूपारोग्यायुषामेतद्विधायकमनुत्तमम्॥ २५॥

"O Lord Moon, grant me health and prosperity. I am afraid of this world, and desire bliss at your hands."

इदमेव पितृणां च सर्वदा वल्लभं मुने।
त्रैलोक्याधिपतिर्भूत्वा सप्तकल्पशतत्रयम्।
चन्द्रलोकमवाप्नोति विद्युद्भूत्वा तु मुच्यते॥ २६॥

This ordinance is very dear to the Pitṛs, and the observer of it attains the region of the moon, after being the lord of the three world as for 307 Kalpas and then gets final rest.

नारी वा रोहिणी चन्द्रशयनं या समाचरेत्।
सापि तत्फलमाप्नोति पुनरावृत्तिदुर्लभम्॥ २७॥

The women folk, observing this fast, beget the same fruits, and are liberated from the cycle of births.

इति पठति शृणोति वा य इत्थं
मधुमथनार्चनमिन्दुकीर्त्तनेन नित्यम्।
मतिमपि च ददाति सोऽपि शौरे-
र्भवनगतः परिपूज्यतेऽमरौघैः॥ २८॥

One who reads or listens to this form of ordinance, gets pure intellect and goes to heaven where he is venerated by the Devas.

इति श्रीमात्स्ये महापुराणे रोहिणीचन्द्रशयनव्रतं नाम
सप्तपंचाशोऽध्यायः॥ ५७॥

* * *

CHAPTER 58

The rules of consecration of newly built tanks, wells, pools, temples etc.

सूत उवाच

जलाशयगतं विष्णुमुवाच रविनन्दनः।
तडागारामकूपानां वापीषु नलिनीषु च॥ १॥
विधिं पृच्छामि देवेश देवतायतनेषु च।
के तत्र चर्त्विजो नाथ वेदी वा कीदृशी भवेत्॥ २॥

Sūta said, "The King Vaivasvata Manu asked the Lord, who was lying in the water in the form of fish, to explain to him when should the sacrifice be performed and what feasts should be employed therein, and what kind of altar should be made for the occasion to consecrate a newly built tank, well and pool, grove and temple.

दक्षिणावलयः कालः स्थानमाचार्य्य एव च।
द्रव्याणि कानि शस्तानि सर्वमाचक्ष्व तत्त्वतः॥ ३॥

He also asked the Lord to explain what fees to the officiating priest, and sacred offerings to the Deity should then be made. What are the proper time and place for this observance, and what preceptor should be appointed?

मत्स्य उवाच

शृणु राजन्महाबाहो तडागादिषु यो विधिः।
पुराणेष्वितिहासोऽयं पठ्यते वेदवादिभिः॥ ४॥
प्राप्य पक्षं शुभं शुक्लमतीते चोत्तरायणे।
पुण्येऽह्नि विप्रकथिते कृत्वा ब्राह्मणवाचनम्॥ ५॥

The Lord Matsya said– Hear, O Mighty-armed, the rules about tanks, etc., as laid down in the Itihāsa and the Purāṇas, by knowers of the Veda. At the end of the summer solstice, the man performing the ceremony should get the preparatory rites to the observance performed in an auspicious bright fortnight, after consulting a Brāhmaṇa.

प्रागुदक्प्रवणे देशे तडागस्य समीपतः।
चतुर्हस्तां शुभां वेदीं चतुरस्रां चतुर्मुखाम्॥ ६॥

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After that, he should get a nice Vedī (square altar) measuring four-hands in length, with four openings made, near the tank, to be consecrated, in the north-eastern direction.

तथा षोडशहस्तः स्यान्मण्डपश्च चतुर्मुखः।
वैद्यश्च परितो गर्त्ता रत्निमात्रास्त्रिमेखलाः॥७॥
नव सप्तथ वा पंच नातिरिक्ता नृपात्मज।
वितस्तिमात्रा यानिः स्यात्षट्सप्ताङ्गुलिविस्तृता॥८॥

A paṇḍāla (maṇḍapa), measuring sixteen hands, with four openings should also be made, and then around the altar should be made pits (gartas), five, seven or nine, but not more in number, one cubit deep and three circles round them. The receptacle (your) of the altar should be one span long and six or seven fingers broad.[1]

गर्ताश्च तत्र सप्त स्युस्त्रिपर्वोच्छ्रितमेखलाः।
सर्वतस्तु सवर्णाः स्युः पताकाध्वजसयुताः॥९॥

The gartas or pits should be seven in number, and the circles should be three inches (parvas i.e. digits) in height. Flags and buntings of the same colour should be on all sides.

अश्वत्थोदुम्बरप्लक्षवटशाखाकृतानि तु।
मण्डपस्य प्रतिदिशं द्वाराण्येतानि कारयेत्॥१०॥

In all the four directions of the maṇḍapa, arches of the twigs of the Aśvatha, Udumbara, Plakṣa and Vaṭa trees, should be made.

शुभास्तत्राष्ट होतारो द्वारपालास्तथाष्ट वै।
अष्टौ तु जापकाः कार्या ब्राह्मणा वेदपारगाः॥११॥

Then eight Brāhmaṇas, versed in the Vedas, should be employed as sacrificial priests (hotā), eight as warders and another eight as Jāpakas.

सर्वलक्षलसम्पूर्णो मन्त्रविद्विजितेन्द्रियः।
कुलशीलसमायुक्तः पुरोधाः स्याद्द्विजोत्तमः॥१२॥

The Brāhmaṇa who has all the virtues in him, who is able to restrain his passions and knows the mantras, is calm and belongs to a good family, should be chosen to perform the functions of the priest (Purohita).

प्रतिगर्तेषु कलशा यज्ञोपकरणानि च।
व्यजनं चामरे शुभ्रे ताम्रपात्रे सुविस्तृते॥१३॥

Water-pot and materials of sacrifice should be placed at each of the gartas (pits), after which a fan and a white cāmara should be placed on a big plate of copper.

ततस्त्वनेकवर्णाः स्युश्चरवः प्रतिदैवतम्।
आचार्यः प्रक्षिपेद्भूमावनुमन्त्र्य विचक्षणः॥१४॥

Afterwards, the family guru (Ācārya) should scatter on the ground the different kinds of boiled rice and barley for presentation to the Gods, after reciting the Vedic text.

त्र्यरत्निमात्रो यूपः स्यात्क्षीरवृक्षविनिर्मितः।
यजमानप्रमाणो वा संस्थाप्यो भूतिमिच्छता॥१५॥

The sacrificial posts should be made of the glamorous fig, measuring three cubits, with closed fist, in length, of the hand of the sacrificer. It is also auspicious to get them made of the size of the worshipper.

हेमालङ्कारिणः कार्याः पंचविंशति ऋत्विजः।
कुण्डलानि च हैमानि केयूरकटकानि च॥१६॥
तथाङ्गुल्यः पवित्राणि वासांसि विविधानि च।
पूजयेत्तु समं सर्वानाचार्यो द्विगुणं पुनः।
दद्याच्छयनसंयुक्तमात्मनश्चापि यत्प्रियम्॥१७॥

Twenty-five[2] Ṛtvijas, arrayed in ornaments of gold, should be presented with golden earrings, armlets, rings and different kinds of cloths, without making any difference between them. But the family (Ācārya) should be worshipped with double the number of things offered to the Ṛtvijas. After that, the worshipper

1. Measure of length (defined either as a long span between the extended thumb and little finger, or as the distance between the wrist and the tip of the fingers, and said to = 12 Aṅgulas or about 9 inches). Sanskrit Eng. Dictionary, by Monier Williams.

2. The eight Hotās, eight Dvārapālas, eight Jāpakas and one preist.

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should give away in charity the things liked by him the best, along with a bedstead.

सौवर्णकूर्ममकरौ राजतौ मस्त्यदुन्दुभौ।
ताम्रौ कुलीरमण्डूकावायसः शिशुमारकः।
एवमासाद्य तत्सर्वमादावेव विशांपते॥ १८॥

The turtle and the crocodile should be made of gold, the fish and the unvenomous water-snake should be of silver, the frog and the crab of copper and the Śiśumāra (porpoise) fish of iron. All these things should be prepared from before, O Lord of men.

शुक्लमाल्याम्बरधरः शुक्लगन्धानुलेपनः।
सर्वौषध्युदकैस्तत्र स्नापितो वेदपारगैः॥ १९॥
यजमानः सपत्नीकः पुत्रपौत्रसमन्वितः।
पश्चिमं द्वारमासाद्य प्रविशेद्यागमण्डपम्॥ २०॥

Then the worshipper (yajamāna), bathed in the water of different herbs, according to the Vedic injunctions, by those Veda knowing priests, should enter the sacred pavilion, wearing a garland of white flowers, white garments and smeared with white sandal-paste, through the western arch, in company of his consort, sons and grandsons.

ततो मङ्गलशब्देन भेरीणां निःस्वनेन च।
अञ्जसा मण्डलं कुर्यात्पंचवर्णेन तत्त्ववित्॥ २१॥

Then the learned preist should draw up a ring with powders of five colours by uttering auspicious sound, while the music of drums is playing.

षोडशारं ततश्चक्रं पद्मगर्भं चतुर्मुखम्।
चतुरस्रं च परितो वृत्तं मध्ये सुशोभनम्॥ २२॥

Then a circle should be made, with sixteen spokes in it, and in the centre a figure of a beautiful lotus of four leaves should be made.

वेद्यष्ठोपरि तत्कृत्वा ग्रहाँल्लोकपतींस्ततः।
स न्यसेन्मन्त्रतः सर्वान्प्रतिदिक्षु विचक्षणः॥ २३॥

Afterwards, images of the planets and the regents of the world should be established in the proper directions on the different altars, after reciting the Vedic hymns (prescribed for the occasion).

कूर्मादि स्थापयेन्मध्ये वारुण्यां मन्त्रमाश्रितः।
ब्रह्माणं च शिवं विष्णुं तत्रैव स्थापयेद्बुधः॥ २४॥

Then, images of the turtle and other water animals should be established in the middle, after reciting the hymns of Varuṇa (the God of waters), and afterwards images of the Deities, Brahmā, Śiva and Viṣṇu should be established.

विनायकं च विन्यस्य कमलामम्बिकां तथा।
शान्त्यर्थं सर्वलोकानां भूतग्रामं न्यसेत्ततः॥ २५॥

After establishing the images of Gaṇeśa, Lakṣmī and Ambikā and for the peace of the Universe, the images of the group of the Bhūtas should be established.

पुष्पभक्ष्यफलैर्युक्तमेवं कृत्वाधिवासनम्।
कुम्भान्सजलगर्भांस्तान्वासोभिः परिवेष्टयेत्॥ २६॥

Then the pitchers full of water should be covered with clothes, incensed with the odour of flowers and fruits.

पुष्पगन्धैरलंकृत्य द्वारपालान्समन्ततः।
पठध्वमिति तान्ब्रूयादाचार्यस्त्वभिपूजयेत्॥ २७॥

After garlanding the warders and putting sandal paste on them, the Ācārya priest should ask the warders (the Dvārapāla priests) by saying "*paṭhadhvam*" to chant the Veda.

बह्वृचौ पूर्वतः स्थाप्यौ दक्षिणेन यजुर्विदौ।
सामगौ पश्चिमे तद्वदुत्तरेण त्वथर्वणौ॥ २८॥

In the east should be seated the Vahavṛcas (the two priests versed in the Ṛgveda), in the south the two Dvārapālas (learned in the Yajurveda), in the west the two Dvārapālas (learned in the Sāmaveda) and in the north, similarly, the two Dvārapālas (learned in the Atharvaveda).

उदङ्मुखो दक्षिणतो यजमान उपाविशेत्।
यजुर्विदिति तान्ब्रूयाद्वैखानान्पुनरेव तु॥ २९॥

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उत्कृष्टान्मन्त्रजापेन तिष्ठध्वमिति जापकान्।
एवमादिश्य तान्सर्वान्पर्युक्ष्याग्निं स मन्त्रवित्॥३०॥

The worshipper should seat himself on the south side, facing the north and the Ācārya should ask the eight (Hotā) priests "*Yajadhvam*" to commence the sacrifice; and to the skillful Jāpakas he should say "*tiṣṭhadvam*" (to sit down). Thus directing them, the Ācārya, versed in the sacred text, should sprinkle water silently round the fire without uttering any ritual formula.

जुहुयाद्वारुणैर्मन्त्रैराज्यं च समिधस्तथा।
ऋत्विग्भिश्चाथ होतव्यं वारुणैरेव सर्वतः॥३१॥

Sacrificial fuel and clarified butter should be offered to the Fire, after reciting the hymns of Varuṇa, and the sacrificing priests should also be made to do the same all round.

ग्रहेभ्यो विधिवद्धुत्वा तथेन्द्रायेश्वराय च।
मरुद्भ्यो लोकपालेभ्यो विधिवद्विश्वकर्मणे॥३२॥

Afterwards, according to the prescribed rites, offerings should be made to the planets, Indra, Īśvara, Maruts, Lokapālas and Viśvakarmā.

रात्रिसूक्तं च रौद्रं च पावमानं सुमङ्गलम्।
जपेयुः पौरुषं सूक्तं पूर्वतो बह्वृचः पृथक्॥३३॥
शाक्रं रौद्रं च सौम्यं च कूष्माण्डं जातवेदसम्।
सौरसूक्तं जपेन्मन्त्रं दक्षिणेन यजुर्विदः॥३४॥

Then the knowers of the Ṛgveda, seated in the east, should separately mutter the formulae of Rātrisūkta, Rudrasūkta, the auspicious Pāvamānasūkta and Puruṣasūkta; in the same way the Dvārapālas, learned in the Yajurveda, seated in the south, should separately mutter the formulae of Indra, Rudra, Soma, Kūṣmāṇḍa, Fire (Jātavedas) and the Sun.

वैराज्यं पौरुषं सूक्तं सौवर्णं रुद्रसंहिताम्।
शैशवं पञ्च निधनं गायत्रं ज्येष्ठसाम च॥३५॥
वामदेव्यं बृहत्साम रौरवं सप्तमं तथा।

गवां व्रतं च काण्वं च रक्षोघ्नं वयसस्तथा।
गायेयुः सामगा राजन् पश्चिमं द्वारमाश्रिताः॥३६॥

Similarly, the Dvārapālas, the chanters of the Sāmaveda, seated in the west, should chant the hymns of Vairājya, Pauruṣasūkta, Suvarṇa, Rudra Saṁhitā, Śaiśava, Pañcanidhana, Gāyatrīsūkta, Jyeṣṭha, Sāma, Vāmadevya, Bṛhatasāma, Raurava, Rathantara, Kāṇva, Gavām vratam, Rakṣoghna and Vayas.

अथर्वाणश्चोत्तरतः शान्तिकं पौष्टिकं तथा।
जपेयुर्मनसा देवमाश्रित्या वरुणं प्रभुम्॥३७॥

Afterwards, the learned (Dvārapālas) in the Atharvaveda, seated in the north, meditating on Varuṇa, should devoutly recite the mantras of the Śāntikas and the Pauṣṭikas.

पूर्वेद्युरभितो रात्रावेवं कृत्वाधिवासनम्।
गजाश्वरथ्यावल्मीकात्सङ्गमाद्ध्रगोकुलात्।
मृदमादाय कुम्भेषु प्रक्षिपेच्चत्वरात्तथा॥३८॥

After performing the above-mentioned ceremonies on the first day, adhivāsana[1] should be done, and then the earth of the following places, *viz.*, Elephant ward, stable, well, lane, pool, cattle-shed, ant-hill, the place where four streets meet, should be put into the pitchers full of water (placed in the maṇḍapa).

रोचनां च ससिद्धार्थां गन्धं गुग्गुलमेव च।
स्नपनं तस्य कर्त्तव्यं पंचगव्यसमन्वितम्॥३९॥

Then the worshipper should bathe in the water, incensed with the following things: the yellow pigment white mustard, sandal paste and resin together with pañcagavya (five products of the cow).

प्रत्येकं तु महामंत्रैरेवं कृत्वा विधानतः।
एवं क्षपातिवाह्याथ विधियुक्तेन कर्मणा॥४०॥
ततः प्रभाते विमले सञ्जातेऽथ शतं गवाम्।
ब्राह्मणेभ्यः प्रदातव्यमष्टषष्टिश्च वा पुनः।

1. Preliminary rite of consecrating an idol before it is placed or a pupil before he is initiated.

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पंचाशद्वाऽथ षट्त्रिंशत्पंच विंशतिरप्यथ॥४१॥

Having thus finished the preliminary rites performed with the utterance of great mantras, with regard to each ceremony, the worshipper should pass the night in sleep. In the morning, the worshipper should give away 100 or 68 or 50 or 36 or 25 cows to the Brāhmaṇas.

ततः सांवत्सरप्रोक्ते शुभे लग्ने सुशोभने।
वेदशब्दैश्च गान्धर्ववैर्वाद्यैश्च विविधैः पुनः॥४२॥
कनकालंकृतां कृत्वा जले गामवतारयेत्।
सामगाय च सा देया ब्राह्मणाय विशांपते॥४३॥

Later on, on some auspicious day and hour, as calculated by the astrologer (Sāmavatsara) the worshipper should give away after making her pass through the water of the pond, etc., to be consecrated, a cow decked with gold, to the Brāhmaṇa versed in the Sāmaveda, after chanting the text of the Vedas accompanied with music.

पात्रीमादाय सौवर्णीं पंचरत्नसमन्विताम्।
ततो निक्षिप्य मकरमत्स्यादींश्चैव सर्वशः।
धृतां चतुर्विधैर्विप्रैर्वेदवेदाङ्गपारगैः॥४४॥
महानदीजलोपेतां दध्यक्षतसमन्विताम्।
उत्तराभिमुखीं धेनुं जलमध्ये तु कारयेत्॥४५॥

Afterwards, the worshipper should put, five different kinds of gems on a plate of gold, and give away to the Brāhmaṇa, and should place the alligator, fish etc., in a pond. Then he should worship the above mentioned cow standing in water, held by the Brāhmaṇas versed in all the four Vedas, with the Gaṅgā water, curd and rice and should afterwards make it swim in the water facing towards the north.

आथर्वणेन संस्नातां पुनर्मामेत्यथेति च।
आपोहिष्टेति मन्त्रेण क्षिप्त्वागत्य च मण्डलम्॥४६॥
पूजयित्वा सरस्तत्र बलिं दद्यात् समन्ततः।
पुनर्दिनानि होतव्यं चत्वारि मुनिसत्तमाः॥४७॥

The cow should then be bathed by reciting the text of the Atharvaveda etc., such as punarāmeti, as well as āpohiṣṭhā, and then the worshipper should return to the circle of priests. Then the tank should be worshipped and bali offerings should be made on four sides of it. Afterwards, homa sacrifice should be performed for four days.

चतुर्थीकर्म कर्त्तव्यं देया तत्रापि शक्तितः।
दक्षिणा राजशार्दूल वरुणक्ष्मापणं ततः॥४८॥

At the end of these ceremonies the Caturthī-karma should be performed, when the worshipper should give dakṣiṇā to the Brāhmaṇas, according to his means and should mutter mantras of Varuṇa.

कृत्वा तु यज्ञपात्राणि यज्ञोपकरणानि च।
ऋत्विग्भ्यस्तु समं दत्त्वा मण्डपं विभजेत्पुनः।
हेमपात्रीं च शय्यां च स्थापकाय निवेदयेत्॥४९॥

Then the entire materials employed in the performance of the sacrifice, including the paṇḍala, should be equally distributed to the Ṛtvijas and the golden bedstead should be conferred on the chief priest.

ततः सहस्रं विप्राणामथवाष्टशतं तथा।
भोजनीयं यथाशक्ति पंचाशद्वाथ विंशतिः।
एवमेषु पुराणेषु तडागविधिरुच्यते॥५०॥

Afterwards, the worshipper should feast either 1,000, 800, 50 or 20 Brāhmaṇas, according to his means, which is the way of consecrating the tank, as described in the Purāṇas.

कूपवापीषु सर्वासु तथा पुष्करिणीषु च।
एष एव विधिर्दृष्टः प्रतिष्ठासु तथैव च॥५१॥

And, similarly, it has been laid down for the consecration of wells, pools, small tanks etc.

मन्त्रतस्तु विशेषः स्यात्प्रासादोद्यानभूमिषु।
अयं त्वशक्तावर्द्धेन विधिर्दृष्टः स्वयम्भुवा।
अल्पेष्वेकाग्निवत्कृत्वा वित्तशाठ्याद्दते नृणाम्॥५२॥

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As to the consecration of palaces, groves, lands and buildings, the ritual formulae are somewhat different from the consecration of tanks. Lord Brahmā has prescribed these rites for the wealthy. Forty people, in less favourable circumstances, should follow the Ekāgni rites, without giving way to miserliness.

प्रावृट्काले स्थिते तोये ह्यग्निष्टोमफलं स्मृतम्।
शरत्काले स्थितं यत्स्यात्तदुक्तफलदायकम्।
वाजपेयातिरात्राभ्यां हेमन्ते शिशिरे स्थितम्॥५३॥

The consecration of tanks in the rainy seasons and autumn begets the fruit of Agniṣṭoma sacrifice[1], and of the Vājapeya[2] and Atirātra sacrifice in the seasons of Hemanta (winter season) and Śiśira (spring season).

अश्वमेधसमं प्राह वसन्तसमये स्थितम्।
ग्रीष्मेऽपि तत्स्थितं तोयं राजसूयाद्विशिष्यते॥५४॥

The consecration in the vernal season (Vasanta) begets the benefit of Aśvamedha sacrifice, and of the Rājasūya in the summer season.

एतान्महाराज विशेषधर्मान्
करोति योऽप्यागमशुद्धबुद्धिः।
स याति रुद्रालयमाशु पूतः
कल्पाननेकान्दिवि मोदते च॥५५॥

The Lord has said that one who performs the ceremonies mentioned above, with the mind purified by scriptures and with full faith in them, goes to the region of Śiva and resides in heaven for many ages.

अनेकलोकान्स महत्तमादीन्
भुक्त्वा परार्द्धद्वयमङ्गनाभिः।
सहैव विष्णोः परमं पदं यत्
प्राप्नोति तद्यामफलेन भूयः॥५६॥

Afterwards, that man goes and enjoys in higher regions, and remaining there for the full life of Brahmā, to the extent of two Parārdhas, gets emancipation and enters into the highest stage with Viṣṇu. And all this he gets through the merit acquired by the performance of this ceremony.

इति श्रीमात्स्ये महापुराणे
तडागविधिर्नामष्टपञ्चाशोऽध्यायः॥५८॥

* * *

CHAPTER 59

The rites of dedicating trees and planting groves

ऋषय ऊचुः
पादपानां विधिं सूत यथावद्विस्तराद्वद।
विधिना केन कर्त्तव्यं पादपोद्यापनं बुधैः॥१॥
ये च लोकाः स्मृतास्तेषां तानिदानीं वदस्व नः।
यत्फलं लभते प्रेत्य तत्सर्वं वक्तुमर्हसि॥२॥

The Ṛṣis asked– O Sūta! Tell us in detail the rites which the learned should observe in dedicating and consecrating a tree, and also the region in which he would go after his death and also tell us it's benefits.

सूत उवाच
पादपानां विधिं वक्ष्ये तथैवोद्यानभूमिषु।
तडागविधिवत्सर्वमासाद्य जगदीश्वर॥३॥
ऋत्विङ्मण्डपसम्भाराश्चाचार्यश्चैव तद्विधः।
पूजयेद्ब्राह्मणांस्तद्वद्धेमवस्त्रानुलेपनैः॥४॥

Sūta – I shall explain to you, O Lord of the world, the rites of dedicating as well as those prescribed for the laying out groves. One should follow the rites, as dictated for the consecration of a tank and should then plant the trees; the Ṛtvijas, the pavilion and the Ācāryas should be arranged in the same way, and the Brāhmaṇas should be adored with sandal paste.

सर्वौषध्युदकैः सिक्तान्पिष्टातकविभूषितान्।
वृक्षान्माल्यैरलंकृत्य वासोभिरभिवष्टयेत्॥५॥

Afterwards, the trees should be bathed with

1. Agniṣṭoma = a protracted ceremony, extending over several days in spring.
2. Vājapeya = a particular sacrifice.

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the water, mingled with all the prescribed medicinal herbs, and then, garlanding them, they should be wrapped with cloth.

सूच्या सौवर्णया कार्यं सर्वेषां कर्णवेधनम्।
अञ्जनं चापि दातव्यं तद्वद्धेमशलाकया॥ ६॥

Then with a needle of gold, the Karṇavedha[1] ceremony should be performed on the tree and similarly, with the same golden stick the eyes of the tree should be painted with black pigment.

फलानि सप्त चाष्टौ वा कालधौतानि कारयेत्।
प्रत्येकं सर्ववृक्षाणां वेद्यां तान्यधिवासयेत्॥ ७॥

After that, seven or eight fruits made of gold or silver of all kinds of trees should be placed upon the altars.

धूपोऽत्र गुग्गुलः श्रेष्ठस्ताम्रपात्रैरधिष्ठितान्।
सर्वान्यान्यस्थितान् कृत्वा वस्त्रगन्धानुलेपनैः॥ ८॥

The incense of the resin (guggula) is considered best on such an occasion. Copper pitchers, full of water, should be placed and worshipped with cloth and incense etc., after placing corn on them.

कुम्भान्सर्वेषु वृक्षेषु स्थापयित्वा नरेश्वर।
सहिरण्यानशेषांस्तान् कृत्वा बलिनिवेदनम्॥ ९॥
यथास्वं लोकपालानामिन्द्रादीनां विशेषतः।
वनस्पतेश्च विद्वद्भिर्होमः कार्यो द्विजातिभिः॥ १०॥

Then the pitchers containing gold, inside them, should be placed close to the trees and sacrifice should be made after which offerings should be made to Indra, Lokapālas, trees etc. according to the rites prescribed by the learned Brāhmaṇas.

ततः शुक्लाम्बरधरां सौवर्णकृतभूषणाम्।
सकांस्य दोहां सौवर्ण शृङ्गाभ्यामतिशालिनीम्।
पयस्विनीं वृक्षमध्यादुत्सृजेद्गामुदङ्मुखीम्॥ ११॥

After that a milch cow, covered with a piece of white cloth and wearing gold ornaments and having horns covered with gold, should be let loose between the trees planted, with her face turned towards the north. A milking vessel of bell-metal should also be included among other things to be given away with the cow.

ततोऽभिषेकमन्त्रेण वाद्यमङ्गल्यगीतकैः।
ऋग्यजुः साममन्त्रैश्च वारुणैरभितस्तथा।
तैरेव कुम्भैः स्नपनं कुर्याद्ब्राह्मणपुङ्गवः॥ १२॥
स्नातः शुक्लाम्बरस्तद्वद्यजमानोऽभिपूजयेत्।
गोभिर्विभवतः सर्वानृत्विजस्तान्समाहितः॥ १३॥
हेमसूत्रैः सकटकैरङ्गुलीयपवित्रकैः।
वासोभिः शयनीयैश्च तथोपस्करपादुकैः।
क्षीरेण भोजनं दद्याद्यावद्दिनचतुष्टयम्॥ १४॥

Then the trees should be watered with (the water contained in) the copper pitchers, after reciting the Mantras of the Ṛk, Yaju and Sāma, addressed to Varuṇa, accompanied by music and song. Afterwards the worshipper should bathe with water, taken from the above pitchers, and wear white garments, and then with a peaceful mind should confer on the officiating priests the cows, the riches, bedsteads, sacred threads, bracelets, rings of gold, clothes, sandals, along with other things, and feed them on milk for four days.

होमश्च सर्षपैः कार्यो यवैः कृष्णतिलैस्तथा।
पलाशसमिधः शस्ताश्चतुर्थेऽह्नि तथोत्सवः।
दक्षिणा च पुनस्तद्वद्देया तत्रापि शक्तितः॥ १५॥

Libations consisting of mustard, barley and black sesamum and wood of butea frondosa, should be offered in the Fire, and on the fourth day, festivities should be observed and Dakṣiṇā should be given to the Brāhmaṇas, according to the means of the worshipper.

यद्यदिष्टतमं किञ्चित् तत्तद्दद्यादमत्सरी।
आचार्ये द्विगुणं दद्यात् प्रणिपत्य विसर्ज्जयेत्॥ १६॥

The worshipper should also give away with an easy mind other things which he likes, and should salute and dismiss the chief priest

1. The piercing of the ear with needle to put on earring.

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(Ācārya), after giving him twice as much as he gave to other officiating priests.

अनेन विधिना यस्तु कुर्याद्वृक्षोत्सवं बुधः।
सर्वान्कामानवाप्नोति फलं चानन्त्यमश्नुते॥ १७॥
यश्चैकमपि राजेन्द्र वृक्षं संस्थापयेन्नरः।
सोऽपि स्वर्गे वसेद्राजन् यावदिन्द्रायुतत्रयम्॥ १८॥
भूतान्भव्यांश्च मनुजांस्तारयेदद्रुमसम्मितान्।
परमां सिद्धिमाप्नोति पुनरावृत्तिदुर्लभाम्॥ १९॥
य इदं शृणुयान्नित्यं श्रावयेद्वापि मानवः।
सोऽपि सम्पूजितो देवैर्ब्रह्मलोके महीयते॥ २०॥

The wise who observes these rites in dedicating the plantation of trees, obtains all his desires and attains to endless felicity. One who plants even one tree, O King! According to the prescribed rites, resides in heaven for 30,000 years of Indra. The planter of trees, according to the prescribed rites, liberates the same number of his past and future manes and attains the highest perfection and is never re-born on earth. One who hears or relates to others these prescribed ceremonies goes to the region of Brahmā and is venerated by the Devas.

इति श्रीमात्स्ये महापुराणे वृक्षोत्सवो
नामैकोनषष्टितमोऽध्यायः॥ ५९॥

* * *

CHAPTER 60

About the ordinance of Saubhāgya-śayana

मत्स्य उवाच

तथैवान्यत् प्रवक्ष्यामि सर्वकामफलप्रदम्।
सौभाग्यशयनं नाम यत् पुराणविदो विदुः॥ १॥

The Lord Fish said– I shall now relate to you the Saubhāgya Śayana Vrata (ordinance), the giver of all bliss which is known to the Paurāṇikas.

पुरा दग्धेषु लोकेषु भूर्भुवःस्वमर्हादिषु।
सौभाग्यं सर्वभूतानामेकस्थमभवत्तदा।
वैकुण्ठं स्वर्गमासाद्य विष्णोर्वक्षःस्थलस्थितम्॥ २॥
ततः कालेन महता पुनः सर्गविधौ नृपः।
अहंकारावृते लोके प्रधानपुरुषान्विते॥ ३॥
स्पर्द्धायां च प्रवृत्तायां कमलासनकृष्णयोः।
लिंगाकारा समुद्भूता वह्नेर्ज्वालातिभीषणा।
तयाभितप्तस्य हरेर्वक्षसस्तद्विनिःसृतम्॥ ४॥

When the regions Bhūḥ, Bhuvaḥ, Svar and Maha, etc. were consumed, then the good fortune of all creatures went and centered itself in the heart of the Lord Viṣṇu, in Vaikuṇṭha heaven. Again, long time after, with the object of creating the world. O King! The plastic material, consisting of Pradhāna (root matter), and conscious souls called Puruṣas, was enveloped with self consciousness (ahaṅkāra), when there arose a rivalry between Brahmā and Kṛṣṇa, regarding the fashioning of the future world. Then (from their clashing wills), a terrifying flame of fire arose in the form of a liṅga (pillar) by the warmth of which the good luck of the world resting in the heart of Hari came out (in the form of perspiration).

वक्षःस्थलं समाश्रित्य विष्णोः सौभाग्यमास्थितम्।
रसरूपं ततो यावत् प्राप्नोति वसुधातलम्॥ ५॥
उत्क्षिप्तमन्तरिक्षे तद्ब्रह्मपुत्रेण धीमता।
दक्षेण पीतमात्रं तद्रूपलावण्यकारकम्॥ ६॥

That good fortune emerging from the heart of Viṣṇu, passed through the Intermediate plane (antarikṣa) before it could reach the earth in liquid form, and Dakṣa the wise son of Brahmā, drank up this giver of beauty and loveliness.

बलं तेजो महज्जातं दक्षस्य परमेष्ठिनः।
शेषं यदपतद्भूमावष्टधा समजायत॥ ७॥
ततो जनानां सञ्जाताः सप्त सौभाग्यदायकाः।
इक्षवो रसराजाश्च निष्पावाजाजिधान्यकम्॥ ८॥
विकारवच्च गोक्षीरं कुसुम्भं कुंकुमं तथा।
लवणं चाष्टमं तद्वत् सौभाग्याष्टकमुच्यते॥ ९॥

Then Dakṣa got mighty power and great lusture, and the remainder of (the good luck)

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which reached the Earth was divided into eight parts. From them were produced the seven givers of prosperity to all men, namely (1) sugarcanes, the kings of all juices Rasarājaṁ (2) Niṣpāva, coriander seed (?), (3) the cuminseed (Kālājīrā), (4) the clarified butter (ghṛta), (5) cow's milk (Kṣīra), (6) saffron (Kusumbha), (7) safflower (Kumkuma). So also the common salt was produced as the eight, and these are called Saubhāgya Aṣṭaka, the eight blessings.

पीतं यद्ब्रह्मपुत्रेण योगज्ञानविदा पुनः।
दुहिता साभवत्तस्य या सतीत्यभिधीयते॥ १०॥
लोकानतीत्य लालित्याल्ललिता तेन चोच्यते।
त्रैलोक्यसुन्दरीमेनामुपयेमे पिनाकधृक्॥ ११॥
या देवी सौभाग्यमयी भुक्तिमुक्तिफलप्रदा।
तामाराध्य पुमान् भक्त्या नारी वा किं न विन्दति॥ १२॥

That which was drunk by Dakṣa, the son of Brahmā, the knower of Yoga, became his daughter, known as Satī (Pārvatī). Pārvatī, owing to Her matchless beauty, came to be known as Lalitā; and that paragon of beauty was afterwards married by the Lord Śiva. The very Satī is called the Goddess who gives bliss (Saubhāgyamayī), and also prosperity and emancipation. Those men and women who worship Her with devotion may obtain everything.

मनुरुवाच

कथमाराधनं तस्या जगद्धात्र्या जनार्दन।
तद्विधानं जगन्नाथ तत् सर्वं च वदस्व मे॥ १३॥

Manu said– O Lord! explain to me the ways of worshipping that sublime Goddess, the upholder of the Universe, and tell me completely the ritual of Her worship.

मत्स्य उवाच

वसन्तमासमासाद्य तृतीयायां जनप्रिय।
शुक्लपक्षस्य पूर्वाह्णे तिलैः स्नानं समाचरेत्॥ १४॥
तस्मिन्नहनि सा देवी किल विश्वात्मना सती।
पाणिग्रहणकैर्मन्त्रैरवसद्वरवर्णिनी॥ १५॥
तया सहैव देवेशं तृतीयायामथार्चयेत्।
फलैर्नानाविधैर्धूपैर्दीपनैवेद्यसंयुतैः॥ १६॥
प्रतिमां पंचगव्येन तथा गन्धोदकेन तु।
स्नापयित्वार्चयेद्गौरीमिन्दुशेखरसंयुताम्॥ १७॥

The Lord Fish said– The devotee should bathe himself with sesamum in the forenoon, on the third day of the lunar fortnight, in the month of Caitra, during the vernal season; for, on that day, the Goddess was united to Śiva, the soul of the Universe, with martial rites. On that day, Śiva, along with His consort, Pārvatī, should be worshipped with flowers, fruits, incense, lamps and offerings of foods, and the image (of Gaurī) should be bathed with Pañcagavya and scented waters, after which Gaurī and Śaṅkara should be worshipped as follows.

नमोऽस्तु पाटलायै तु पादौ देव्याः शिवस्य तु।
शिवायेति च संकीर्त्य जयायै गुल्फयोर्द्वयोः॥ १८॥
त्रिगुणायेति रुद्राय भवान्यै जंघयोर्युगम्।
शिवां रुद्रेश्वरायै च विजयायेति जानुनी।
संकीर्त्य हरिकेशाय तथोरू वरदे नमः॥ १९॥

By pronouncing (1) *Pāṭalāyai namaḥ*, the feet of the Devī should be worshipped, and those of Śiva should be worshipped with the mantra *Śivāyanamaḥ*. Their ankles should be worshipped after pronouncing (2) *Śivāyanamaḥ* and *Jayāyainamaḥ*; after saluting Rudra with (3) *Tṛguṇāyanamaḥ* and the Goddess, with *Bhavānyai* namaḥ, their shanks should be worshipped. After saluting Gaurī with (5) *Rudreśvarāyai namaḥ*, Śiva and with *Vijayāya namaḥ*, their knees should be worshipped. After saluting Śiva with (6) *Harikeśāyanamaḥ* and *Gaurī* with *Varade namaḥ* (the giver of boons), the thighs should be worshipped.

ईशाये च कटिं देव्याः शंकरायेति शंकरम्।
कुक्षिद्वयं च कोटव्यै शूलिने शूलपाणये॥ २०॥

Their waist should be worshipped, after saluting the goddess with (7) *Iśāyai namaḥ*, I

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salute the goddess, Iśā. He should salute Śaṅkara with *Śaṅkarāya namaḥ*. The abdomen should be worshipped by saying (8) *Koṭavai namaḥ*, I salute the goddess Koṭavī, and by *Śūline namaḥ*, I salute the wielder of the trident."

मंगलायै नमस्तुभ्यमुदरं चाभिपूजयेत्।
सर्वात्मने नमो रुद्रमीशान्यै च कुचद्वयम्॥ २१॥

The stomach of the Goddess, after saying (9) *Maṅgalāyai namastubhyaṁ*, "I salute Maṅgalā" (the giver of bliss); the stomach of Śiva, after pronouncing *Śivāya namaḥ* "I salute Śiva;" the breasts of the Goddess, after saying (10) *Īśānyai namaḥ*, "I salute Īśānī;" and of the God by saying *Sarvātmane namaḥ*, I salute the All-Soul.

शिवं वेदात्मने तद्वद्घ्राण्यै कण्ठमर्चयेत्।
त्रिपुरघ्नाय विश्वेशमनन्तायै करद्वयम्॥ २२॥

The throat of the Lord, after saying (11) *Vedātmane namaḥ*,"I salute the soul of the Vedas;" the throat of the Goddess, after saying *Rudrāṇyai namaḥ*, "I salute Rudrāṇī," their hands, after pronouncing (12) *Tripuraghnāya namaḥ*, "I salute the god, the destroyer of the demon Tripura, and the goddess with *Anantāyai namaḥ*, "I salute the Infinite."

त्रिलोचनाय च हरं बाहू कालानलप्रिये।
सौभाग्यभवनायेति भूषणानि सदार्चयेत्।
स्वाहा स्वधायै च मुखमीश्वरायेति शूलिनम्॥ २३॥

Their arms, after pronouncing (13) *Trilocanāya namaḥ*, "I salute the three-eyed, Hara; and the goddess by *Kālānalapriyāyai namaḥ*, "I salute the beloved of the Lord," the ornaments, after saying (14) *Saubhāgya-bhavanāya namaḥ*," their mouths, after reciting (15) "*Svāhāsvadhāyai namaḥ*, for the goddess and Īśvarāya namaḥ, for the god."

अशोकमधुवासिन्यै पूज्यावोष्ठौ च भूतिदौ।
स्थाणवे तु हरं तद्वद्धास्यं चन्द्रमुखप्रिये॥ २४॥

The lips of the Goddess, the giver of prosperity, should be worshipped by reciting (16) *Aśokamadhuvāsinyai namaḥ* and of the god by *Śivāya namaḥ*. The cheeks of the Lord should be worshipped by saying (17) *Sthāṇave namaḥ* and of the goddess by saying *Candramukhapriyāyai namaḥ*.

नमोऽर्द्धनारीशहरमसिताङ्गीति नासिकाम्।
नम उग्राय लोकेशं ललितेति पुनर्भ्रुवौ॥ २५॥

The nose of the Lord should be worshipped by reciting (18) *Ardhanārīśāya namaḥ* and of the goddess by *Asitāṅgyai namaḥ*. The eye-brows of the Lord of the world should be worshipped by reciting (19) *Namaḥ Ugrāya*, and of the goddess by *Lalitāyai namaḥ*.

शर्वाय पुरहन्तारं वासव्यै तु तथालकान्।
नमः श्रीकंठनाथायै शिवकेशांस्ततोऽर्चयेत्।
भीमोग्रसरूपिण्यै शिरः सर्वात्मने नमः॥ २६॥

The tresses of Śiva, after reciting (20) *Śarvāya namaḥ*, "I salute śarva," the destructor of Pura, the tresses of the hair of the Goddess, after saying *Vāsavyai namaḥ*, "I salute Vāsavī, the hair of the god, after reciting (21) *namaḥ Śrīkaṇṭha nāthāya* and of the goddess with the same mantra. The head of the goddess, after pronouncing (22) *Bhīmograśamarūpiṇyai*, "I salute *Bhīmograsamarūpiṇī*" and of the God by *Sarvātmane namaḥ*.

शिवमभ्यर्च्य विधिवत्सौभाग्याष्टकमग्रतः।
स्थापयेद्घृतनिष्पावकुसुम्भक्षीरजीरकान्॥ २७॥
रसराजं च लवणं कुस्तुम्बुरु तथाष्टकम्।
दत्तं सौभाग्यमित्यस्मात्सौभाग्यष्टकमित्यतः॥ २८॥

After thus worshipping Śiva, the devotee should place before Him the Saubhāgya Aṣṭaka, the eight blessings consisting of the following eight things : clarified butter (ghee) niṣpāva (?), saffron, cow's milk, cuminseed, sugarcane (rasarāja), salt and coriander seed. All these eight things are considered as boons, and therefore their mixture is called Saubhāgya Aṣṭaka.

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एवं निवेद्य तत्सर्वमग्रतः शिवयोः पुनः।
रात्रा शृङ्गोदकं प्राश्य तद्वद्भूमावरिन्दमम्॥ २९॥

After offering these things to Śiva and Pārvatī, the devotee should wash the horns of the cow in the night and drink the same and sleep on the floor.

पुनः प्रभाते तु तथा कृतस्नानजपः शुचिः।
सम्पूज्य द्विजदाम्पत्यं वस्त्रमाल्यविभूषणैः॥ ३०॥

Getting up in the morning, the devotee should bathe, and after turning his rosary, should offer clothes, garlands, ornaments, to the Brāhmaṇa and to his Consort.

सौभाग्याष्टकसंयुक्तं सुवर्णचरणद्वयम्।
प्रीयतामत्र ललिता ब्राह्मणाय निवेदयेत्॥ ३१॥

The devotee should get a pair of golden feet made and give them away, along with the eight blessings to the Brāhmaṇa, after invoking blessing to the Goddess Lalitā, saying "*prīyatāmatra Lalitā.*"

एवं संवत्सरं यावत्तृतीयायां सदा मनो।
कर्त्तव्यं विधिवद्भक्त्या सर्वसौभाग्यमीप्सुभिः॥ ३२॥

Similarly, for a year, the worship should be performed according to the prescribed rites, on each third day of the moon, by those who desire all blessings.

प्राशने दानमन्त्रे च विशेषोऽयं निबोध मे।
शृङ्गोदकं चैत्रमासे वैशाखे गोमयं पुनः॥ ३३॥
ज्येष्ठे मन्दारकुसुमं बिल्वपत्रं शुचौ स्मृतम्।
श्रावणे दधि सम्प्राश्यं नभस्ये च कुशोदकम्॥ ३४॥
क्षीरमाश्वयुजे मासि कार्तिके पृषदाज्यकम्।
मार्गे मासे तु गोमूत्रं पौषे सम्प्राशयेद्घृतम्॥ ३५॥
माघे कृष्णातिलं तद्वत्पंचगव्यं च फाल्गुने।
ललिता विजया भद्रा भवानी कुमुदा शिवा॥ ३६॥
वासुदेवी तथा गौरी मङ्गला कमला सती।
उमा च दानकाले तु प्रीयतामिति कीर्त्तयेत्॥ ३७॥

The following special articles of diet and mantra of gift (Dāna) should be observed: hear them from me. The devotee should drink the washing of the cow's horns in the month of Caitra, eat cowdung in the month of Vaiśākha. The flower of Mandāra tree in the month of Jyeṣṭha, the leaves of the wood apple (Bilvapatra) in the month of Āṣāḍha, curds in the month of Śrāvaṇa, the water sprinkled with the Kuśa grass in the month of Bhādra. Milk in Āśvina, clarified butter, mixed with curd, in Kārtika, the cow's urine in Mārgaśira, clarified butter in Pauṣa, Black sesamum in Māgha, Pañcagavya in Phālguna. At the time of giving away the gifts, the devotee should recite the following mantra: "Lalitā, Vijayā, Bhadrā, Bhavānī, Kumudā, Śivā, Vāsudevī, Gaurī, Maṅgalā, Kamlā, Satī, Umā, be pleased." In other words, the devotee should in each month invoke the pleasure of the Goddess by reciting a fresh name out of the twelve names mentioned, viz., in Caitra he should say, "Lalitā be pleased," in Vaiśākha, "Vijayā be pleased," and so on.

मल्लिकाशोककमलं कदम्बोत्पलमालतीः।
कुब्जकं करवीरं च बाणमम्लानकुङ्कुमम्॥ ३८॥
सिन्धुवारं च सर्वेषु मासेषु क्रमशः स्मृतम्।
जपाकुसुम्भकुसुमं मालती शतपत्रिका॥ ३९॥
यथालाभं प्रशस्तानि करवीरं च सर्वदा।
एवं संवत्सरं यावदुपोष्य विधिवन्नरः॥ ४०॥

He should offer the following varieties of flowers (one each month), at the time of worship: Mallikā, Aśoka, Lotus, Kadamba, Utpala, Mālatī, Kubjaka, Karabīra, Bānam, Amlāna, Kuṅkuma and Sindhuvara; or any of the following flowers, as procurable, should be offered, *viz.* Jasmine, Safflower, Mālatī, Lotus and Karabīra.

स्त्री भक्ता वा कुमारी वा शिवमभ्यर्च्च्य भक्तितः।
व्रतान्ते शयनं दद्यात्सर्वोपस्करसंयुतम्॥ ४१॥

Married woman or maid, after worshipping Śiva with full devotion, at the end of the

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ordinance, should give away a bedstead, along with all the necessary requisites.

उमामहेश्वरं हैमं वृषभं च गवां सह।
स्थापयित्वाथ शयने ब्राह्मणाय निवेदयेत्॥४२॥

At the time of giving away the bedstead, the following things should also be placed on it and given away along with it: The golden images of Śiva and Pārvatī, the golden figures of ox and cow.

अन्यान्यपि यथाशक्ति मिथुनान्यम्बरादिभिः।
धान्यालङ्कारगोदानैरभ्यर्च्चेद्धनसंचयैः।
वित्तशाठ्येन रहितः पूजयेद्गतविस्मयः॥४३॥

Besides this, according to his means, the devotee should give to the Brāhmaṇas and their wives, clothes, grain, ornaments, cows, cash and should not give way to niggardliness or doubt.

एवं करोति यः सम्यक् सौभाग्यशयनव्रतम्।
सर्वान्कामानवाप्नोति पदमत्यन्तमश्नुते।
फलस्यैकस्य त्यागेन व्रतमेतत्समाचरेत्॥४४॥

One who observes this ordinance– Saubhāgya-śayana, achieves all his ends and emancipation. This ordinance had better be observed without any object of bearing fruits.

य इच्छन्कीर्तिमाप्नोति प्रतिमासं नराधिप।
सौभाग्यारोग्यरूपायुर्वस्त्रालङ्कारभूषणैः।
न वियुक्तो भवेद्राजन्नवार्बुदशतत्रयम्॥४५॥
यस्तु द्वादश वर्षाणि सौभाग्यशयनव्रतम्।
करोति सप्त चाष्टौ वा श्रीकण्ठभवनेऽमरैः।
पूज्यमानो वसेत्सम्यग् यावत्कल्पायुतत्रयम्॥४६॥

One who observes this ordinance every month, begets good fortune, health, beauty, longevity, clothes, ornaments, etc., which last him for 9,00,00,00,300 years. One who observes this ordinance for 12 years, 8 years, or 7 years, goes and enjoys in the region of Śiva, for three Kalpas.

नारी वा कुरुते वापि कुमारी वा नराधिप।
सापि तत्फलमाप्नोति देव्यनुग्रहलालिता॥४७॥

The married woman or the maid who keeps up this ordinance also attains the same benefits through the grace of the Goddess Lalitā.

श्रृणुयादपि यश्चैव प्रदद्यादथवा मतिम्।
सोऽपि विद्याधरो भूत्वा स्वर्गलोके चिरं वसेत्॥४८॥

One who hears or advises others to listen to the account of this ordinance, passes his days in heaven for a long time in the form of Vidyādhara.

इदमिह मदनेन पूर्वमिष्टं
शतधनुषा कृतवीर्यसूनुना च।
कृतमथ वरुणेन नन्दिना वा
किमु जननाथ ततो यदुद्भवः स्यात्॥४९॥

O Lord of men! In this region, Cupid observed this ordinance very first, and then Śatadhavā, the son of Kārtavīrya, was the second to observe it; and afterwards it was kept up by Varuṇa and Nandī, and consequently this is considered so sacred in this world.

इति श्रीमात्स्ये महापुराणे सौभाग्यशयनव्रतं नाम
षष्टितमोऽध्यायः॥६०॥

* * *

CHAPTER 61

The birth of Agastya and the dialogue between Nārada and Śiva

नारद उवाच

भूर्लोकोऽथ भुवर्लोकः स्वर्लोकोऽथ महर्जनः।
तपः सत्यं च सप्तैते देवलोकाः प्रकीर्तिताः॥१॥

Nārada said– Śiva! There are named the following seven regions of the Devas, viz., Bhuḥ, Bhuvaḥ, Svaḥ, Manaḥ, Janaḥ, Tapaḥ, Satyam.

पर्यायेण तु सर्वेषामाधिपत्यं कथं भवेत्।
इह लोके शुभं रूपमायुः सौभाग्यमेव च।
लक्ष्मीश्च विपुला नाथ कथं स्यात् पुरसूदन॥२॥

How may perfection be obtained in

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succession over these lokās and how one may obtain in this earth prosperity, beauty, long life and blessing. Please also explain to me how they become blessed with fortune, beauty and wealth?

महेश्वर उवाच

पुरा हुताशनः सार्द्धं मारुतेन महीतले।

आदिष्टः पुरुहूतेन विनाशाय सुरद्विषाम्॥ ३॥

Śiva said– Formerly, a fearful fire was ablaze on this earth accompanied with a strong wind. The friction caused by the wind produced the fire for the destruction of the demons, at the command of Puruhūta (Indra).

निर्दग्धेषु ततस्तेन दानवेषु सहस्रशः।

तारकः कमलाक्षश्च कालदंष्ट्रः परावसुः।

विरोचनश्च संग्रामादपलायंस्तपोधन॥ ४॥

That terrific fire reduced many demons to ashes, when Tārakāsura, Kamalākṣa, Kāladanṣṭra, Parāvasu and Virocana fled from their warfare with the Devas.

अम्भः सामुद्रमाविश्य सन्निवेशमकुर्वत।

अशक्या इति तेऽप्यग्निमारुताभ्यामुपेक्षिताः॥ ५॥

They all plunged themselves into the waters of the sea and took up their abode there, where fire with the help of air could not consume them.

ततः प्रभृति ते देवान् मनुष्यान् सह जङ्गमान्।

संपीड्य च मुनीन् सर्वान् प्रविशन्ति पुनर्जलम्॥ ६॥

Afterwards, the demons began to come out of the waters and persecute the Devas, men, sages and other living beings, and disappear again into the sea.

एवं वर्षसहस्राणि वीराः पंच च सप्त च।

जलदुर्गबलाद्ब्रह्मन् पीडयन्ति जगत्त्रयम्॥ ७॥

In that way, the demons asserted their boldness for twelve thousand years and continued their campaign of persecuting the three worlds, for a period of five or seven years at a time, by taking shelter in the fortress of the ocean.

ततः परमथो वह्निमारुतावमराधिपः।

आदिदेश चिरादम्बुनिधिरेष विशोष्यताम्॥ ८॥

Later on, Indra directed the fire and the wind to dry up the ocean in the following words : Dry up this receptacle of water quickly.

यस्मादस्मद्द्विषामेष शरणं वरुणालयः।

तस्माद्भवद्भ्यामद्यैव क्षयमेव प्रणीयताम्॥ ९॥

"Because it shelters my foes. They have taken their refuge in the home of Varuṇa. It should therefore be dried up as quick as possible.

तावूचतुस्ततः शक्रमुभौ शम्बरसूदनम्।

अधर्म एष देवेन्द्र सागरस्य विनाशनम्॥ १०॥

यस्माज्जीवनिकायस्य महतः संक्षयो भवेत्।

तस्मान्न पापमद्यावां करवावः पुरन्दर॥ ११॥

अस्य योजनमात्रेऽपि जीवकोटिशतानि च।

निवसन्ति सुरश्रेष्ठ स कथं नाशमर्हति॥ १२॥

Hearing that mandate of Indra, both fire and wind said to Him, the destroyer of Sambara– "It would be a great sin to destroy the ocean. Because innumerable beings had made it their home, and the destruction of the ocean meant their annihilation along with it, therefore, we, O Purandara, cannot do it. Lacs and lacs of beings inhabit the ocean, within the space of every yojana. It was not meet for us to annihilate them. What fault have they done to be destroyed. O chief of the Devas."

एवमुक्तः सुरेन्द्रस्तु कोपात्संरक्तलोचनः।

उवाचेदं वचो रोषान्निर्दहन्निव पावकम्॥ १३॥

Hearing the speech of the fire and the wind, Indra became full of wrath. His eyes turned crimson red, and it appeared as if He was going to eat up both fire and wind. In his rage, he said.

न धर्माधर्मसंयोगं प्राप्नुवन्त्यमराः क्वचित्।

भवतस्तु विशेषेण माहात्म्यं चाधितिष्ठति॥ १४॥

मदाज्ञालङ्घनं यस्मान्मारुतेन समं त्वया।

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मुनिव्रतमहिंसादि परिगृह्य त्वया कृतम्।
धर्मार्थशास्त्ररहितं शत्रुं प्रति विभावसो॥ १५॥
तस्मादेकेन वपुषा मुनिरूपेण मानुषे।
मारुतेन समं लोके तव जन्म भविष्यति॥ १६॥
यदा च मानुषत्वेऽपि त्वयागस्त्येन शोषितः।
भविष्यत्युदधिर्वह्ने तदा देवत्वमाप्स्यसि॥ १७॥

"There is no question of Dharma or Adharma where Immortals are concerned, and your glory is still more high. O Agni and Vāyu! Since you have violated my injunction and have adopted the duties of the Munis not to injure any being, and since you have leaned towards the enemies who are devoid of religion and politics, losing sight of duty and Śāstra; therefore You, O fire, will now be born by assuming one body along with Maruta, among the mortals, in the form of a sage. In that form of the sage Agastya, you will dry up the ocean, after which you will again come back to your Divine form."

इतीन्द्रशापात्पतितौ तत्क्षणात्तौ महीतले।
अवाप्तावेकदेहेन कुम्भाज्जन्म तपोधन॥ १८॥
मित्रावरुणयोर्वीर्य्याद्वसिष्ठस्यानुजोऽभवत्।
अगस्त्य इत्युग्रतपाः सम्बभूव पुनर्मुनिः॥ १९॥

After thus being cursed by Indra, both of them fell on the earth, where they were jointly born out of the pitcher by the seeds of Mitrā Varuṇī and came to be known as Agastya– the younger brother of Vasiṣṭha, and one of the most renowned ascetics.

नारद उवाच

सम्भूतः स कथं भ्राता वसिष्ठस्याभवन्मुनिः।
कथं च मित्रावरुणौ पितरावस्य तौ स्मृतौ।
जन्म कुम्भादगस्त्यस्य कथं स्यात्पुरसूदन॥ २०॥

Nārada asked Śiva how Agastya became the brother of Vasiṣṭha, and how Mitra Varuṇa became his father and how the sage Agastya was born out of the pitcher?

ईश्वर उवाच

पुरा पुराणपुरुषः कदाचिद्गन्धमादने।
भूत्वा धर्मसुतो विष्णुश्चचार विपुलं तपः॥ २१॥
तपसा तस्य भीतेन विघ्नार्थं प्रेषितावुभौ।
शक्रेण माधवानङ्गावप्सरोगणसंयुतौ॥ २२॥

Śiva said that, once upon a time Lord Viṣṇu, the son of Dharma, began to practise rigid asceticism on the summit of the Gandhamādana mountain. Indra being afraid of His austerities, sent a group of nymphs in company of the Vernal-season and Cupid to distract Him from His penances and destroy His austerities.

तदा तन्नीतवाद्येन नाङ्गरागादिना हरिः।
न काममाधवाभ्यां च विषयान्प्रति चुक्षुभे॥ २३॥

The Lord Hari was not in any way moved by the songs and music, gestures and tones of the Cupid and the spring, nor was his mind attracted to external objects.

तदा काममधुस्त्रीणां विषादमगमद्गणः।
संक्षोभाय ततस्तेषां स्वोरुदेशान्नराग्रजः।
नारीमुत्पादयामास त्रैलोक्यजनमोहिनीम्॥ २४॥

Finding the Lord remaining firm, the agents of Indra began to shiver with fear, when the Lord, in order to further bewilder them, produced from His thigh a damsel of exquisite beauty, fascinating the dwellers of the three worlds.

संक्षुब्धास्तु तथा देवास्तौ तु देववरावुभौ।
अप्सरोभिः समक्षं हि देवानामब्रवीद्धरिः॥ २५॥

Seeing whom, all the Devas, along with Cupid and spring, became enamoured of her, when the Lord said to them, in the presence of the Apsarās.

अप्सरा इति सा मान्या देवानामब्रवीद्धरिः।
उर्वशीति च नाम्नेयं लोके ख्यातिं गमिष्यति॥ २६॥

"This is the nymph Urvaśī, O Devas! And I have created her to become the head of all Apsarās."

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ततः कामयमानेन मित्रेणाहूय सोर्वशी।
उक्ता मां रमयस्वेति बाढमित्यब्रवीत्तु सा॥ २७॥

Then the God Mitra called her, and asked her to enjoy with Him, which she accepted.

गच्छन्ती चाम्बरं तद्वत्स्तोकमिन्दीवरेक्षणा।
वरुणेन धृता पश्चाद्वरुणं नाभ्यनन्दत॥ २८॥
मित्रेणाहं वृता पूर्वमद्य भार्या न ते विभो।
उवाच वरुणश्चित्तं मयि सन्न्यस्य गम्यताम्॥ २९॥

Afterwards, the lotus-eyed Urvaśī, while moving in the sky slowly, was caught by Varuṇa, who slowly pulled her by her cloth, at which she told Him: "Your action is not proper. Because I have accepted Mitra first, and consequently I cannot be your wife, O Varuṇa." Varuṇa told her, "Keep me atleast in your favour and then go elsewhere."

गतायां बाढमित्युक्त्वा मित्रः शापमदात्तदा।
तस्यै मानुषलोके त्वं गच्छ सोम सुतात्मजम्॥ ३०॥
भजस्वेति यतो वेश्याधर्म एष त्वया कृतः।
जलकुम्भे ततो वीर्य्यं मित्रेण वरुणेन च।
प्रक्षिप्तमथ सञ्जातौ द्वावेव मुनिसत्तमौ॥ ३१॥

She replied– "All right." When Mitra heard this, he cursed her: "You go down to the world of the mortals and be married to the son of moon, Budha because you have followed the ways of a courtezan." Saying that, both Varuṇa and Mitra threw their seed in a pitcher of water, out of which two sages (Agastya and Vasiṣṭha) came out.

निमिर्नाम सह स्त्रीभिः पुरा द्यूतमदीव्यत।
तत्रान्तरेऽभ्याजगाम वसिष्ठो ब्रह्मसम्भवः॥ ३२॥
तस्य पूजामकुर्वन्तं शशाप स मुनिर्नृपम्।
विदेहस्त्वं भवस्वेति ततस्तेनाप्यसौ मुनिः॥ ३३॥

Once upon a time King Nimi was playing with women the game of dice, where Vasiṣṭha, the son of Brahmā, chanced to go. At that time the king did not show his respect to the sage, at which the latter got annoyed and cursed him to become bodyless, and the king also pronounced another curse on the sage.

अन्योन्यशापाच्च तयोर्विगते इव चेतसी।
जग्मतुः शापनाशाय ब्रह्माणं जगतः पतिम्॥ ३४॥

They both became bereft of reason, as it were, through the curse of each other, and went to Brahmā, the Lord of the Universe, to remedy the effects of the curses.

अथ ब्रह्मण आदेशाल्लोचनेष्ववसन्निभिः।
निमेषाः स्युश्च लोकानां तद्विश्रामाय नारद॥ ३५॥
वसिष्ठोऽप्यभवत्तस्मिञ्जलकुम्भे च पूर्ववत्।
ततः श्वेतश्चतुर्बाहुः साक्षसूत्रकमण्डलुः।
अगस्त्य इति शान्तात्मा बभूव ऋषिसत्तमः॥ ३६॥

With the orders of Brahmā, Nimi entered the eyes of the mankind, and this causes them to open their eyes; but when Nimi takes rest, they close their eyes; and hence this shutting and closing of the eyes is called winking or nimeṣa. Vasiṣṭha, similarly, entered that pitcher of water and was born out of it and after him the sage Agastya was born, of the same pitcher, of white colour, with four hands, sacred thread, kamaṇḍalu and garland.

मलयस्यैकदेशे तु वैखानसविधानतः।
सभार्यः संवृतो विप्रैस्तपश्चके सुदुश्चरम्॥ ३७॥

The sage Agastya went to the Malaya mountain, along with his better half and began to practise rigid austerities, surrounded with a number of other sages, according to the rules of forest-dwellers, hermits.

ततः कालेन महता तारकादतिपीडितम्।
जगद्वीक्ष्य स कोपेन पीतवान्वरुणालयम्॥ ३८॥

A long time after, the sage Agastya, seeing the world oppressed by the demon Tārakāsura, drank the ocean.

ततोऽस्य वरदाः सर्वे बभूवुः शङ्करादयः।
ब्रह्मा विष्णुश्च भगवान्वरदानाय जग्मतुः।
वरं वृणीष्व भद्रं ते यदभीष्टं च वै मुने॥ ३९॥

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Then Śiva and other gods alongwith Brahmā and Viṣṇu went to grant him a boon and asked him to seek any boon he wished.

अगस्त्य उवाच

यावद्ब्रह्मसहस्राणां पंचविंशतिकोटयः।
वैमानिको भविष्यामि दक्षिणाचलवर्त्मनि॥४०॥
मद्विमानोदये कुर्याद्यः कश्चित्पूजनं मम।
स सप्तलोकाधिपतिः पर्यायेण भविष्यति॥४१॥

Agastya said– "I wish to have the privilege of moving about in the Vimānas on the Dakṣiṇācala muont, till a thousand Brahmā come and go in turn for twentyfive crores of times; and those who worship me at the time of the appearance of my plane, should be the monarchs of all the seven realms, till the time of the re-establishment of fresh sovereignty in the seven climes."

ईश्वर उवाच

एवमस्त्विति तेऽप्युक्त्वा जग्मुर्देवा यथागतम्।
तस्मादर्घः प्रदातव्यो ह्यगस्त्यस्य सदा बुधैः॥४२॥

Lord Śiva said– "It will be so;" and afterwards all the Devas went back to their respective regions. It is therefore proper for every sensible man to give a libation of water (arghya) to the sage Agastya.

नारद उवाच

कथमर्घप्रदानं तु कर्त्तव्यं तस्य वै विभो।
विधानं यदगस्त्यस्य पूजने तद्वदस्व मे॥४३॥

Nārada said– "How should a libation of water be offered to the sage Agastya; be pleased to explain to me the ways of worshipping him."

ईश्वर उवाच

प्रत्यूषसमये विद्वान् कुर्यादस्योदये निशि।
स्नानं शुक्लतिलैस्तद्वच्छुक्लमाल्याम्बरो गृही॥४४॥

The Lord said– The learned should get up early in the morning, with the rising of Agastya and bathe in water mixed with white sesamum and should wear garland of white flowers and white clothes.

स्थापयेदव्रणं कुम्भं माल्यवस्त्रविभूषितम्।
पंचरत्नसमायुक्तं घृतपात्रसमन्वितम्॥४५॥

And then a good pitcher, free from perforations, should be placed, after decorating it with flowers, clothes, and filled in with Pañcaratna[1] and having a pot, full of clarified butter, put on top of it.

अङ्गुष्ठमात्रं पुरुषं तथैव
सौवर्णमेवायतबाहुदण्डम्।
चतुर्मुखं कुम्भमुखे निधाय
धान्यानि सप्ताम्बरसंयुतानि॥४६॥

Afterwards, a golden image, of the size of a thumb, with extensive arms and four heads, should be made and placed on top of the pitcher; and then, after filling it in with sapta-dhānya[2] and decorating with cloth.

सकांस्यपात्राक्षतशुक्तियुक्तं
मन्त्रेण दद्याद्विजपुङ्गवाय।
उत्क्षिप्य लम्बोदरदीर्घबाहु-
मनन्यचेता यमदिङ्मुखः सन्॥४७॥

It should be given away to a Brāhmaṇa, along with a vessel of bell metal, rice, shell and then the image of gold should be given away in charity, with the devotee's face turned towards the south.

श्वेतां च दद्याद्यदि शक्तिरस्ति
रौप्यैः खुरैर्हेममुखीं सवत्साम्।
धेनुं नरः क्षीरवतीं प्रणम्य
सवत्सघण्टाभरणां द्विजाय॥४८॥

The devotee, if he can afford it, should give away a milch cow, along with her calf, after getting her hoofs covered with silver, and horns covered with gold and wearing a bell round her neck, to a Brāhmaṇa.

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1. Lit. five gems.
2. Seven grains.

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आसप्तरात्रोदयमेतदस्य
दातव्यमेतत्सकलं नरेण:।
यावत्समा: सप्तदशाथवा स्यु-
रथोर्द्धमप्यत्र वदन्ति केचित्॥४९॥

The devotee should observe this rite for seven days from the rising of Agastya. Some say that it should be observed for seventeen years.

काशपुष्पप्रतीकाश अग्निमारुतसम्भव।
मित्रावरुणयो: पुत्र कुम्भयोने नमोऽस्तु ते॥५०॥

"O you, as white as Kāśa flower, O you born of Agni and Marut, O you son of Mitra and Vāruṇa, I salute you, born of a pitcher." The devotee worshipping like this with fruits and flowers, never gets aggrieved.

विन्ध्यवृद्धिक्षयकर मेघतोयविषापह।
रत्नवल्लभ देवेश लङ्कावासिन्नमोऽस्तु ते॥५१॥

Afterwards, homa sacrifice should be performed, without any desire of obtaining any fruits. The devotee should thus offer libation of water.

वातापी भक्षितो येन समुद्र: शोषित: पुरा।
लोपामुद्रापति: श्रीमान्योऽसौ तस्मै नमो नम:॥५२॥
राजपुत्रि महाभागे ऋषिपत्नि वरानने।
लोपमुद्रे नमस्तुभ्यमर्घो मे प्रतिगृह्यताम्॥
प्रत्यब्दं तु फलैर्योगमेवं कुर्वन्न सीदति॥५३॥
होमं कृत्वा तत: पश्चाद्वर्ज्जयेन्मानव: फलम्।
अनेन विधिना यस्तु पुमानर्घ्यं निवेदयेत्॥५४॥
इमं लोकं स चाप्नोति रूपारोग्यसमन्वित:।
द्वितीयेन भुवर्लोकं स्वर्लोकं च तत: परम्॥५५॥
सप्तैव लोकानाप्नोति सप्तार्घ्यान् य: प्रयच्छति।
यावदायुश्च य: कुर्यात्परं ब्रह्माधिगच्छति॥५६॥

The devotee offering a libation of water once, according to the rites prescribed, gets beauty and health; the one offering it twice gets a place in Bhuvara region, the one performing it thrice goes to heaven. In the same way, one who performs it seven times goes and enjoys in all the seven realms, one after the other; and the one who offers it during the whole of his lifetime, becomes united with Brahmā.

इह पठति शृणोति वा य एत-
द्युगलमुनिप्रभवार्घ्यसम्प्रदानम्।
मतिमपि च ददाति सोऽपि विष्णो-
र्भवनगत: परिपूज्यतेऽमरौघै:॥५७॥

One who hears, reads or relates to others this ordinance, goes to the clime of Viṣṇu and is respected by the Devas there.

इति श्रीमात्स्ये महापुराणेऽगस्त्योत्पत्तिपूजाविधानं
नामैकषष्टितमोऽध्याय:॥६१॥

* * *

CHAPTER 62

Description of Ananta-tṛtīyā vow

मनुरुवाच
सौभाग्यारोग्यफलदममुत्राक्षय्यकारकम्।
भुक्तिमुक्तिप्रदं देव तन्मे ब्रूहि जनार्दन॥१॥

King Vaivasvata Manu said– Lord! Pray tell me about a vrata (ordinance) that may be the giver of good luck, health, prosperity, emancipation and everlasting fruit in the next world.

मत्स्य उवाच
यदुमाया: पुरा देव उवाच पुरसूदन:।
कैलासशिखरासीनो देव्या पृष्टस्तदा किल॥२॥
कथासु सम्प्रवृत्तासु धर्म्यासु ललितासु च।
तदिदानीं प्रवक्ष्यामि भुक्तिमुक्तिफलप्रदम्॥३॥

Lord Matsya said– I shall relate to you what Śiva, the destroyer of Pura, said to Pārvatī, in answer to a question put by her, while he was sitting on the beautiful peak of the Kailāśa. I shall explain to you now the ordinance which gives prosperity and emancipation, as enunciated by Him, in the course of a conversation on religious and pleasant subjects in which they were engaged.

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ईश्वर उवाच

श्रृणुष्वावहिता देवि तथैवानन्तपुण्यकृत्।
नराणामथ नारीणामाराधनमनुत्तमम्॥४॥
नभस्ये वाथ वैशाखे पुण्यमार्गशिरस्य च।
शुक्लपक्षे तृतीयायां सुस्नातो गौरसर्षपैः॥५॥
गोरोचनं सगोमूत्रमुष्णं गोशकृतं तथा।
दधिचन्दनसंमिश्रं ललाटे तिलकं न्यसेत्।
सौभाग्यारोग्यदं यस्मात्सदा च ललितापियम्॥६॥

Śiva said– Hear, O lady, attentively, the vow which gives endless merit; the best of vows, worthy of being followed by men and women. The devotee should put the tilaka mark on his forehead made with a paste of gorocana, fresh urine of the cow, cowdung and sandal, mixing them with curds; after bathing well and rubbing white mustard on his body, in the month of Bhādra, Vaiśākha or the holy Mārgaśīṣa (Agrahāyaṇ and) on the third day of the bright fortnight. This is giver of auspiciousness and health, and is very much appreciated by the goddess Lalitā.

प्रतिपक्षं तृतीयासु पुमानापीतवाससी।
धारयेदथ रक्तानि नारी चेदथ संयता॥७॥
विधवा धातुरक्तानि कुमारी शुक्लवाससी।
देवीं तु पंचगव्येन ततः क्षीरेण केवलम्।
स्नापयेन्मधुना तद्वत् पुष्पगन्धोदकेन च॥८॥
पूजयेच्छुक्लपुष्पैश्च फलैर्नानाविधैरपि।
धान्यकाजाजिलवणैर्गुडक्षीरघृतान्वितैः॥९॥
शुक्लाक्षततिलैरर्च्च्यां ततो देवीं सदार्चयेत्।
पादाद्यभ्यर्चनं कुर्यात्प्रतिपक्षं वरानने॥१०॥

On every third day of the bright and the dark fortnights, the male devotees, with their minds controlled, should wear yellow garments, the married women red garments; the widows should put on ochre-coloured garments and maidens should be clad in white. Afterwards, the devotee should bathe the goddess with pañcagavya and milk, then with honey and then with water aromated with flowers and sandal. Then white flowers, various kinds of fruits, salt, raw-sugar, milk, clarified butter, white rice, sesamum, coriander and cuminseed should be offered to the goddess, and a libation of water should be made on the third days of the bright and dark fortnights with the following mantras.

वरदायै नमः पादौ तथा गुल्फौ नमः श्रियै।
अशोकायै नमो जङ्घे पार्वत्यै जानुनी तथा॥११॥
ऊरू मङ्गल्यकारिण्यै वामदेव्यै तथा कटिम्।
पद्मोदरायैः जठरमुरः कामश्रियै नमः॥१२॥
करौ सौभाग्यदायिन्यै बाहूदरमुखं श्रियै।
मुखं दर्पणवासिन्यै स्मरदायै स्मितं नमः॥१३॥
गौर्यै नमस्तथा नासामुत्पलायै च लोचने।
तुष्ट्यै ललाटमलकान्कात्यायन्यै शिरस्तथा॥१४॥

The feet should be worshipped after reciting (1) *Varadāyai namaḥ* (I salute the giver of boons), the ankles after reciting (2) *Śrīyai namaḥ*, (I salute you Lakṣmī, the goddess of wealth), the legs after reciting (3) *Aśokāyai namaḥ*, the knees, after reciting (4) *Pārvatyai namaḥ*, the hips, after reciting (5) *Maṅgala Kāriṇyai namaḥ*, I salute the giver of happiness, the waist, after reciting (6) *Vāmadevyai namaḥ*, the stomach, after reciting (7) *Padmodarāyai namaḥ*, the breast, after reciting (8) *Kāmaśriyai namaḥ*, the hands after reciting (9) "*Saubhāgyadāyinyai namaḥ*, the arms and the mouths, after reciting (10) *Śriyai namaḥ*, the face after reciting (11) *Darpaṇa vāsinyai namaḥ*, the cheeks after reciting (12) *Smaradāyai namaḥ*, the nose after reciting (13) *Gauryai namaḥ*, the eyes after reciting (14) *Utpalāyai namaḥ*, the forehead and the tresses, after reciting (15) *Tuṣṭyai namaḥ*, the head after reciting, (16) *Kāryāyanyai namaḥ*.

नमो गौर्य्यै नमो धिष्ण्यै नमः कान्त्यै नमः श्रियै।
रम्भायै ललितायै च वासुदेव्यै नमो नमः॥१५॥
एवं संपूज्य विधिवदग्रतः पद्ममालिखेत्।
पत्रैर्द्वादशभिर्युक्तं कुङ्कुमेन सकर्णिकम्॥१६॥

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The Goddess Gaurī, should be worshipped also after pronuncing the mantra: "Salutations to Gaurī, Dhīṣṇā, Kāntī, Śrī, Rambhā, Lalitā, and Vāsudevī." Then the devotee, having thus worshipped, according to rule, should draw in front of the goddess, the figure of a lotus with twelve petals, with the pericarp made of saffron.

पूर्वेण विन्यसेद्गौरीमपर्णां च ततः परम्।
भवानीं दक्षिणे तद्वदुद्राणीं च ततः परम्॥ १७॥
विन्यसेत्पश्चिमे सौम्यां सदा मदनवासिनीम्।
वायव्ये पाटलामुग्रामन्तरेण ततोऽप्युमाम्॥ १८॥
मध्ये यथास्वं मांसाङ्गां मङ्गल्लां कुमुदां सतीम्।
रुद्रं च मध्ये संस्थाप्य ललितां कर्णिकोपरि।
कुसुमैरक्षतैर्वार्भिर्नमस्कारेण विन्यसेत्॥ १९॥

The Goddess Gaurī should be fixed on the eastern petal, Aparṇā on the south-eastern petal, Bhavānī on the southern petal, Rudrāṇī on the south-western petal, Saumyā on the western petal, Madanavāsini on the north-western petal; and after that Umā on the northern petal; followed by the terrible Pāṭalā on the north-eastern petal; in the centre, in due order, should be placed, 1. Māsāṅga, 2. Maṅgalā, 3. Kumudā, 4. Satī; and the Lord Rudra in the midst of all these goddesses, the goddess Lalitā on the pericarp of the lotus flower, the goddesses should be located with flowers, rice, and water by uttering the salutation, *namaḥ*.

गीतमङ्गलनिर्घोषान्कारयित्वा सुवासिनीः।
पूजयेद्रक्तवासोभी रक्तमाल्यानुपेलनैः।
सिन्दूरं स्नानवर्णं च तासां शिरसि पातयेत्॥ २०॥
सिन्दूरकुङ्कुमस्नानमतीवेष्टतमं यतः।
तथोपदेष्टारमपि पूजयेद्यत्नतो गुरुम्।
न पूज्यते गुरुर्यत्र सर्वास्तत्राफलाः क्रियाः॥ २१॥

Afterwards, auspicious songs should be sung, conches blown, and the goddesses, adorned with red sandal, red cloth, red flowers, should be worshipped and the devotee should put red pigment and bathing powder on them after bathing them, for, red sindūra and saffron are extremely aggreeable to them. The teacher (guru) should also be adored, with prescribed rites, because where the guru is left unadored, all the rites prove fruitless.

नभस्ये पूजयेद्गौरीमुत्पलैरसितैः सदा।
बन्धुजीवैराश्वयुजे कार्त्तिके शतपत्रकैः॥ २२॥
जातीपुष्पैर्मार्गशीर्षे पौषे पीतैः कुरण्टकैः।
कुन्दकुङ्कुमपुष्पैस्तु देवीं माघे तु पूजयेत्।
सिन्धुवारेण जात्या वा फाल्गुनेऽप्यर्चयेदुमाम्॥ २३॥
चैत्रे तु मल्लिकाशोकैर्वैशाखे गन्धपाटलैः।
ज्येष्ठे कमलमन्दारैराषाढे च नवाम्बुजैः।
कादम्बरैथ मालत्या श्रावणे पूजयेत्सदा॥ २४॥

The Goddess Gaurī should be worshipped with blue lotus, during the month of Bhādrapada; with red Bandhujīva flower in the month of Āśvina; with white lotus (Śatapatra) during the month of Kārtika; with jasmine flowers in the month of Mārgaśīrṣa (Agrahāyaṇa); with the yellow amaranth flower in the month of Pauṣa; with the white jasmine or safflower in the month of Māgha; and with the white jasmine or Sindhuvāra flowers in the month of Phālgun; with the Champoka and the Aśoka flowers in the month of Caitra; with Pātala flowers in the month of Vaiśākha; with lotus flowers in the month of Jyeṣṭha; with fresh lotus during Āṣāḍha, with Kadamba and Mālatī flowers during Śrāvaṇa.

गोमूत्रं गोमयं क्षीरं दधि सर्पिः कुशोदकम्।
बिल्वपत्रार्कपुष्पं च यवान् गोशृङ्गवारि च॥ २५॥
पञ्चगव्यं च बिल्वं प्राशयेत्क्रमशस्तदा।
एतद्भाद्रपदाद्यं तु प्राशनं समुदाहृतम्॥ २६॥

The devotee should take the following things, one after the other, from the month of Bhādrapada– Cow's urine, cowdung, cow's milk, curds, clarified butter, the water of Kuśa grass, the leaves of the wood-apple (bilva), the flowers of Calotropis-gigantea (arka), barley

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(yava), the washing of the cow's horns, Pañcagavya[1] and Bael fruit; and offer these to the Goddess as Prāśana. They should be taken one by one, *viz.*, on the third day of Bhādrapada cow's urine, in the month of Āśvina cowdung, and so on.

प्रतिपक्षं च मिथुनं तृतीयायां वरानने।
पूजयित्वार्चयेद्भक्त्या वस्त्रमाल्यानुलेपनैः॥ २७॥

In the same way, on every third day of the bright and dark fortnights, the devotee should, after adoring the God Śiva with his consort, offer them cloths, garlands, flowers, sandal. To a male God, a yellow garment should be offered and to a female goddess, saffron-coloured dress.

पुंसः पीताम्बरे दद्यात् स्त्रियै कौसुम्भवाससी।
निष्पावा आजिलवणमिक्षुदण्डगुडान्वितम्।
तस्यै दद्यात् फलं पुष्पं सुवर्णोत्पलसंयुतम्॥ २८॥
यथा न देवि देवेशस्त्वां परित्यज्य तच्छति।
तथा मामुद्धराशेषदुःखसंसारसागरात्॥ २९॥

The following things should also be given away to the Goddess– Nispāva, cuminseed, salt, sugarcane, raw sugar, flowers, fruits, a lotus of gold, with these words: "Goddess! As Śiva does not go anywhere forsaking you, so you should save this devotee of yours through this mundane sea of troubles."

कुमुदा विमलाऽनन्ता भवानी च सुधा शिवा।
ललिता कमला गौरी सती रम्भाथ पार्वती॥ ३०॥
नभस्यादिषु मासेषु प्रीयतामित्युदीरयेत्।
व्रतान्ते शयनं दद्यात् सुवर्णकमलान्वितम्॥ ३१॥

The Goddess Kumudā[2], Vimalā, Anantā, Bhavānī, Sudhā, Śivā, Lalitā, Kamalā, Gaurī, Satī, Rambhā, Pārvatī should also be worshipped. The devotee should invoke the pleasure of the Goddess by reciting each of the names mentioned above, one by one, from Bhādrapada, viz., "*Kumudā Prīyatām*," Kumudā be pleased and satisfied, and so on. On the completion of the ordinance, a bedstead along with a golden lotus, should be given away to the Brāhmaṇa.

मिथुनानि चतुर्विंशद्दश द्वौ च समर्चयेत्।
अष्टौ षड्वाप्यथ पुनश्चानुमासं समर्चयेत्॥ ३२॥

Every month, 24, 10, 8, 6 or 2 Brāhmaṇas, with their wives, should be adored by the devotee and by his consort.

पूर्वं दत्त्वा तु गुरवे शेषानप्यर्चयेद्बुधः।
उक्तानन्ततृतीयैषा सदानन्तफलप्रदा॥ ३३॥

After first giving Dakṣiṇā to the guru, it should be given to other Brāhmaṇas. This is what has been laid down for the observance of this ordinance– the giver of infinite benefit.

सर्वपापहरां देवि सौभाग्यारोग्यवर्द्धिनीम्।
न चैनां वित्तशाठ्येन कदाचिदपि लङ्घयेत्।
नरो वा यदि वा नारी वित्तशाठ्यात् पतत्यधः॥ ३४॥

It is the destroyer of all sins and the giver of good luck and health. It should not be missed through miserliness, for the man or the woman who exercises miserliness goes to the lower regions.

गर्भिणी सूतिकां नक्तं कुमारी वाथ रोगिणी।
यद्यशुद्धा तदान्येन कारयेत् प्रयता स्वयम्॥ ३५॥

Women who are in the family way, maids, those in confinement due to delivery, and those who are ailing, should take their food at night (not keeping the full fast). If one is in her menses, and so cannot observe it through impurity, she should get it observed by others,

1. The five products of the cow taken collectively i.e. milk, curd, clarified butter or ghī, urine and cow dung. All these are regarded as sacred articles of paramount; and essential importance for worshipping a deity.
2. All the above Goddesses are really manifestations of the same deity. The words Kumuda, etc., may be taken also as different names of one and the same Goddess for the purposes of worship in different months and tithis.

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according to the prescribed rites. She herself should observe continence.

इमामनन्तफलदां यस्तृतीयां समाचरेत्।
कल्पकोटिशतं साग्रं शिवलोके महायते॥ ३६॥

One who observes this Tṛtīya, giver of endless fruit, with devotion, remains in the realm of Śiva for a hundred crore of Kalpas.

वित्तहीनोपि कुरुते वर्षत्रयमुपोषणैः।
पुष्पमन्त्रविधानेन सोऽपि तत्फलमाप्नुयात्॥ ३७॥

Even the poor who observes it with devotion for three years, according to the prescribed rites, using flowers alone for worship, gets the same benefit.

नारी वा कुरुते या तु कुमारी विधवाऽथवा।
सापि तत्फलमाप्नोति गौर्यनुग्रहलालिता॥ ३८॥

The maid, the married woman or the widow observing it, also gets the same benefits through the grace of the Goddess Gaurī.

इति पठति शृणोति वा य इत्थं
गिरितनयाव्रतमिन्द्रवाससंस्थः।
मतिमपि च ददाति सोऽपि देवै-
रमरवधूजनकिन्नरैश्च पूज्यः॥ ३९॥

One who reads or hears the relation of this Gaurī Vrata or advises others to follow it, is honoured by celestial beings and by the Devas and their consorts and the Kinnaras.

इति श्रीमात्स्ये महापुराणेऽनन्ततृतीयाव्रतं नाम
द्विषष्टितमोऽध्यायः॥ ६२॥

* * *

CHAPTER 63

Vow of "Rasakalyāṇinī tṛtīyā" and rite of Sahasra Agniṣṭoma

ईश्वर उवाच

अथान्यामपि वक्ष्यामि तृतीयां पापनाशिनीम्।
रसकल्याणिनीमेतां पुराकल्पविदो विदुः॥ १।
माघमासे तु सम्प्राप्ते तृतीयां शुक्लपक्षतः।
प्रातर्गव्येन पयसा तिलैः स्नानं समाचरेत्॥ २॥
स्नापयेन्मधुना देवीं तथैवेक्षुरसेन च।
दक्षिणाङ्गानि सम्पूज्य ततो वामानि पूजयेत्॥ ३॥

The Lord Śiva said– I shall now describe to you another Tṛtīyā ordinance that washes off all the sins and is known as "Rasakalyāṇinī tṛtīyā" by knowers of ancient rituals. In observing it the devotee should bathe in cow's milk and sesamum on the third day of the bright fortnight in the month of Māgha. The Goddess should be bathed with honey and the juice of sugarcane. The right hand side of the Goddess should be worshipped first and the left hand side afterwards, with the following mantras.

ललितायै नमो देव्याः पादौ गुल्फौ ततोऽर्चयेत्।
जंघां जानुं तथा शान्त्यै तथैवोरुं श्रियै नमः॥ ४॥

The feet and the ankle should be worshipped, after reciting (1) *Lalitāyai namaḥ* "I salute the Goddess Lalitā," the legs and the knees, after pronouncing (2) *Śāntyai namaḥ*, the thighs, after reciting (3) *Śriyai namaḥ*.

मदालसायै तु कटिममलायै तथोदरम्।
स्तनौ मदनवासिन्यै कुमुदायै च कन्धराम्॥ ५॥

The waist, after reciting (4) "*Madālasāyai namaḥ*", the stomach, after reciting (5) "*Amalāyai namaḥ*", the breasts, after reciting (6) "*Madanavāsinyai namaḥ*", the shoulders, after reciting (7) "*Kumudāyai namaḥ*".

भुजं भुजाग्रं माधव्यै कमलायै मुखस्मिते।
भ्रूललाटे च रुद्राण्यै शङ्करायै तथालकान्॥ ६॥

The arms and the hands, after reciting (8) "*Mādhavyai namaḥ*", the mouth and the face, after reciting (9) "*Kamalāyai namaḥ*", the brows and the forehead, after reciting (10) "*Rudrāṇyai namaḥ*", the locks of hair, after reciting (11) "*Śaṅkarāyai namaḥ*".

मुकुटं विश्ववासिन्यै शिरः कान्त्यै तथार्चयेत्।
मदनायै ललाटं तु मोहनायै पुनर्भ्रुवौ॥ ७॥

The coronet, after saying (12) "*Viśvavāsinyai namaḥ*", the head, after reciting

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(13) "*Kāntyai namaḥ*", the left forehead, after reciting (14) "*Madanāyai namaḥ*", the brows, after reciting, (15) "*Mohanāyai namaḥ*".

नेत्रे चन्द्रार्द्धधारिण्यै तुष्ट्यै च वदनं पुनः।
उत्कण्ठिन्यै नमः कण्ठममृतायै नमः स्तनौ॥ ८॥

The eyes, after reciting (16) "*Candrārdhadhāriṇyai namaḥ*", the mouth, after reciting (17) "*Tuṣṭyai namaḥ*", the throat, after reciting (18) "*Utkaṇṭhinyai namaḥ*", the breasts, after reciting (19) "*Amṛtāyai namaḥ*".

रम्भायै वामकुक्षिं च विशोकायै नमः कटिम्।
हृदयं मन्मथाधिष्ण्यै पाटलायै तथोदरम्॥ ९॥

The left abdomen by reciting (20) "*Rambhāyai namaḥ*", the waist, after reciting, (21) "*Viśokāyai namaḥ*", the heart, after reciting (22) "*Manmathādhiṣṇyai namaḥ*", the stomach, after reciting (23) "*Pāṭalāyai namaḥ*".

कटिं सुरतवासिन्यै तथोरुं चम्पकप्रिये।
जानुजङ्घे नमो गौर्यै गायत्र्यै घुटिके नमः॥ १०॥

The waist, after reciting (24) "*Suratavāsinyai namaḥ*", the thighs, after reciting (25) "*Campakapriyāyai namaḥ*", the knees and the legs, after reciting (26) "*Gauryai namaḥ*", the ankles, after reciting (27) "*Gāyatryai namaḥ*".

धराधरायै पादौ तु विश्वकार्यै नमः शिरः।
नमो भवान्यै कामिन्यै कामदेव्यै जगत्प्रिये॥ ११॥

The feet, after reciting (28) "*Dharādharāyai namaḥ*", the head, after reciting, "*Viśvakāryai namaḥ.*" Namobhavāniyai, Kāminyai, Kāmadevyai, Jagatapriyāyai, should also be said.

एवं सम्पूज्य विधिवद्द्विजदाम्पत्यमर्चयेत्।
भोजयित्वान्नपानेन मधुरेण विमत्सरः॥ १२॥

The Goddess should be worshipped like this, and then the Brāhmaṇa and his wife should also be honoured and feasted with sweet food and drink.

जलपूरितं तथा कुंभं शुक्लाम्बरयुगद्वयम्।
दत्त्वा सुवर्णकमलं गन्धमाल्यैः समर्चयेत्॥ १३॥

A pitcher, full of water and decorated with a pair of white cloths, along with a golden lotus and flower-garlands and sandal, should be given away in charity to the Brāhmaṇa.

प्रीयतामत्र कुमुदा गृह्णीयाल्लवणव्रतम्।
अनेन विधिना देवीं मासि मासि सदार्चयेत्॥ १४॥

Afterwards, the devotee should say, O Kumudā Goddess! Be pleased and accept this lavaṇavrata. In this way, the Goddess should be worshipped each month. The Goddess Kumudā becomes pleased with the devotee by the observance of this ordinance.

लवणं वर्ज्जयेन्माघे फाल्गुने च गुडं पुनः।
तैलं राजिं तथा चैत्रे वर्ज्ज्ये च मधु माधवे॥ १५॥

In the month of Māgha, salt should not be taken, raw sugar should be avoided in Phālguna, oil and mustard should be discarded in Caitra, and honey and sweets should be avoided in Vaiśākha.

पानकं ज्येष्ठमासे तु आषाढे चाथ जीरकम्।
श्रावणे वर्ज्जयेत् क्षीरं दधि भाद्रपदे तथा॥ १६॥

In the month of Jyeṣṭha puddings should be avoided, cumin-seed should be discarded in Āṣāḍha, milk in Śrāvaṇa, curds in Bhādrapada.

घृतमाश्वयुजे तद्वदूर्ज्जे वर्ज्ज्यं च माक्षिकम्।
धान्यकं मार्गशीर्षे तु पौषे वर्ज्ज्या च शर्करा॥ १७॥

Clarified butter in Āśvina, honey in Kārttika, coriander in Mārgaśīrṣa, sugar in Pauṣa should be avoided.

व्रतान्ते करकं पूर्णमेतेषां मासि मासि च।
दद्याद्द्विकालवेलायां पूर्णपात्रेण संयुताम्॥ १८॥

On the completion of the ordinance, a Kamaṇḍalu, full of water, along with a full vessel, should be given away in charity, each month, in the afternoon.

लड्डूकाञ्छ्वेतर्णांश्च संयावमथ पूरिकाः।
घारिकान्पूपपूपांश्च पिष्टापूपांश्च मण्डकान्॥ १९॥

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क्षीरं शाकं च दध्यन्नमिण्डर्योऽशोकवर्त्तिकाः।
माघादिक्रमशो दद्यादेतानि करकोपरि॥ २०॥

(1) White balls of sweet (Laḍḍu), (2) mohanbhoga[1], pudding, (3) cake (purī), (5) ghārika cake, (5) sweet cake, (6) sweet cake mixed with spices, (7) maṇḍaka, (8) milk, (9) vegetable, (10) curd rice, (11) indarī imartī, (12) avokavartika Gojhā, should be given, one by one, after putting them on the top of the Kamaṇḍalu in each month *i.e.* in Māgha, white balls of sweet should be given, in the next month mohanbhoga, and so on.

कुमुदा माधवी गौरी रम्भा भद्रा जया शिवा।
उमा रतिः सती तद्वन्मङ्गला रतिलालसा॥ २१॥
क्रमान्माघादि सर्वत्र प्रीयतामिति कीर्त्तयेत्।
सर्वत्र पंचगव्येन प्राशनं समुदाहृतम्।
उपवासी भवेन्नित्यमशक्ते नक्तमिष्यते॥ २२॥

Kumudā, Mādhavī, Gaurī, Rambhā, Bhadrā, Jayā, Śivā, Umā, Rati, Satī, Maṅgalā, Ratilālasā should be invoked, turn, by turn each month, beginning with Māgha, and say '*prīyatām*'. The devotee should offer to the goddess the prāśana with pañcagavya, and should observe a fast on each of the prescribed days; if he cannot keep the full fast, he might eat something in the night.

पुनर्माघे तु सम्प्राप्ते शर्करां करकोपरि।
कृत्वा तु कांचनीं गौरीं पंचरत्नसमन्विताम्॥ २३॥
हैमीमङ्गुष्ठमात्रां च साक्षसूत्रकमण्डलुम्।
चतुर्भुजामिन्दुयुतां सितनेत्रपटावृताम्॥ २४॥
तद्वद्गोमिथुनं शुक्लं सुवर्णास्यं सिताम्बरम्।
सवस्त्रभाजनं दद्याद्भवानी प्रीयतामिति॥ २५॥

Again in the month of Māgha, sugar should be placed on the Kamaṇḍalu and after saying, "Goddess be pleased," should be given away to a Brāhmaṇa in charity– the golden image of Pārvatī, of the size of an inch, after decorating it with the five gems, rosary, sacred thread, Kamaṇḍalu, the figure of the moon with four arms, white eyes and white clothes; a pair of white cows, decorated with gold and covered with white cloth, along with a milking vessel.

अनेन विधिना यस्तु रसकल्याणिनीव्रतम्।
कुर्यात् स सर्वपापेभ्यस्तत्क्षणादेव मुच्यते॥ २६॥
नवार्बुदसहस्रं तु न दुःखी जायते नरः।
सुवर्णकमलं गौरि मासि मासि ददन्नरः।
अग्निष्टोमसहस्रस्य यत्फलं तदवाप्नुयात्॥ २७॥

One who observes this Rasa Kalyaṇinī Tṛtīyā ordinance, becomes instantly liberated from sins and never remains grieved for 9000001000 years. One who gives away an image of Pārvatī, with a golden lotus, each month, gets the benefit of performing a thousand agniṣṭoma sacrifices.

नारी वा कुरुते या तु कुमारी वा वरानने।
विधवा या तथा नारी सापि तत्फलमाप्नुयात्।
सौभाग्यारोग्यसम्पन्ना गौरीलोके महीयते॥ २८॥

The married woman, or the maid, or the widow who observes this ordinance, derives the same benefit and gets good luck and health and goes to the realm of Pārvatī.

इति पठति शृणोति श्रावयेद्यः प्रसङ्गात्
कलिकलुषविमुक्तः पार्वतीलोकमेति।
मतिमपि च नराणां यो ददाति प्रियार्थं
विबुधपतिविमाने नायकः स्यादमोघः॥ २९॥

One who reads or hears this, is liberated from the sins of the Kali Age and goes to the region of Pārvatī. One who relates this to others or induces others to observe this vrata, also becomes like the Lord of the Devas and moves about in aerial chariots.

इति श्रीमात्स्ये महापुराणे रसकल्याणिनीव्रतं नाम
त्रिषष्टितमोऽध्यायः॥ ६३॥

* * *

1. Sweet made of gram-flour.

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CHAPTER 64

About the ordinance of Ārdrānandakarī tṛtīyā

ईश्वर उवाच

तथैवान्यां प्रवक्ष्यामि तृतीयां पापनाशिनीम्।

नाम्ना च लोके विख्यातामार्द्रानन्दकरीमिमाम्॥ १॥

Śiva said– Nārada! I shall now tell you about the ordinance known as Ārdrānandakarī tṛtīyā, which is the destroyer of all sins.

यदा शुक्लतृतीयायामाषाढर्क्षं भवेत्क्वचित्।

ब्रह्मर्क्षं वा मृगर्क्षं वा हस्तो मूलमथापि वा।

दर्भगन्धोदकैः स्नानं तदा सम्यक् समाचरेत्॥ २॥

On the third day of the bright fortnight, whenever the moon is in the mansion of any one of the following asterism, Pūrvāṣāḍhā (or Uttarāṣāḍhā), Rohiṇī, Mṛgaśriā, Hastā or Mūlā, the devotee should take bath in water mingled with kuśa and incense.

शुक्लमाल्याम्बरधरः शुक्लगन्धानुलेपनः।

भवानीमर्चयेद्भक्त्या शुक्लपुष्पैः सुगन्धिभिः।

महादेवेन सहितामुपविष्टां महासने॥ ३॥

Afterwards, he should wear a garland of white flowers, white raiments, and use white sandal paste, and then worship goddess Bhavānī, along with Her consort, Mahādeva, with white flowers and incense, and then seat them in their proper places, and recite the following mantras.

वासुदेव्यै नमः पादौ शंकराय नमो हरम्।

जङ्घे शोकविनाशिन्यै आनन्दाय नमः प्रभोः॥ ४॥

Pārvatī's feet should be worshipped, after reciting "*Vāsudevyai namaḥ*", and Śiva's feet should be worshipped after reciting "*Śaṅkarāya namaḥ*", and their legs, after reciting "*Śokavināśinyai namaḥ* and *Ānandāya namaḥ*" respectively.

रम्भायै पूजयेदूरू शिवाय च पिनाकिनः।

आदित्यै च कटिं देव्याः शूलिनः शूलपाणये॥ ५॥

Their hips, after reciting "*Rambhāyai namaḥ*", for the goddess and "*Śivāya namaḥ*" for the God Śiva. The waist of the goddess, after reciting "*Ādityai namaḥ*", and of the God by reciting "*Śūlapāṇaye namaḥ*".

माधव्यै च तथा नाभिमथ शम्भोर्भवाय च।

स्तनावान्दकारिण्यै शंकरस्येन्दुधारिणे॥ ६॥

The navel of the Goddess, after reciting "*Mādhavyai namaḥ*" and of the God Śambhu, by reciting "*Bhavāya namaḥ*". The breast of the Goddess, after reciting "*Ānandakāriṇyai namaḥ*", and of Śaṅkara by "*Indudhāriṇe namaḥ*".

उत्कण्ठिन्यै नमः कण्ठं नीलकण्ठाय वै हरम्।

करावुत्पलधारिण्यै रुद्राय च जगत्पतेः।

बाहू च परिरम्भिण्यै त्रिशूलाय हरस्य च॥ ७॥

The throat of the Goddess, after reciting "*Utkaṇṭhinyai namaḥ*" and of the God Hara by "*Nīlakaṇṭhāya namaḥ.*" The hands of the Goddess, after reciting "*Utpaladhāriṇyai namaḥ*" and of the Lord of the world by "*Rudrāya namaḥ*". The arms of the Goddess, after reciting "*Pārirambhiṇyai namaḥ*" and of Hara by "*Triśulāya namaḥ*".

देव्या मुखं विलासिन्यै वृषेशाय पुनर्विभोः।

स्मितं सस्मेरलीलायै विश्ववक्त्राय वै विभोः॥ ८॥

The mouth of the Goddess, after reciting, "*Vilāsinyai namaḥ,*" and the mouth of Śiva, after reciting "*Vṛṣeśāya namaḥ*". The cheek of the Goddess, after reciting "*Sasmeralīlāyai namaḥ*" and of the God by "*Viśvavaktrāya namaḥ*".

नेत्रे मदनवासिन्यै विश्वधाम्ने त्रिशूलिनः।

भ्रुवौ नृत्यप्रियायै तु ताण्डवेशाय शूलिनः॥ ९॥

देव्या ललाटमिन्द्राण्यै हव्यवाहाय वै विभोः।

स्वाहायै मुकुटं देव्या विभोर्गङ्गाधराय वै॥ १०॥

The eyes of the Goddess, by reciting "*Madanavāsinyai namaḥ*" and of the God Triśūlin by "*Viśvadhāmne namaḥ*". The brows

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of the Goddess, after reciting "*Nṛtyapriyāyai namaḥ*" and of the Lord by "*Taṇḍaveśāya namaḥ.*" The forehead of the goddess, after reciting "*Indrāṇyai namaḥ*", and of the God by "*Havyavāhāya namaḥ*". The coronet of the Goddess, after reciting "*Svāhāyai namaḥ*" and of the God "*Gaṅgādharāya namaḥ*".

विश्वकायौ विश्वमुखौ विश्वपादकरौ शिवौ।
प्रसन्नवदनौ वन्दे पार्वतीपरमेश्वरौ॥ ११॥

Then the following prayer should be said to them: "*Viśvakāyau Viśvamukhau Viśvapādakarau Śivau Prasannavadanau Vande Pārvatīparamaheśvarau*"– I salute Pārvatī and Parameśvara, the whole universe is whose body, mouth, hand and feet, the auspicious ones with gracious countenance.

एवं सम्पूज्य विधिवदग्रतः शिवयोः पुनः।
पद्मोत्पलानि रजसा नानावर्णेन कारयत्॥ १२॥
शंखचक्रे सकटके स्वस्तिकाङ्कुशचामरान्।
यावन्तः पांसवस्तत्र रजसः पतिता भुवि।
तावद्वर्षसहस्राणि शिवलोके महीयते॥ १३॥

Having worshipped in this way, he should make, according to rules, in front of image of Śiva and Pārvatī pictures of lotus, etc., with various coloured powders. He should also make pictures of conch, quoit, flags, tridents, (svastika, goad) and cāmara. As many grains of the coloured powder as fall on the ground, the devotee remains for the same number of thousands of years in the realm of Śiva.

चत्वारि घृतपात्राणि सहिरण्यानि शक्तितः।
दत्त्वा द्विजाय करकमुदकान्नसमन्वितम्।
प्रतिपक्षं चतुर्मासं यावदेतन्निवेदयेत्॥ १४॥

For four months, in the dark as well as in the bright fortnight, the devotee should give away to the Brāhmaṇas four kamaṇḍalus full of water, grain and gold and having a vessel of clarified butter and gold on top of them.

ततस्तु चतुरो मासान्पूर्ववत्करकोपरि।
चत्वारि सक्तुपात्राणि तिलपात्राण्यतः परम्॥ १५॥
गन्धोदकं पुष्पवारि चन्दनं कुङ्कुमोदकम्।
अपक्वं दधि दुग्धञ्च गोशृङ्गोदकमेव च॥ १६॥
पिष्टोदकं तथा वारि कुष्ठचूर्णान्वितं पुनः।
उशीरसलिलं तद्वद्यवचूर्णोदकं पुनः॥ १७॥
तिलोदकं च सम्प्राश्य स्वपेन्मार्गशिरादिषु।
मासेषु पक्षद्वितयं प्राशनं समुदाहृतम्॥ १८॥

Then, for another four months, the four kamaṇḍalus should be given away, after placing four pots of barley meal (Saktu), along with a vessel, full of sesamum on top of them and after that, for another four months, 4 pots of sesamum should be placed on top of the kamaṇḍalus and for one year from the month of Mārgaśira on the tṛtīyā tithi the devotee should offer the following eatables to the deities, one in each month (1) Incense : with water (2) flower, (3) sandal and water, (4) saffron and water, (5) curd, (6) unboiled milk, (7) washing of the cow's horns, (8) water and flour, (9) water mixed with powdered kuṣṭha (a kind of plant, called Costus speciosus), (10) Andropogan Muricatus, (11) water mixed with powdered barley, (12) cumin-seed, sesamum and water.

सर्वत्र शुक्लपुष्पाणि प्रशस्तानि सदार्चने।
दानकाले च सर्वत्र मन्त्रमेतमुदीरयेत्॥ १९॥

In the worship of this Goddess, white flowers are said to be the best; and at the time of giving away dāna (presents to the Brāhmaṇas), the following mantra should be uttered.

गौरी मे प्रीयतां नित्यमघनाशाय मङ्गला।
सौभाग्यायास्तु ललिता भवानी सर्वसिद्धये॥ २०॥

"O Goddess Gaurī, be pleased, O Goddess Maṅgalā, the giver of happiness, liberate me from sins, O Goddess Lalitā, promote my good luck, O Bhavānī, fulfil all my desires."

संवत्सरान्ते लवणं गुडकुम्भं च सर्ज्जिकाम्।
चन्दनं नेत्रपट्टं च सहिरण्याम्बुजेन तु॥ २१॥
उमामहेश्वरे हैमं तद्वदिक्षुफलैर्युतम्।

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सतूलावरणां शय्यां सविश्रामां निवेदयेत्।

सपत्नीकाय विप्राय गौरी मे प्रीयतामिति॥ २२॥

After a year, the devotee should give away to the Brāhmaṇa and his wife, after saying, "O Gaurī, be pleased with me," the following things, pitchers, full of salt and raw sugar, matron, sandal, cloth (*netra paṭṭa*) lotus, along with gold, the images of Śiva and Pārvatī made in gold, sugarcane, cotton and bedstead, alongwith mattress and pillows.

आर्द्रानन्दकरी नाम्ना तृतीयैषा सनातनी।

यामुपोष्य नरो याति शम्भोर्यत्परमं पदम्॥ २३॥

इह लोके सदानन्दमाप्नोति धनसम्पदः।

आयुरारोग्यसम्पत्त्या न कश्चिच्छोकमाप्नुयात्॥ २४॥

One who observes this ordinance, called Ārdranandakarī tṛtīyā, goes to the region of Śiva and attains healthy longevity, wealth and happiness in this world, and never gets grief or woe.

नारी वा कुरुते या तु कुमारी विधवा च या।

सापि तत्फलमाप्नोति देव्यनुग्रहलालिता॥ २५॥

Married women, or maidens, or widows also, through the grace of the Goddess, attain the same benefits.

प्रतिपक्षमुपोष्यैवं मन्त्रार्चनविधानवित्।

रुद्राणीलोकमभ्येति पुनरावृत्तिदुर्लभम्॥ २६॥

The person, acquainted with the rites, duly observing this ordinance, goes to the realm of the Goddess Pārvatī.

य इदं शृणुयान्नित्यं श्रावयेद्वापि मानवः।

शक्रलोके स गन्धर्वैः पूज्यतेऽपि युगत्रयम्॥ २७॥

One, who hears or relates this ordinance to others, goes to the region of Indra, and is venerated by the Gandharvas for three ages.

आनन्ददां सकलदुःखहरां तृतीयां

या स्त्री करोत्यविधवा विधवाथ वापि।

सा स्वे गृहे सुखशतान्यनुभूय भूयो

गौरीपदं सदयिता दयिता प्रयाति॥ २८॥

The woman, whose husband is alive, and the widow, who observes this ordinance, attain unbounded happiness in their houses, and in the end goes to the region of Pārvatī, along with her husband, and the widow rejoins her husband there.

इति श्रीमात्स्ये महापुराणे आर्द्रानन्दकरीतृतीयाव्रतं नाम चतुःषष्टितमोऽध्यायः॥ ६४॥

* * *

CHAPTER 65

Vow of Akṣaya-tṛtīyā and its merit

ईश्वर उवाच

अथान्यामपि वक्ष्यामि तृतीयां सर्वकामदाम्।

यस्यां दत्तं हुतं जप्तं सर्वं भवति चाक्षयम्॥ १॥

Śiva said– I shall now explain to you about the Akṣayatṛtīyā (giver of all desires) vrata, on which day the performance of charity, sacrifice or Japa gives inexhaustible benefit to the devotee.

वैशाखशुक्लपक्षे तु तृतीया यैरुपोषिता।

अक्षयं फलमाप्नोति सर्वस्य सुकृतस्य च॥ २॥

One who keeps a fast on the third day of bright fortnight, in the month of Vaiśākha, derives inexhaustible fruit of all his good deeds.

सा तथा कृत्तिकोपेता विशेषेण सुपूजिता।

तत्र दत्तं हुतं जप्तं सर्वमक्षयमुच्यते॥ ३॥

If the asterism Kṛttika happens to fall on that day, it becomes still more sacred and charity, sacrifice or Japa performed then, begets inexhaustible benefits.

अक्षया सन्ततिस्तस्यास्तस्यां सुकृतमक्षयम्।

अक्षतेस्तु नराः स्नाता विष्णोर्दत्त्वा तथाक्षताम्॥ ४॥

विप्रेषु दत्त्वा तानेव तथा सक्तून्सुसंस्कृतान्।

यथान्नभुङ्नहाभाग फलमक्षय्यमश्नुते॥ ५॥

The progeny of the devotee will be unlimited and her good deeds will have no end. Since Viṣṇu is worshipped on that day with

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Akṣata, it is called Akṣaya tṛtīyā. On that day, the devotee should bathe in water mixed with unhusked rice (Akṣata). He should also offer unhusked rice to Viṣṇu and to the Brāhmaṇas, or well-made barley meal (Śaktu) should be offered to the Brāhmaṇas as well as taken by the devotee himself. The devotee who does this, gets everlasting benefit.

एकामप्युक्तवत्कृत्वा तृतीयां विधिवन्नरः।
एतासामपि सर्वासां तृतीयानां फलं भवेत्॥६॥
तृतीयायां समभ्यर्च्च्य सोपवासो जनार्द्दनम्।
राजसूयफलं प्राप्य गतिमग्र्यां च विन्दति॥७॥

One who keeps up, according to rules, this tṛtīyā ordinance even once, begets the benefit of having observed all the tṛtīyās, and one who keeps a complete fast on this tṛtīyā and worships Janārdana, gets the benefit of having performed a Rājasūya sacrifice, and attains bliss.

इति श्रीमात्स्ये महापुराणेऽक्षय्यतृतीयाव्रतं नाम
पञ्चषष्टितमोऽध्यायः॥६५॥

* * *

CHAPTER 66

Description of Sārasvata ordinance

मनुरुवाच

मधुरा भारती केन व्रतेन मधूसूदन।
तथैव जनसौभाग्यं मतिं विद्यासु कौशलम्॥१॥
अभेदश्चापि दम्पत्योस्तथा बन्धुजनेन च।
आयुश्च विपुलं पुंसां तन्मे कथय माधव॥२॥

Vaivasvata Manu asked– O Lord! By what vrata does one get sweet speech, worldly prosperity, intelligence, skill in all arts and sciences, inseparable conjugal union, fast friendship and longevity. Please explain all this to me.

मत्स्य उवाच

सम्यक् पृष्टं त्वया राजञ्छृणु सारस्वतं व्रतम्।
यस्य संकीर्त्तनादेव तुष्यतीह सरस्वती॥३॥

The Lord answered– O King! You have put a very useful question to me. Now listen attentively to the description of Sārasvata ordinance, the mere recitation of which gives so much pleasure to the Goddess Sarasvatī.

यो यद्भक्तः पुमान्कुर्यादेतद्व्रतमनुत्तमम्।
तद्वासरादौ सम्पूज्य विप्रानेतान्समाचरेत्॥४॥

The devotee should begin this vrata by adoring the Brāhmaṇas on the morning of the day which is most appropriate for the worship of the Goddess he usually worships.

अथवादित्यवारेण ग्रहताराबलेन च।
पायसं भोजयेद्विप्रान्कृत्वा ब्राह्मणवाचनम्॥५॥

Or, the fast should be observed on a Sunday and the Brāhmaṇas fed with rice, cooked in milk and sugar, after consulting the stars and determining an auspicious hour for the feast.

शुक्लवस्त्राणि दत्त्वा च सहिरण्यानि शक्तितः।
गायत्रीं पूजयेद्भक्त्या शुक्लमाल्यानुलेपनैः॥६॥

According to his means, the devotee should give away gold and cloth in charity, and should then worship Gāyatrī with garlands of white flowers, and with white sandal etc.

यथा न देवि भगवान्ब्रह्मलोके पितामहः।
त्वां परित्यज्य सन्तिष्ठेत्तथा भव वरप्रदा॥७॥

And then pray, "O Goddess! as Brahmā, the father of the universe, never lives in the Brahmaloka separate from you; in the same way be pleased to give me boons.

वेदाःशास्त्राणि सर्वाणि गीतनृत्यादिकं च यत्।
न विहीनं त्वया देवि तथा मे सन्तु सिद्धयः॥८॥

"Goddess! The sacred Vedas, the Śāstras, the songs and the dances, are not apart from you; let by your grace success attend me.

लक्ष्मीर्मेधा धरा पुष्टिर्गौरी तुष्टिः प्रभा मतिः।
एताभिः पाहि अष्टाभिस्तनुभिर्मां सरस्वति॥९॥

"O Goddess Sarasvatī! Protect me with your eight-fold body, viz., Lakṣmī, Medhā, Dharā, Puṣṭi, Gaurī, Tuṣṭi, Prabhā and Mati.

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एवं सम्पूज्य गायत्रीं वीणाक्षमालधारिणीम्।
शुक्लपुष्पाक्षतैर्भक्त्या सकमण्डलुपुस्तिकाम्।
मौनव्रतेन भुञ्जीत सायं प्रातस्तु धर्मवित्॥ १०॥
पञ्चम्यां प्रतिपक्षं च पूजयेद्ब्रह्मवासिनीम्।
तथैव तण्डुलप्रस्थं घृतपात्रेण संयुतम्।
क्षीरं दद्याद्धिरण्यं च गायत्रीं प्रीयतामिति॥ ११॥

Gāyatrī with a Viṇā (a kind of harp), a rosary of Akṣa, a Kamaṇḍalu and a book in each hand, should be worshipped with devotion with white flowers and unhusked rice. The pious devotee should, then in silence, take his meals, morning and evening, without speaking a word at the time. He should worship the Brahmavāsinī (Gāyatrī), on the fifth day of both the fortnights. He should also offer her a quantity of (Prastha) measure of rice, placed in a vessel and full of clarified butter and milk and gold, by invoking her in the following words: "Gāyatrī, be pleased with these."

सन्ध्यायां च तथा मौनमेतत्कुर्वन् समाचरेत्।
नांतरा भोजनं कुर्याद्यावन्मासास्त्रयोदश॥ १२॥

The devotee, following this rite, should observe the vow of silence in the evening, and should have in the day time no meal, till 13 months are over.

समाप्ते तु व्रते कुर्याद्भोजनं शुक्लतण्डुलैः।
पूर्वं सवस्त्रयुग्मं च दद्याद्विप्राय भोजनम्॥ १३॥

On the completion of the ordinance (vrata), the devotee should take white rice and before doing so, should feed a Brāhmaṇa and give him couple of clothes.

देव्या वितानं घण्टां च सितनेत्रे पयस्विनीम्।
चन्दनं वस्त्रयुग्मं च दद्याच्च शिखरं पुनः॥ १४॥
तथोपदेष्टारमपि भक्त्या सम्पूजयेद्गुरुम्।
वित्तशाठ्येन रहितो वस्त्रमाल्यानुलेपनैः॥ १५॥

Then he should give away, in honour of the Goddess, the flags, bells, a silver-eyed milch cow, sandal, a pair of clothes and a crest jewel. Afterwards, the preceptor should be worshipped with devotion, with garlands, cloths and sandal paste, without giving way to miserliness.

अनेन विधिना यस्तु कुर्यात्सारस्वतं व्रतम्।
विद्यावानर्थसंयुक्तो रक्तकण्ठश्च जायते॥ १६॥
सरस्वत्याः प्रसादेन ब्रह्मलोके महीयते।
नारी वा कुरुते या तु सापि तत्फलगामिनी।
ब्रह्मलोके वसेद्राजन्यावत्कल्पायुतत्रयम्॥ १७॥

One who worships Sarasvatī in this way, becomes learned, wealthy and gets a melodious voice. Besides this, he goes to the region of Brahmā through the grace of the Goddess. The women folk, observing this ordinance, too, get the same benefit. Such devotee reside in the Brahmaloka for three Ayuta Kalpas.

सारस्वतं व्रतं यस्तु शृणुयादपि यः पठेत्।
विद्याधरपुरे सोऽपि वसेत्कल्पायुतत्रयम्॥ १८॥

One who reads or hears this, goes and enjoys in the region of Vidyādhara, for three Kalpas.

इति श्रीमात्स्ये महापुराणे सारस्वतव्रतं नाम
षट्षष्टितमोऽध्यायः॥ ६६॥

* * *

CHAPTER 67

Merits of charity at the time of solar and lunar eclipses

मनुरुवाच

चन्द्रादित्योपरागे तु यत्स्नानमभिधीयते।
तदहं श्रोतुमिच्छामि द्रव्यमन्त्रविधानवित्॥ १॥

Manu said– O Lord! Knower of the rites, the mantras and of the things to be given away in charity at the time of solar and lunar eclipses, I wish to hear from you the method of bathing at those times.

मत्स्य उवाच

यस्य राशिं समासाद्य भवेद्ग्रहणसंप्लवः।
तस्य स्नानं प्रवक्ष्यामि मन्त्रौषधविधानतः॥ २॥

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चन्द्रोपरागं सम्प्राप्य कृत्वा ब्राह्मणवाचनम्।
सम्पूज्य चतुरो विप्रान्शुक्लमाल्यानुलेपनैः॥ ३॥
पूर्वमेवोपरागस्य समासाद्यौषधादिकम्।
स्थापयेच्चतुरः कुम्भानव्रणान्सागरानिति॥ ४॥

The Lord said– When the eclipse take place, at the time when the sun or the moon is in that particular sign of the zodiac under which a person is born, it is necessary that he should bathe in water mixed with herbs, according to the prescribed rituals, as mentioned below. When there is a lunar eclipse, the devotee should get blessings invoked by Brāhmaṇas and worship four of them with white flowers and sandal paste, and place four flawless pitchers, full of water and herbs, before the commencement of the eclipse, and consider these pitchers as representing oceans.

गजाश्वरथ्यावल्मीकसङ्गमाद्ध्रदगोकुलात्।
राजद्वारप्रदेशाच्च मृदमानीय चाक्षिपेत्॥ ५॥
पंचगव्यं च कुम्भेषु शुद्धमुक्ताफलानि च।
रोचनां पद्मशंखौ च पंचरत्नसमन्वितम्॥ ६॥
स्फटिकं चन्दनं श्वेतं तीर्थवारि ससर्षपम्।
राजदन्तं सकुमुदं तथैवोशीरगुग्गुलम्।
एतत्सर्वं विनिक्षिप्य कुम्भेष्वावाहयेत् सुरान्॥ ७॥

Then the Devas should be invoked, after putting the following things in the pitchers:– The earth of the elephant ward, of the stable, of the chariot-house (or road) of the anthill, of the tank, of the confluence of two rivers, of the cattle-yard and of the king's gateway, as well as pañcagavya, good and genuine pearls, gorocana, lotus, conch-shell, pañcaratna (five jewels), quartz (crystal), white sandal, Gaṅgā water, mustard, andropogan, muricatus, Kumudinī (lotus), Rājadanta (ivory) and resin (guggula).

सर्वे समुद्राः सरितस्तीर्थानि जलदा नदाः।
आयान्तु यजमानस्य दुरितक्षयकारकाः॥ ८॥
योऽसौ वज्रधरो देव आदित्यानां प्रभुर्मतः।
सहस्रनयनश्चेन्द्रो ग्रहपीडां व्यपोहतु॥ ९॥
मुखं यः सर्वदेवानां सप्तार्चिरमितद्युतिः।
चन्द्रोपरागसम्भूतामग्निः पीडां व्यपोहतु॥ १०॥

The Devas should be invoked with the following mantras– "All the sacred places, seas, rivers, tanks, rivulets, come here to wash off the sins of the devotee. May the God Indra, the wielder of the thunderbolt, known as sovereign of the Ādityas and having thousand eyes, come and remove my suffering caused by the (inauspicious) planet. May Agni, the mouth of the Devas, having seven flames, of immeasurable brightness, come and remove my suffering caused by the lunar eclipse.

यः कर्मसाक्षी भूतानां धर्मो महिषवाहनः।
यमश्चन्द्रोपरागोत्थां मम पीडां व्यपोहतु॥ ११॥
नागपाशधरो देवः साक्षान्मकरवाहनः।
स जलाधिपतिश्चन्द्रग्रहपीडां व्यपोहतु॥ १२॥
प्राणरूपेण यो लोकान्पाति कृष्णमृगप्रियः।
वायुश्चन्द्रोपरागोत्थां पीडामत्र व्यपोहतु॥ १३॥
योऽसौ निधिपतिर्देवः खड्गशूलगदाधरः।
चन्द्रोपरागकलुषं धनदो मे व्यपोहतु॥ १४॥

May Yama, the rider of the buffalo, representative of justice (Dharma), the witness of the deeds of all men, come and soothe my pain caused by the lunar eclipse. May the living god Varuṇa, the ruler of all waters, the rider of the alligator, and wielder of the noose, consisting of sea serpents, come and remove my suffering caused by the lunar eclipse. May Vāyu, who nourishes all creatures in the shape of vital breath, who loves black antelope, come and remove my suffering caused by the lunar eclipse. May Kubera, the giver of wealth and master of riches, and armed with sword, trident, club, come and drive away my sin caused by the lunar eclipse.

योऽसाविन्युधरो देवः पिनाकी वृषवाहनः।
चन्द्रोपरागजां पीडां विनाशयतु शंकरः॥ १५॥

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त्रैलोक्ये यानि भूतानि स्थावराणि चराणि च।
ब्रह्मविष्ण्वर्कयुक्तानि तानि पापं दहन्तु वै॥ १६॥

May Śaṅkara, the rider of the bull and the wearer of the crescent and armed with the bow, called pināka, come and destroy the pain arising out of the lunar eclipse. May Brahmā, Viṣṇu and Arka as well as all mobile and immobile beings existing in the three worlds, come and burn up my sin."

एवमामन्त्र्य तैः कुम्भैरभिषिक्तो गुणान्वितैः।
ऋग्यजुःसाममन्त्रैश्च शुक्लमाल्यानुलेपनैः।
पूजयेद्वस्त्रगोदानैर्ब्राह्मणानिष्टदेवताः॥ १७॥

After thus invoking all Devas and other beings, the devotee should sprinkle upon himself the water of those medicated pitchers which are adorned with white garlands and sandal paste, and then worship the Brāhmaṇas and the family Deity by reciting the mantras laid down in the Ṛg, Sāma and Yajur Vedas, and then give away a cow, along with cloth to the Brāhmaṇas.

एतानेव ततो मन्त्रान्विलिखेत्करकान्वितान्।
वस्त्रपट्टेऽथवा पद्मे पंचरत्नसमन्वितान्॥ १८॥
यजमानस्य शिरसि निदध्युस्ते द्विजोत्तमाः।
ततोऽतिवाहयेद्वेलामुपरागानुगामिनीम्॥ १९॥
प्राङ्मुखः पूजयित्वा तु नमस्यन्निष्टदेवताम्।
चन्द्रग्रहे विनिर्वृत्ते कृतगोदानमङ्गलः।
कृतस्नानाय तं पट्टं ब्राह्मणाय निवेदयेत्॥ २०॥

The mantras mentioned above, (in the verse 8–16), should be written on a piece of cloth or on a lotus leaf, and placed in an earthen dish with five jewels (gold, diamond, sapphire, ruby and pearl, or gold, silver, coral, pearl and rāgapaṭṭa). The Brāhmaṇas should place on the head of the devotee, the said dish and await the time of passing away of the eclipse. At the time of the eclipse, the devotee should turn his face towards the east and worship his family God. On the cessation of the eclipse, cows should be given away in charity, and then after a bath, the cloth, on which the above mantras are written, should be given away to the Brāhmaṇa.

अनेन विधिना यस्तु ग्रहस्नानं समाचरेत्।
न तस्य ग्रहपीडा स्यान्न च बन्धुजनक्षयः॥ २१॥

One who bathes according to these rites, after an eclipse, never gets any trouble through unlucky stars, and his family and kinsmen will also prosper.

परमां सिद्धिमाप्नोति पुनरावृत्तिदुर्लभाम्।
सूर्यग्रहे सूर्यनाम सदा मन्त्रेषु कीर्त्तयेत्॥ २२॥
अधिकाः पद्मरागाः स्युः कपिलां च सुशोभनाम्।
प्रयच्छेच्च निशां पत्ये चन्द्रसूर्योपरागयोः॥ २३॥

The person following the above rites with devotion, attains highest bliss, free from rebirth. At the time of a solar eclipse, the mantras mentioned above should be recited by substituting the word Sūrya (the Sun) in the place of Candra or Moon. The additional gift in the case of solar eclipse must consist of rubies. A beautiful cow should be given away at the time of any eclipse (either solar or lunar), in honour of the moon.

य इदं शृणुयान्नित्यं श्रावयेद्वापि मानवः।
सर्वपापविनिर्मुक्तो शक्रलोके महीयते॥ २४॥

One who hears or causes others to hear about this ritual goes to the realm of Indra, after being liberated from all sins, and is glorified there.

इति श्रीमात्स्ये महापुराणे चन्द्रादित्योपरागस्नानविधिर्नाम
सप्तषष्टितमोऽध्यायः॥ ६७॥

* * *

CHAPTER 68

Rituals of bathing on the seventh day of a bright fortnight

नारद उवाच

किमुद्वेगाद्भुते कृत्यमलक्ष्मीः केन हन्यते।
मृतवत्साभिषेकादिकार्येषु च किमिष्यते॥ १॥

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Nārada said– O Lord! What should be done to restore the equilibrium of mind in times of distress? How is poverty to be got over? What should be done at the time of the ablution of a woman whose offspring do not survive?

श्रीभगवानुवाच

पुरा कृतानि पापानि फलन्त्यस्मिंस्तपोधन।
रोगदौर्गत्यरूपेण तथैवेष्टवदेन च॥ २॥

Lord said– The sins of the past fructify in one's present life. Disease, misery, loss of dear ones, are only the results of past sins.

तद्विघाताय वक्ष्यामि सदा कल्याणकारकम्।
सप्तमीस्नपनं नाम जनपीडाविनाशनम्॥ ३॥
बालानां मरणं यत्र क्षीरपाणां प्रदृश्यते।
तद्वद्वृद्धातुराणां च यौवने चापि वर्त्तताम्॥ ४॥
शान्तये तत्र वक्ष्यामि मृतवत्साभिषेचनम्।
एतदेवाद्भुतोद्वेगचित्तभ्रमविनाशनम्॥ ५॥

I shall now describe to you the rituals of bathing on the seventh day of a bright fortnight, that washes off all the sins, which causes prosperity, and destroys all human troubles. I shall also describe to you the rituals of the ablution of a woman, whose offsprings do not survive, as well as for the longevity of old and diseased men as well of young men. This ablution which is done according to special rites, drives away the uneasiness of the mind.

भविष्यति च वाराहो यत्र कल्पस्तपोधन।
वैवस्वतश्च तत्रापि यदा तु मनुरुत्तमः॥ ६॥

In a future Varāha Kalpa, O King, there will be a Vaivasvata Manu also.

भविष्यति च तत्रैव पंचविंशतिमं यदा।
कृतं नाम युगं तत्र हैहयान्वयवर्द्धनः।
भविता नृपतिर्वीरः कृतवीर्यः प्रतापवान्॥ ७॥

Then in the 25th Satyayuga, of that Vaivasvata Manvantara, an illustrious and powerful king, Kṛtavīrya, the promoter of the Haiyahaya dynasty will be born and thrive.

स सप्तद्वीपमखिलं पालयिष्यति भूतलम्।
यावद्वर्षसहस्राणि सप्तसप्तति नारद॥ ८॥

That king will rule the world, consisting of seven continents for seventy thousand years, O Nārada, with great statesmanship.

जातमात्रं च तस्यापि यावत् पुत्रशतं तथा।
च्यवनस्य तु शापेन विनाशमुपयास्यति॥ ९॥

He will have one hundred sons who will all die as soon as born, owing to the curse of the sage Cyavana.

सहस्रबाहुश्च यदा भविता तस्य वै सुतः।
कुरङ्गनयनः श्रीमान् सम्भूतो नृपलक्षणैः॥ १०॥

Sometime after that the King Kṛtavīrya will be blessed with a renowned son, named Sahasrabāhu (thousand-armed). He will have beautiful eyes like elephant, will be lucky and possess all the auspicious marks of a king.

कृतवीर्य्यस्तदाराध्य सहस्रांशुं दिवाकरम्।
उपवासैर्व्रतैर्दिव्यैर्वेदसूक्तैश्च नारद।
पुत्रस्य जीवनायालमेतत् स्नानमवाप्स्यति॥ ११॥
कृतवीर्येण वै पृष्ट इदं वक्ष्यति भास्करः।
अशेषदुष्टशमनं सदा कल्मषनाशनम्॥ १२॥

His father, Kṛtavīrya will worship the thousand-rayed Sun according to the Vedic hymns with fasts and vows, in order to ward off the sage's curse, so that the son may not die in infancy. He will then come to know of the rituals of this particular ablution from the God Sun, who will relate to the king the ways of the ordinance that would wash off all sins and allay all misfortunes.

सूर्य उवाच

अलंक्लेशेन महता पुत्रस्तव नराधिप।
भविष्यति चिरञ्जीवी किन्तु कल्मषनाशनम्॥ १३॥

The God Sun will say– "O King Kṛtavīrya! I am very much pleased with your devotion and penances; there is no further need of them. I bless you that this son of yours will be long-lived."

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सप्तमीस्नपतं वक्ष्ये सर्वलोकहिताय वै।
जातस्य मृतवत्साया: सप्तमे मासि नारद।
अथवा शुक्लसप्ताम्यामेतत् सर्वं प्रशस्यते॥ १४॥

I shall now explain to you about the rituals of ablution on the seventh day of a lunar fortnight, in order that all men may be benefited by it. The woman, whose offspring does not survive, ought to bathe on the seventh day of the lunar fortnight, or on the seventh month after the birth of the child.

ग्रहताराबलं लब्ध्वा कृत्वा ब्राह्मणवाचनम्।
बालस्य जन्मनक्षत्रं वर्ज्जयेत् तां तिथिं बुध:।
तद्वद्वृद्धेतराणां च कृत्यं स्यादितरेषु च॥ १५॥

The worshipper should consult Brāhmaṇas about his lucky stars and then fix some auspicious day for the rituals, avoiding the birth asterism of the child. This ritual applies to old men and to others suffering from illness.

गोमयेनानुलिप्तायां भूमावेकाग्निवत्तदा।
तण्डुलै रक्तशालीयैश्चरुं गोक्षीरसंयुतम्।
निर्वपेत् सूर्यरुद्राभ्यां तन्मन्त्राभ्यां विधानत:॥ १६॥

According to the rites of the Ekāgni fire ceremony, the devotee should locate the Fire on an altar, plastered over with cowdung, and cook on that fire pudding (caru), with red rice and cow's milk, and offer it to Sūrya and Rudra by reciting the mantras of Rudra and the God Sun.

कीर्त्तयेत् सूर्यदैवत्यं सप्तर्च्चं च घृताहुती:।
जुहुयाद्रुद्रसूक्तेन तद्वद्रुद्राय नारद॥ १७॥

An offering of clarified butter should also be poured into the fire, after reciting the seven Ṛk mantras of the Sun, and similarly, he should offer to Rudra with hymn sacred to Rudra.

होतव्या: समिधश्चात्र तथैवार्कपलाशयो:।
यवकृष्णतिलैर्होम: कर्त्तव्योऽष्टशतं पुन:॥ १८॥
व्याहृतीभिस्तथाज्येन तथैवाष्टशतं पुन:।
हुत्वा स्नानं च कर्त्तव्यं मङ्गलं येन धीमता॥ १९॥

In this sacrifice, the fuel of Calotropis gigantea and Butea frondosa should be used. An offering of barley and black sesamum should be made 108 times in this homa. In the same way, another 108 offerings of clarified butter should be made, after reciting Vyāhṛti mantras. Afterwards, the worshipper should bathe.

विप्रेण वेदविदुषा विधिवद्दर्भपाणिना।
स्थापयित्वा तु चतुर: कुम्भान् कोणेषु शोभनान्॥ २०॥
पञ्चमं च पुनर्मध्ये दध्यक्षतविभूषितम्।
स्थापयेदव्रणं कुम्भं सप्तर्चेनाभिमन्त्रितम्॥ २१॥

Four pitchers should be placed in four corners by a Brāhmaṇa versed in the Vedas, with a Kuśa grass in his hand, and a fifth one should be placed in the centre, after filling it in with curds, uncooked rice, etc., reciting the seven Ṛk verses, and then Agni should be invoked.

सौरेण तीर्थतोयेन पूर्णं रत्नसमन्वितम्।
सर्वान् सर्वौषधैर्युक्तान् पंचगव्यसमन्वितान्।
पंचरत्नफलै: पुष्पैर्वासोभि: परिवेष्टयेत्॥ २२॥

The central pitcher, which must have no flaw in it, should also be filled in with the sacred water of the Sūrya-tīrtha. All kinds of gems, and different kinds of herbs, pañcagavya, pañcaratna, fruits and flowers, should be placed in the corner pitchers. Afterwards, the pitchers should be covered with cloth, and then located at their respective places.

गजाश्वरथ्यावल्मीकात्सङ्गमाद्ध्रदगोकुलात्।
संशुद्धां मृदमानीय सर्वेष्वेव विनिक्षिपेत्॥ २३॥

The earth of the following places should also be put into those pitchers, along with the things mentioned above: stable, elephant, yard, chariot house, anthill, confluence of two rivers, tank, cattle-fold, royal palace gate.

चतुर्ष्वपि च कुम्भेषु रत्नगर्भेषु मध्यमम्।
गृहीत्वा ब्राह्मणस्तत्र सौरान्मन्त्रानुदीरयेत्॥ २४॥

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The Brāhmaṇa touching the central pitcher, which is surrounded by four other pitchers, each containing precious stones within them, should recite the Vedic mantras relating to the God Sun.

नारीभिः सप्तसंख्याभिरव्यङ्गाङ्गीभिरत्र च।
पूजिताभिर्यथाशक्त्या माल्यवस्त्रविभूषणैः।
सविप्राभिश्च कर्त्तव्यं मृतवत्साभिषेचनम्॥ २५॥
दीर्घायुरस्तु बालोऽयं जीवत्पुत्रा च भामिनी।
आदित्यश्चन्द्रमाः सार्द्धं ग्रहनक्षत्रमण्डलैः॥ २६॥
सशक्रा लोकपाला वै ब्रह्मविष्णुमहेश्वराः।
ते ते चान्ये च देवौघाः सदा पान्तु कुमारकम्॥ २७॥
मित्रः शनिर्वा हुतभुग् ये च बारग्रहाः क्वचित्।
पीडां कुर्वन्तु बालस्य मा मातुर्जनकस्य वै॥ २८॥

Seven Brāhmaṇa ladies, along with their husbands, should be worshipped with garlands, cloths, ornaments, etc., according to the means of the devotee. These women should have no bodily defect. Afterwards, the Brāhmaṇa women should perform the ablution ceremony of the woman whose children do not survive, and recite the following words: "May this child be long-lived, may this progeny of this woman be long-lived. O Sun, Moon, planets, Stars, Indra, Devas, Lokapālas, Brahmā, Viṣṇu, Śiva and other groups of Devas, always protect this child. O Mitra, O Saturn, O other Devas, O Agni, O Bālagraha, be leased and never injure the child and his parents."

ततः शुक्लाम्बरधरा कुमारपतिसंयुता।
सप्तकं पूजयेद्भक्त्या स्त्रीणामथ गुरुं पुनः॥ २९॥

Then this, the seven Brāhmaṇa women with their husbands and children and wearing white raiments, should be honoured along with the preceptor.

काञ्चनीं च ततः कुर्यात्ताम्रपात्रोपरिस्थिताम्।
प्रतिमां धर्मराजस्य गुरवे विनिवेदयेत्॥ ३०॥

Then the image of Dharmarāja, made in gold

and placed on a copper vessel should be given away to the preceptor.

वस्त्रकाञ्चनरत्नौघैर्भक्ष्यैः सघृतपायसैः।
पूजयेद्ब्रह्मणांस्तद्वद्वित्तशाठ्यविवर्ज्जितः॥ ३१॥

Afterwards with his mind free from jealousy and miserliness, gold, cloth, gems, clarified butter, milk, should be given to the Brāhmaṇas.

भुक्त्वा च गुरुणा चेयमुच्चार्या मन्त्रसन्ततिः।
दीर्घायुरस्तु बालोऽयं यावद्वर्षशतं सुखी॥ ३२॥

The Brāhmaṇas should be fed first and then the devotee should take his meals. After meals, the preceptor should pronounce his blessings in the following words: "This child may live for a century and may always remain prosperous.

यत्किंचिदस्य दुरितं तत्क्षिप्तं वडवानले।
ब्रह्मा रुद्रो वसुः स्कन्दो विष्णुः शक्रो हुताशनः॥ ३३॥
रक्षन्तु सर्वे दुष्टेभ्यो वरदाः सन्तु सर्वदा।
एवमादीनि वाक्यानि वदन्तं पूजयेद्गुरुम्॥ ३४॥

"All his sins be instantly consumed in the submarine fire. O Brahmā, Viṣṇu, Śiva, Vasu, Svāmikārtika, Indra, Agni, protect this child from all calamities and bless him." The preceptor pronouncing the above blessings should be worshipped."

शक्तितः कपिलां दद्यात्प्रणम्य च विसर्ज्जयेत्।
चरुं च पुत्रसहिता प्रणम्य रविशङ्करौ॥ ३५॥
हुतशेषं तदाश्नीयादादित्याय नमोऽस्त्विति।
इदमेवाद्भुतोद्वेगदुःस्वप्नेषु प्रशस्यते॥ ३६॥

Then a milch cow should be given away in charity to the preceptor who should then be dismissed with proper honours. Then the woman holding her child should salute the Sun and Śaṅkara and eat the remainder of the caru (Śākalya[1]) and then pronounce "*Ādityāya namaḥ*". This is the way which should be followed to restore the peace of mind caused by evil dreams or calamities.

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1. The thing which is offered as a libation in the fire at the time of sacrifice.

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कर्तुर्जन्मदिनर्क्षं त्यक्त्वा सम्पूजयेत्सदा।
शान्त्यर्थं शुक्लसप्तम्यामेतत्कुर्वन्न सीदति॥ ३७॥

One who observes these rituals on a seventh day of a bright fortnight, avoiding his birthday and asterism, never comes to grief.

सदानेन विधानेन दीर्घायुरभवन्नरः।
संवत्सराणामयुतं शशास पृथिवीमिमाम्॥ ३८॥

The king Kṛtavīrya most renowned, got long life and ruled the world for a period of ten thousand years, owing to his having observed the above mentioned rituals repeatedly.

पुण्यं पवित्रमायुष्यं सप्तमीस्नपनं रविः।
कथयित्वा द्विजश्रेष्ठ तत्रैवान्तरधीयत॥ ३९॥

The deity Sūrya, having described this ablution called Saptamī-snāna and which is sacred, sanctifying and giver of long life, vanished then and there.

एतत्सर्वं समाख्यातं सप्तमीस्नानमुत्तमम्।
सर्वदुष्टोपशमनं बालानां परमं हितम्॥ ४०॥

This Saptamīsnāna, which has been thus described, is most sacred and dispeller of all evils. It is the giver of great benefit to children.

आरोग्यं भास्करादिच्छेद्धनमिच्छेद्धुताशनात्।
ईश्वराज्ज्ञानमन्विच्छेन्मोक्षमिच्छेज्जनार्दनात्॥ ४१॥

Health ought to be sought from the Sun, wealth from Agni, knowledge from Īśvara, and emancipation from Janārdana.

एतन्महापातकनाशनं स्यात्परं हितं बालविवर्धनं च।
शृणोति यश्चैनमनन्यचैतास्तस्यापि सिद्धिं मुनयो वदन्ति॥

This ritual is the destroyer of great sins and giver of happiness to the children, and the Munis say that one who hears about it attains success.

इति श्रीमात्स्ये महापुराणे सप्तमीव्रतं
नामाष्टषष्टितमोऽध्यायः॥ ६८॥

* * *

CHAPTER 69

Vow of Bhīma Dvādaśī

मत्स्य उवाच

पुरा रथन्तरे कल्पे परिपृष्टो महात्मना।
मन्दरस्थो महादेवः पिनाकी ब्रह्मणा स्वयम्॥ १॥

The Lord said– In the past, during the Rathantara Kalpa, Brahmā asked Śiva on the summit of the Mandarācala mountain.

ब्रह्मोवाच

कथमारोग्यमैश्वर्यमनन्तममरेश्वर।
स्वल्पेन तपसा देव भवेन्मोक्षोऽथवा नृणाम्॥ २॥

Brahmā said– "How one may with the performance of slight austerities get unending prosperity and health, O Lord of immortals? How may men attain emancipation by practising brief austerities?

किमज्ञातं महादेव त्वत्प्रसादादधोजक्ष।
स्वल्पकेनाथ तपसा महत्फलमिहोच्यताम्॥ ३॥

O Mahādeva, nothing is unknown to you. Through your grace one knows everything. Please, be pleased to explain to me how, by practising small austerities, one may get large reward."

मत्स्य उवाच

एवं पृष्टः स विश्वात्मा ब्रह्मणा लोकभावनः।
उमापतिरुवाचेदं मनसः प्रीतिकारकम्॥ ४॥

The Lord Matsya said– On thus being asked by Brahmā, Śiva, the lord of Umā, the Soul of the universe, the creator of all worlds, began to explain the ordinance, so pleasant to the mind.

ईश्वर उवाच

अस्माद्रथन्तरात्कल्पात्त्रयविंशात्पुनर्यदा।
वाराहो भविता कल्पस्तस्य मन्वन्तरे शुभे॥ ५॥
वैवस्वताख्ये सञ्जाते सप्तमे सप्तलोककृत्।
द्वापराख्यं युगं तद्वदष्टाविंशतिमं जगुः॥ ६॥
तस्यान्ते स महादेवो वासुदेवो जनार्दनः।
भारावतरणार्थाय त्रिधा विष्णुर्भविष्यति॥ ७॥

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Śiva said– After this 23rd Rathantara Kalpa, will again follow Vārāha Kalpa. In that Kalpa, also, there will be 14 manvantaras. The seventh of these will be Vaivasvata manvantara. In the 28th Dvāpara yuga of the Vaivasvata manvantara will be born the great God, Vāsudeva Janārdana. By the end of the same (28th Dvāpara) age, Lord Viṣṇu will manifest Himself in three different ways, to relieve the world of its burden.

द्वैपायनऋषिस्तद्वद्रौहिणेयोऽथ केशवः।
कंसादिदर्पमथनः केशवः क्लेशनाशनः॥ ८॥

He will manifest Himself as (1) Dvaipāyana Vyāsa, (2) Baladeva, (3) Keśava, and will bring relief to the world by crushing the pride of the wretches like Kaṁsa.

पुरीं द्वारवतीं नाम साम्प्रतं या कुशस्थली।
दिव्यानुभावसंयुक्तामधिवासाय शार्ङ्गिणः।
त्वष्टा ममाज्ञया तद्वत्करिष्यति जगत्पतेः॥ ९॥

The purī Dvāravatī, which is now known as Kuśasthalī, will become Dvārikā and will be planned for the residence of Kṛṣṇa by Viśvakarmā, according to my instructions.

तस्यां कदाचिदासीनः सभायाममितद्युतिः।
भार्याभिर्वृष्णिभिश्चैव भूभृद्भिर्भूरिदक्षिणैः॥ १०॥
कुरुभिर्देवगन्धर्वैरभितः कैटभार्दनः।
प्रवृत्तासु पुराणीषु धर्मसंवर्द्धिनीषु च॥ ११॥
कथान्ते भीमसेनेन परिपृष्टः प्रतापवान्।
त्वया पृष्टस्य धर्मस्य रहस्यस्यास्य भेदकृत्॥ १२॥

In the noble assemblage which will be attended in that sacred city, in company of their beautiful ladies, by Vṛṣṇi, Yādava and the Kauravas, the Pāṇḍava Bhīmasena, the most illustrious of all assembled there, will, at the close of the paurāṇic discourses, ask Lord Kṛṣṇa, attend by the Devas and the Gandharvas and He will them explain about the ordinance just now asked by you.

भविता स तदा ब्रह्मन्कर्त्ता चैव वृकोदरः।
प्रवर्त्तकोऽस्य धर्मस्य पाण्डुपुत्रो महाबलः॥ १३॥

O Brahmā! after that Bhīmasena will follow the rituals dictated by Lord Kṛṣṇa and will promulgate it in the world.

यस्य तीक्ष्णो वृको नाम जठरे हव्यवाहनः।
मया दत्तः सः धर्मात्मा तेन चासौ वृकोदरः॥ १४॥

Bhīmasena is called Vṛkodara, on account of his having Vṛka or wolf-like fire given by me in his stomach. His hunger will never be appeased.

मतिमान् दानशीलश्च नागायुतबलो महान्।
भविष्यत्यचरः श्रीमान्कन्दर्प इव रूपवान्॥ १५॥

Bhīma will be most wise, charitable, wealthy, handsome like Cupid, and will have the power of ten-thousand elephants.

धार्मिकस्याप्यशक्तस्य तीव्राग्नित्वादुपोषणे।
इदं व्रतमशेषाणां व्रतानामधिकं यतः॥ १६॥

The pious who are unable to suppress their hunger and keep up a full fast, should observe this ordinance, which is the best of all for them.

कथयिष्याते विश्वात्मा वासुदेवो जगद्गुरुः।
अशेषयज्ञफलदमशेषाघविनाशनम्॥ १७॥
अशेषदुष्टशमनमशेषसुरपूजितम्।
पवित्राणां पवित्रं च मङ्गलानां च मङ्गलम्।
भविष्यं च भविष्याणां पुराणानां पुरातनम्॥ १८॥

For the benefit of the pious, unable to suppress their hunger, Lord Vāsudeva, the Jagadguru, the soul of the universe, will explain the rituals relating to this ordinance, which will be the giver of the benefits of all the sacrifices, the destroyer of all sins and calamities, the giver of the highest prosperity, the most ancient of all the forms of ordinances and venerated by the Devas."

वासुदेव उवाच
यद्यष्टमीचतुर्दश्योर्द्वादशीष्वथ भारत।
अन्येष्वपि दिनर्क्षेषु न शक्तस्त्वमुपोषितम्॥ १९॥

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ततः पुण्याः तिथिमिमां सर्वपापप्रणाशिनीम्।
उपोष्य विधिनानेन गच्छ विष्णोः परं पदम्॥ २०॥

Vāsudeva said– the devotee who may not be able to fast on the eight, fourteenth and twelfth day of a bright fortnight, or on any other prescribed day, attains unification with Viṣṇu, by keeping a fast on this sacred day only.

माघमासस्य दशमी यदा शुक्ला भवेत्तदा।
घृतेनाभ्यञ्जनं कृत्वा तिलैः स्नानं समाचरेत्॥ २१॥

On the tenth day of the bright fortnight, in the month of Māgha, the devotee should bathe in water mixed with sesamum, after anointing his body with clarified butter.

तथैव विष्णुमभ्यर्च्य नमो नारायणेति च।
कृष्णाय पादौ सम्पूज्य शिरः सर्वात्मने नमः॥ २२॥
वैकुण्ठायेति वैकुण्ठमुरः श्रीवत्सधारिणे।
शङ्खिने चक्रिणे तद्वद्गदिने वरदाय वै।
सर्वे नारायणस्यैवं संपूज्या बाहवः क्रमात्॥ २३॥
दामोदरायेत्युदरं मेढ्रं पंचशराय वै।
ऊरू सौभाग्यनाथाय जानुनी भूतधारिणे॥ २४॥
नमो नीलाय वै जङ्घे पादौ विश्वसृजे नमः।
नमो देव्यै नमः शान्त्यै नमो लक्ष्म्यै नमः श्रियै॥ २५॥
नमः पुष्ट्यै नमः स्तुष्ट्यै धृष्ट्यै हृष्ट्यै नमो नमः।

He should then worship Viṣṇu with the words, "*Namaḥ Nārāyaṇaya.*" The feet of the Lord should be worshipped with "*Kṛṣṇāya namaḥ*", the head with "*Sarvātmane namaḥ*", the throat with "*Vaikuṇṭhāya namaḥ,*" the breast with "*Śrīvatsadharāya namaḥ,*" the four arms with "*Cakriṇe namaḥ,*" "*Gadāine namaḥ*", "*Varadāya namaḥ*", "*Śaṅkhine namaḥ,*" the stomach with "*Dāmodarāya namaḥ,*" the region of Cupid with "*Pañcaśarāya namaḥ,*" the thighs with "*Saubhāsyanāthāya namaḥ,*" the knees with "*Bhūvadhariṇe namaḥ,*" the shanks with "*Nīlakaṇṭhāya namaḥ,*" the feet with "*Viśvasrije namaḥ*". Then the Goddess Lakṣmī should be worshipped with "*Devyai namaḥ*," "*Śāntyai namaḥ*", "*Lakṣmyai namaḥ*", "*Śrīyāyai namaḥ,*" "*Puṣṭyai namaḥ*". "*Tuṣṭyai namaḥ*", "*Dhṛṣṭyai namaḥ,*" "*Hṛṣṭyai namaḥ.*"

नमो विहङ्गनाथाय वायुवेगाय पक्षिणे।
विषप्रमाथिने नित्यं गरुडं चाभिपूजयेत्॥ २६॥

Afterwards, Garuḍa, the king of birds, swift like the wind, the destroyer of serpents, should always be saluted.

एवं सम्पूज्य गोविन्दमुमापतिविनायकौ।
गन्धैर्माल्यैस्तथा धूपैर्भक्ष्यैर्नानाविधैरपि॥ २७॥
गव्येन पयसा सिद्धां कृसरामथ वाग्यतः।
सर्पिषा सह भुक्त्वा च गत्वा शतपदं बुधः॥ २८॥

Having thus worshipped Govinda, Śiva and Gaṇeśa should be worshipped with sandal, incense, flowers and various kinds of victuals. Then the devotee should take, in silence, with ghee, the porridge made of nice sesamum and grain, cooked with cow's milk, sugar, and walk a hundred steps.

नैयग्रोधं दन्तकाष्ठमथवा खादिरं बुधः।
गृहीत्वा धावयेद्दन्ता नाचान्तः प्रागुदङ्मुखः॥ २९॥
ब्रूयात्सायन्तनीं कृत्वा सन्ध्यामस्तमिते रवौ।
नमो नारायणायेति त्वामहं शरणं गतः॥ ३०॥
एकादश्यां निराहारः समभ्यर्च्य च केशवम्।
रात्रिं च सकलां स्थित्वा स्नानं च पयसा तथा॥ ३१॥
सर्पिषा चापि दहनं हुत्वा ब्राह्मणपुङ्गवैः।
सहैव पुण्डरीकाक्ष द्वादश्यां क्षीरभोजनम्॥ ३२॥
करिष्यामि यतात्माहं निर्विघ्नेनास्तु तच्च मे।
एवमुक्त्वा स्वपेद्भूमाविति हासकथां पुनः॥ ३३॥
श्रुत्वा प्रभाते सञ्जाते नदीं गत्वा विशांपते।
स्नानं कृत्वा मृदा तद्वत्पाषण्डानभिवर्जयेत्॥ ३४॥

Afterwards, the devotee should brush his teeth with a stick of banyan or khādir and then rinse his mouth, facing the east or the north, and holding a kuśa in his hand. After sunset he should perform his sandhyā and then utter: "*Oṁ namo nārāyaṇāya namaḥ, tvāmahaṁ*

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śaraṇagataḥ. I salute Nārāyaṇa, I throw myself under your protect." On the Ekādaśī day, I shall keep a fast and worship Nārāyaṇa and keep a vigil at night; have a bath early in the morning (*i.e.*, on the Dvādaśī) and make an oblation of clarified butter to Fire. Puṇḍarīkākṣa, I shall, with mind controlled, eat rice, cooked with milk, with a few good Brāhmaṇas. May that be fulfilled by your grace, without any obstruction. With these words, he should sleep on the bare earth. Then, on day-break, he should hear recitations from the Itihāsa, and go and bathe in a river, after rubbing earth on his body. At this time, he should avoid the company of wicked persons.

उपास्य सन्ध्यां विधिवत्कृत्वा च पितृतर्पणम्।
प्रणम्य च हृषीकेशं सप्तलोकैकमीश्वरम्॥ ३५॥
गृहस्य पुरतो भक्त्या मण्डपं कारयेद्बुधः।
दशहस्तमथाष्टौ वा करान्कुर्याद्विशांपते॥ ३६॥

After that, he should perform his sandhyā prayers and offer libations of water to the manes of his deceased ancestors, and then salute Hṛṣikeśa, the sole sovereign of the seven worlds. Then he should erect a maṇḍapa measuring ten or eleven hands, in front of his house.

चतुर्हस्तां शुभां कुर्याद्वेदीमरिनिषूदन।
चतुर्हस्तप्रमाणं च विन्यसेत्तत्रतोरणम्॥ ३७॥

An altar, measuring four hands, should be made in the maṇḍapa and a portal of the same measurement should be made.

आरोप्य कलशं तत्र दिक्पालान् पूजयेत्ततः।
छिद्रेण जलसम्पूर्णमथ कृष्णाजिनस्थितः।
तस्य धारां च शिरसा धारयेत्सकलां निशाम्॥ ३८॥
तथैव विष्णोः शिरसि क्षीरधारां प्रपातयेत्।
अरत्निमात्रं कुण्डं च कुर्यात्तत्र त्रिमेखलम्॥ ३९॥

He should place there a pitcher of water and worship the Guardians of the quarters (Dikpāla). There the devotee should sit on a black deer skin and over his head place the pitcher of water, after making a hole in its centre. He should allow the water to trickle, drop by drop on his head, and, in the same way, should allow a stream of milk to fall on the head of the symbol of Viṣṇu.

योनिवक्रं च तत्कृत्वा ब्राह्मणैः पयसर्पिषी।
तिलांश्च विष्णुदैवत्यैर्मन्त्रैरेकाग्निवत्तदा॥ ४०॥
हुत्वा च वैष्णवं सम्यक्चरुं गोक्षीरसंयुतम्।
निष्पावार्द्धप्रमाणां वै धारामाज्यस्य पातयेत्॥ ४१॥
जलकुम्भान्महावीर्य्य स्थापयित्वा त्रयोदश।
भक्ष्यैर्नानाविधैर्युक्तान् सितवस्त्रैरलंकृतान्॥ ४२॥
युक्तानौदुम्बरैः पात्रैः पंचरत्नसमन्वितान्।
चतुर्भिर्बह्वृचैर्होमस्तत्र कार्य उदङ्मुखैः॥ ४३॥

There should be made a sacrificial pond, one hand deep, of the shape of a conical triangle and surrounded by three circles, and after that the Brāhmaṇas should be asked to make an offering of milk, clarified butter and sesamum to Lord Viṣṇu, after the rituals of Ekāgni, with mantras sacred to Viṣṇu, after which a stream of clarified butter, of half the size of a winnowing basket (Nispāva), should be poured into the fire as well as the caru, mixed with cow's milk. Thirteen pitchers, full of water, should be placed. The mouths of these pitchers should be covered with plates of fig leaves containing different kinds of eatables and five jewels and covered with white cloths. Four Ṛgvedī Brāhmaṇas should offer sacrifices to Fire, facing north.

रुद्रजाप्यश्चतुर्भिश्च यजुर्वेदपरायणैः।
वैष्णवान्नि तु सामानि चतुरः सामवेदिनः।
अरिष्टवर्गसहितान्यभितः परिपाठयेत्॥ ४४॥

Four Brāhmaṇas, well mastered in the Yajurveda, should recite the mantra sacred to Rudra. Another group of four Brāhmaṇas, versed in the Sāmaveda, should be asked to chant the hymns of the Sāmaveda, sacred to Viṣṇu, along with Ariṣṭa hymns.

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एवं द्वादश तान्विप्रान्वस्त्रमाल्यानुलेपनैः।
पूजयेदङ्गुलीयैश्च कटकैर्हेमसूत्रकैः॥४५॥
वासोभिः शयनीयैश्च वित्तशाठ्यविवर्जितः।
एवं क्षपातिवाह्या च गीतमङ्गलनिःस्वनैः॥४६॥

The twelve Brāhmaṇas thus employed should be hououred with garlands of flowers, sandal paste, bed sheets, gold rings, gold sacred threads, gold bangles and different kinds of cloths. Miserliness should not be exercised in this respect. That night should thus be passed in rejoicings, accompanied with singing and music.

उपाध्यायस्य च पुनर्द्विगुणं सर्वमेव तु।
ततः प्रभाते विमले समुत्थाय त्रयोदश॥४७॥
गा वै दद्यात्कुरुश्रेष्ठ सौवर्णमुखसंयुताः।
पयस्विन्यः शीलवत्यः कांस्यदोहसमन्विताः॥४८॥
रौप्यखुराः सवस्त्राश्च चन्दनेनभिषेचिताः।
तासु तेषां ततो भक्त्या भक्ष्यभोज्यान्ततर्पितान्॥४९॥

Double of all these Dakṣiṇās should be given to the preceptor and O Bhīmasena," on the following morning thirteen quiet and good milch cows, with their horns covered with gold, hoofs with silver, covered with cloth and painted with sandal, should be given away in charity, along with milking pots of bell metal to Brāhmaṇas well fed with nice eatables.

कृत्वा वै ब्राह्मणान्सर्वानन्नैर्नानाविधैस्तथा।
भुक्त्वा चाक्षारलवणमात्मना च विसर्ज्जयेत्॥५०॥

Then the devotee should take his meal, without acid and salt. Afterwards, the Brāhmaṇas should be dismissed, after being satisfied with dainty dishes.

अनुगम्य पदान्यष्टौ पुत्रभार्यासमन्वितः।
प्रीयतामत्र देवेशः केशवः क्लेशनाशनः॥५१॥
शिवस्य हृदये विष्णुर्विष्णोश्च हृदये शिवः।
यथान्तरं न पश्यामि तथा मे स्वस्ति चायुषः॥५२॥

The devotee should follow the Brāhmaṇas for eight steps in company of his son, wife, and should say : "O Keśava! The destroyer of all evils, be pleased. Śiva is enthroned in the heart of Viṣṇu and the Viṣṇu in the heart of Śiva. As I do not see any difference between the two, so there may be long life and prosperity to me."

एवमुच्चार्य्य तान्कुम्भान्गाश्चैव शयनानि च।
वासांसि चैव सर्वेषां गृहाणि प्रापयेद्बुधः॥५३॥

With these words, the devotee should send the pitchers, the cows, the bedding, the clothes, to the house of the Brāhmaṇa.

अभावे बहुशय्यानामेकामपि सुसंस्कृताम्।
शय्यां दद्याद्द्विजातेश्च सर्वोपस्करसंयुताम्॥५४॥

If many beddings cannot be given, then only one should be given away, with all necessary requisites.

इतिहासपुराणानि वाचयित्वातिवाहयेत्।
तद्दिनं नरशार्दूल य इच्छेद्विपुलां श्रियम्॥५५॥

One who wishes to acquire vast wealth should read the Purāṇas that day.

तस्मात्त्वं सत्त्वमालम्ब्य भीमसेन विमत्सरः।
कुरु व्रतमिदं सम्यक् स्नेहात्तव मयेरितम्॥५६॥
त्वया कृतमिदं वीरत्वन्नामाख्यां भविष्यति।
सा भीमद्वादशी ह्येषा सर्वपापहरा शुभा।
या तु कल्याणिनी नाम पुरा कल्पेषु पठ्यते॥५७॥

"O Bhīmasena! You should also keep up this ordinance (vrata), without pride and with purity of heart. I have dictated all this out of affection for you. Bhīma! This ordinance observed by you will be known after your name." The ordinance (vrata) of Bhīmasena dvādaśī is the dispeller of all ills and was known as Kalyāṇinī (welfare imparting) in the past Kalpas.

त्वमादिकर्त्ता भव सौकरेऽस्मिन्
कल्पे महावीरवरप्रधान।
यस्याः स्मरन्कीर्त्तनमप्यशेषं
विनष्टपापस्त्रिदशप्रधानः स्यात्॥५८॥

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कृत्वा च यामप्सरसामधीशा
वेश्या कृता ह्यन्यभवान्तरेषु।
आभीरकन्यातिकुतूहलेन
सैवोर्वशी सम्प्रति नाकपृष्ठे॥५९॥
जाताथवा वैश्यकुलोद्भवापि
पुलोमकन्या पुरुहूतपत्नी।
तत्रापि तस्याः परिचारिकेयं
मम प्रिया सम्प्रति सत्यभामा॥६०॥

O Valiant one! You will be the first to observe this ordinance (vrata) during this Vārāha Kalpa, having remembered all about it, you will be liberated from all sins and attain the rank of the Lord of Devas (Tridaśas). The public women of other Kalpas having observed this vrata, have become celestial nymphs (Apsarās). One dairy maid, of a previous Kalpa (Ābhīra Kanyā), having observed this vrata out of curiosity alone, has now become Urvaśī in the heaven of Indra. The daughter of a Vaiśya became the daughter of Pulomā and the queen of Indra, by virtue of this ordinance; and similarly, Satyabhāmā, the maid of that girl. has become My beloved."

स्नातः पुरा मण्डलमेष तद्व-
त्तेजोमयं वेदशरीरमाप।
अस्यां च कल्याणतिथौ विवस्वान्
सहस्रधारेण सहस्ररश्मिः॥६१॥

Similarly in days of gone, the Sun also having bathed on the Kalyāṇadvādaśī in a thousand torrents, got the body of bright splendour, surrounded by halos, and has become the thousand-rayed Vivasvān.

इदमेव कृतं महेन्द्रमुख्यै-
र्वसुभिर्देवसुरारिभिस्तथा तु।
फलमस्य न शक्यतेऽभिवक्तुं यदि
जिह्वायुतकोटयो मुखे स्युः॥६२॥

In former times, the same ordinance was observed by Mahendra and other gods, by the Vasus and by Asuras. No one, even with a thousand tongues, can adequately describe its effect.

कलिकलुषविदारिणीमनन्तामिति
कथयिष्यति यादवेन्द्रसूनुः।
अपि नरकगतान्पितॄनशेषा-
नलमुद्धर्तुमिहैव यः करोति॥६३॥

Kṛṣṇa, the King of Yādavas, will describe this tithi which, when observed, dispels all the sins of the iron (Kali) age, and liberates all his manes from the region of Yama (Naraka).

य इदमघविदारणं शृणोति भक्त्या
परिपठतीह परोपकारहेतोः।
तिथिमिह सकलार्थभाङ्नरेन्द्र-
स्तव चतुराननसाम्यतासुपैति॥६४॥

One who devoutly hears about it which dispels all sins or reads it for the welfare of others, gets whatever he desires and attains the equality with Brahmā.

कल्याणिनी नाम पुरा बभूव
या द्वादशी माघदिनेषु पूज्या।
सा पाण्डुपुत्रेण कृता भविष्य-
त्यनन्तपुण्याऽनघ भीमपूर्वा॥६५॥

What was in the former Kalpa, known as Kalyāṇī-dvādaśī of the month of Māgha, will come to be known as Bhīmadvādaśī, when observed by Bhīmasena, the son of Pāṇḍu.

इति श्रीमात्स्ये महापुराणे भीमद्वादशीव्रतं
नामैकोनसप्ततितमोऽध्यायः॥६९॥

* * *

CHAPTER 70

Vow of Anaṅgadāna, the method of worshipping Kāma

ब्रह्मोवाच
वर्णाश्रमाणां प्रभवः पुराणेषु मया श्रुतः।
सदाचारस्य भगवन्धर्मशास्त्रविनिश्चयः।
पञ्चस्त्रीणां सदाचारं श्रोतुमिच्छामि तत्त्वतः॥१॥

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Brahmā said– O Śiva! I have heard of the efficacy of Varṇa Āśrama as well as of good conduct, as prescribed by the Dharma Śāstras. I am now desirous of hearing the practice and conduct of public women.

ईश्वर उवाच

तस्मिन्नेव युगे ब्रह्मन्सहस्राणि तु षोडश।
वासुदेवस्य नारीणां भविष्यत्यम्बुजोद्भव॥ २॥
ताभिर्वसन्तसमये कोकिलालिकुलाकुले।
पुष्पिते पवनोत्फुल्लकह्लारसरसस्तटे॥ ३॥
निर्भरापानगोष्ठीषु प्रसक्ताभिरलंकृतः।
कुरङ्गनयनः श्रीमान्मालतीकृतशेखरः॥ ४॥
गच्छन्समीपमार्गेण साम्बः परपुरञ्जयः।
रूपेण साक्षात्कन्दर्पः सर्वाभरणभूषितः॥ ५॥

Śiva said– There will be 16,000 wives of Kṛṣṇa in the Yuga mentioned above. When once, in the spring time, those ladies, having decorated themselves with ornaments, would be drinking together on the banks of a pond studded with full-budded lotus flowers, dancing with the wind and resounding with the melodious notes of the cuckoo and musical tunes of the big black bee, they will see Lord Śāmba, beautiful like Cupid, having eyes handsome like those of a gazelle, and wearing the garlands of mālati, passing by.

अनङ्गशरतप्ताभिः साभिलाषमवेक्षितः।
प्रवृद्धो मन्मथस्तासां भविष्यति यदात्मनि॥ ६॥

They will cast on him amorous glances, their hearts being fired with lustful feelings and they being targets of the arrows of Cupid.

तदावेक्ष्य जगन्नाथः सर्वतो ध्यानचक्षुषा।
शापं वक्ष्यति ताः सर्वा वो हरिष्यन्ति दस्यवः।
मत्परोक्षं यतः कामलौल्यादीदृग्विधं कृतम्॥ ७॥

Lord Kṛṣṇa will come to know all that with his mental vision, and will curse them as follows: "Because you cherished the desire of amorous pastime during my absence, all of you will be taken away by bandits."

ततः प्रसादितो देव इदं वक्ष्यति शार्ङ्गभृत्।
ताभिः शापाभितप्ताभिर्भगवान्भूतभावनः॥ ८॥
उत्तारभूतं दासत्वं समुद्राद्ब्राह्मणप्रियः।
उपदेक्ष्यत्यनन्तात्मा भाविकल्याणकारकम्॥ ९॥
भवतीनामृषिर्दाल्भ्यो यद्व्रतं कथयिष्यति।
तदेवोत्तारणायालं दासत्वेऽपि भविष्यति।
इत्युक्त्वा ताः परिष्वज्य गता द्वारवतीश्वरः॥ १०॥

Then those ladies, overcome with grief on account of such a curse, will please Kṛṣṇa (by their prayers), when the Lord will say: "Dālbhya Ṛṣi of eternal soul, the favourite of the Brāhmaṇas, will teach you a vrata, which will be the means of your liberation from the bondage and which will actually free you all. This vrata will be of great benefit of futurity. With these words, the Lord of Dvārāvatī left them.

ततः कालेन महता भारावतरणे कृते।
निवृत्ते मौसले तद्वत्केशवे दिवमागते॥ ११॥
शून्ये यदुकुले सर्वैश्चौरैरपि जितेऽर्जुने।
हृतासु कृष्णपत्नीषु दासभोग्यासु चाम्बुधौ॥ १२॥
तिष्ठन्तीषु च दौर्गत्यसन्तप्तासु चतुर्मुख।
आगमिष्यति योगात्मा दाल्भ्यो नाम महातपाः॥ १३॥
तास्तमर्घ्येण सम्पूज्य प्रणिपत्य पुनः पुनः।
लालप्यमना बहुशो बाष्पपर्याकुलेक्षणाः॥ १४॥
स्मरन्त्यो विपुलान्भोगान्दिव्यमाल्यानुलेपनम्।
भर्त्तारं जगतामीशमनन्तमपराजितम्॥ १५॥
दिव्यभावां तां च पुरीं नानारत्नगृहाणि च।
द्वारकावासिनः सर्वान्देवरूपान्कुमारकान्।
प्रश्नमेवं करिष्यन्ति मुनेरभिमुखं स्थिताः॥ १६॥

Then, ages after, there will be a great slaughter, owing to the mūṣala affair; and Lord Kṛṣṇa, after relieving the universe of its great burden, will go to heaven. The Yādavas will have ceased to exist; and the ladies of Kṛṣṇa will be seized by robbers, a warrior, like Arjuna, being defeated (and unable to protect

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them). These robbers will take them to the seashore and enjoy with them there. When these ladies will bemoan their hard lot, the sage Dālbhya, will appear before them. Those ladies will worship the sage by offering him arghya and salute him again and again. They will then, with tearful eyes, remember their past enjoyments, use of garlands and sandal paste, and think of their Lord, the unconquerable master of the universe, as well as of flowers and the beautiful city of Dvārikā, glittering with its riches and gems, and of their respective abodes therein, the Divine forms of their sons dwelling in that sacred city. Then they will put the following question to the sage, standing before him.

स्त्रिय ऊचुः

दस्युभिर्भगवन्सर्वाः परिभुक्ता वयं बलात्।
स्वधर्माच्च्यवतेऽस्माकमस्मिन्नः शरणं भव॥ १७॥
आदिष्टोऽसि पुरा ब्रह्मन्केशवेन च धीमता।
कस्मादीशेन संयोगं प्राप्य वेश्यात्वमागताः॥ १८॥
वेश्यानामपि यो धर्मस्तन्नो ब्रूहि तपोधन।
कथयिष्यत्यतस्तासां स दाल्भ्यश्चैकितायनः॥ १९॥

"Sage! We have all been forcibly defiled by these robbers. Now we have lost our Dharma and place ourselves at your mercy. O Seer! Please explain, why we have been degraded to the status of concubines, we, who have been united with God. You have been ordained by the wise Kṛṣṇa to be our guide. Please explain to us the duties of concubines." Thus questioned, the sage will say.

दाल्भ्य उवाच

जलक्रीडाविहारेषु पुरा सरसि मानसे।
भवतीनां च सर्वासां नारदोऽभ्याशमागतः॥ २०॥
हुताशनसुताः सर्वा भवन्त्योऽप्सरसः पुरा।
अप्रणम्यावलेपेन परिपृष्टः स योगवित्।
कथं नारायणोऽस्माकं भर्त्ता स्यादित्युपादिश॥ २१॥
तस्माद्वरप्रदानं वः शापश्चायमभूत्पुरा।
शय्याद्वयप्रदानेन मधुमाधवमासयोः॥ २२॥
सुवर्णोपस्करोत्सर्गाद्द्वादश्यां शुक्लपक्षतः।
भर्त्ता नारायणो नूनं भविष्यत्यन्यजन्मनि॥ २३॥

Dālbhya said– "O Ladies! In the days gone by, all of you were sporting in the Mānsarovara lake, when Nārada, chanced to go there. Then you were the daughters of Agni, in the form of nymphs. You did not salute the sage, but asked him how Nārāyaṇa, the Lord of the universe, would be your husband. Nārada blessed you with the boon asked for, but also cursed you for not saluting him. He said that, by giving away two beddings, according to prescribed rites, on the twelfth day of the bright fortnight, in the months of Caitra and Vaiśākha you would get Kṛṣṇa as your husband in the next life."

यदकृत्वा प्रणामं मे रूपसौभाग्यमत्सरात्।
परिपृष्टोऽस्मि तेनाशु वियोगो वो भविष्यति।
चौरैरपहृताः सर्वा वेश्यात्वं समवाप्स्यथ॥ २४॥
एवं नारदशापेन केशवस्य च धीमतः।
वेश्यात्वमागताः सर्वा भवन्त्यः काममोहिताः।
इदानीमपि यद्वक्ष्ये तच्छृणुध्वं वराङ्गनाः॥ २५॥

And cursed you as follows– "Because in your conceit of beauty and prosperity you have omitted to salute me before putting me this question, you will also be separated from Kṛṣṇa and will be lowered to the rank of public women, after being forcibly carried away by thieves. In consequence of the curses of Nārada and Kṛṣṇa you gave way to lustful feelings and have become prostitutes. Now listen to what I say.

दाल्भ्य उवाच

पुरा देवासुरे युद्धे हतेषु शतशः सुरैः।
दानवासुरदैत्येषु राक्षसेषु ततस्ततः॥ २६॥
तेषां व्रातसहस्राणि शतान्यपि च योषिताम्।
परिणीतानि यानि स्युर्बलाद्भुक्तानि यानि वै।
तानि सर्वाणि देवेशः प्रोवाच वदतां वरः॥ २७॥

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Once upon a time thousands and thousands of the demons (Dānavas, Asuras, Daityas and Rakṣāsas) were killed in the war between the Devas and the demons. Indra told their numberless widows and those women who were forcibly seized and enjoyed, to lead the life of prostitutes and remain devoted to the kings and the Devas.

इन्द्र उवाच

वेश्याधर्मेण वर्त्तध्वमधुना नृपमन्दिरे।
भक्तिमत्योवरारोहास्तथा देवकुलेषु च॥ २८॥
राजानः स्वामिनस्तुल्याः सुता वापि च तत्समः।
भविष्यति च सौभाग्यं सर्वासामपि शक्तितः॥ २९॥
यः कश्चिच्छुल्कमादाय गृहमेष्यति वः सदा।
निधनेनोपचार्य्यो वः स तदान्यत्र दाम्भिकात्॥ ३०॥
देवतानां पितृणां च पुण्याहे समुपस्थिते।
गोभूहिरण्यधान्यानि प्रदेयानि स्वशक्तितः।
ब्राह्मणानां वरारोहाः कार्याणि वचनानि च॥ ३१॥

Indra continued, "you should look upon, with equal eye, the kings your masters and on Śūdra. All of you will attain prosperity, according to your fate. You should satisfy those who would come to you with adequate sum of money to enjoy your company, even if they be poor. But you should not give pleasure to proud men. You should give away cow, land, grain and gold, according to your means, in charity on the sacred day of worshipping the Devas or the ancestors. You should act as the Brāhmaṇas in work and speech.

यच्चाप्यन्यद्व्रतं सम्यगुपदेक्ष्याम्यहं ततः।
अविचारेण सर्वाभिरनुष्ठेयं च तत्पुनः॥ ३२॥

In addition to this, I shall also tell you an ordinance (or vrata), which all of you should blindly practise."

संसारोत्तारणायालमेतद्वेदविदो विदुः।
यदा सूर्यदिने हस्तः पुष्यो वाथ पुनर्वसुः॥ ३३॥
भवेत्सर्वौषधीस्नानं सम्यङ्नारी समाचरेत्।
तदा पंचशरस्यापि सन्निधातृत्वमेष्यति।

This ordinance has been held to be the best means of crossing unscathed the sea of the evils of life, by those learned in the Vedas. The women folk should bathe in the water mixed with several herbs, on a Sunday, when there falls Hasta, Puṣya or Punarvasu asterism.

अर्चयेत्पुण्डरीकाक्षमनङ्गस्यानुकीर्त्तनैः॥ ३४॥
कामाय पादौ सम्पूज्य जङ्घे वै मोहकारिणे।
मेढ्रं कन्दर्पनिधये कटिं प्रीतिमते नमः॥ ३५॥
नाभिं सौख्यसमुद्राय रामाय च तथोदरम्।
हृदयं हृदयेशाय स्तनावह्लादकारिणे॥ ३६॥
उत्कंठायेति वैकुण्ठमास्यमानन्दकारिणे।
वामाङ्गं पुष्पचापाय पुष्पबाणाय दक्षिणम्॥ ३७॥
मानसायेति वै मौलिं विलोलायेति मूर्द्धनम्।
सर्वात्मने च सर्वाङ्गं देवदेवस्य पूजयेत्॥ ३८॥

They should then approach the God of Love and worship Puṇḍarīkākṣa, by reciting the names of Cupid, viz. the feet of Viṣṇu, the God of the gods, should be worshipped with the words, "*Kāmāya namaḥ*", the legs with "*Mohakārīne namaḥ*", the region of Cupid with "*Kandarpanidhaye namaḥ*", the waist with "*Prīti mate namaḥ*," the navel with "*Śaṅkhyasamudrāya namaḥ*", the stomach with "*Rāmāya namaḥ*," the heart with "*Hṛdayeśāya namaḥ*," the breasts with "*Ahlādakārīṇe namaḥ*," the throat with "*Utkaṇṭhāya namaḥ*," the mouth with *Ānandakārīne namaḥ*," the left limbs with *Puṣpadhanvāya namaḥ*," the right limbs with "*Puṣpabanāya namaḥ*," the head with "*Mānasāya namaḥ*," the hair of the head with "*Vilolāya namaḥ*," and all the body with "*Sarvātmane namaḥ*."

नमः शिवाय शान्ताय पाशाङ्कुशधराय च।
गदिने पीतवस्त्राय शङ्खचक्रधराय च॥ ३९॥
नमो नारायणायेत्ति कामदेवात्मने नमः।
सर्वशान्त्यै नमः प्रीत्यै नमो रत्यै नमः श्रियै॥ ४०॥
नमः पुष्ट्यै नमस्तुष्ट्यै नमः सर्वार्थसम्पदे।

They should then salute the respective Gods

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and Goddesses with the following mantras, *"Namaḥ Śivāya, namaḥ Śantāya"*, *"Namaḥ Pāśaṅkuśadharāya,"* *"Namaḥ Gadine,"* *"Namaḥ Pītavastrāya* (yellow-robed one)" *"Namaḥ Śaṅkhacakra-dharāya,"* *"Namaḥ Nārāyaṇāya"*, *"Namaḥ Kāmātmane,"* *"Namaḥ Sarvaśantyai,"* *"Namaḥ Prītyai"*, *"Namaḥ Ratyai,"* *"Namaḥ Śrīyai,"* *"Namaḥ Puṣṭyai,"* *"Namaḥ Tuṣṭyai,"* *"Namaḥ Sarvārtha sampade."*

एवं सम्पूज्य देवेशमनङ्गात्मकमीश्वरम्।
गन्धैर्माल्यैस्तथा धूपैर्नैवेद्येन च कामिनी॥४१॥

The women folk should then worship the Lord, whose body is Cupid himself, by offering Him incense, flowers, sandal and eatables.

तत आहूय धर्मज्ञं ब्राह्मणं वेदपारगम्।
अव्यङ्गावयवं पूज्यं गन्धपुष्पार्चनादिभिः॥४२॥

Afterwards, the Brāhmaṇa, well versed in the Vedānta, who must be virtuous and free from bodily deformity, should be honoured with the offerings of incense, flowers, sandal.

शालेयतण्डुलप्रस्थं घृतपात्रेण संयुतम्।
तस्मै विप्राय सा दद्यान्माधवः प्रीयतामिति॥४३॥

And a quantity (of the measure Prastha) of uncooked rice, along with a pot, full of clarified butter, should be given away to the same Brāhmaṇa, after saying, 'Lord Mādhava, be pleased.'

यथेष्टाहारयुक्तं वै तमेव द्विजसत्तमम्।
रत्यर्थं कामदेवोऽयमिति चित्तेऽवधार्य तम्॥४४॥

That Brāhmaṇa should be well fed and be devoutly looked upon as Cupid, for the sake of sexual enjoyment.

यद्यदिच्छति विप्रेन्द्रस्तत्तत्कुर्याद्विलासिनी।
सर्वभावेन चात्मानमर्पयेत्स्मितभाषिणी॥४५॥

Each and every desire of that Brāhmaṇa should be satisfied by the woman devotee. She should, with all heart and soul and with a smile on her face, yield herself up to him.

एवमादित्यवारेण सर्वमेतत्समाचरेत्।
तण्डुलप्रस्थदानं च यावन्मासास्त्रयोदश॥४६॥
ततस्त्रयोदशे मासि सम्प्राप्ते तस्य भामिनी।
विप्रस्योपस्करैर्युक्तां शय्यां दद्याद्विलक्षणाम्॥४७॥
सोपधानकविश्रामां सास्तरावरणां शुभाम्।
प्रदीपोपानहच्छत्रपादुकासनसंयुताम्॥४८॥

This rite should be observed on every Sunday; and the devotee should give away the above mentioned quantity of uncooked rice for a period of thirteen months; at the expiry of which, the same Brāhmaṇa should be given a full bedding, with all its requisites, viz. pillows, good sheets, dīpa (lamp), a pair of shoes, umbrella, sandals, a small pieces of mattress to sit upon.

सपत्नीकमलंकृत्य हेमसूत्राङ्गुलीयकैः।
सूक्ष्मवस्त्रैः सकटकैर्धूपमाल्यानुलेपनैः॥४९॥

Next, that Brāhmaṇa, with his wife, should be honoured with gold threads, gold rings, fine cloth, bangles and with incense, garlands of flowers and sandal paste.

कामदेवं सपत्नीकं गुडकुम्भोपरि स्थितम्।
ताम्रपात्रासनगतं हैमनेत्रपटावृतम्॥५०॥
सकांस्यभाजनोपेतमिक्षुदण्डसमन्वितम्।
दद्यादेतेन मन्त्रेण तथैकां गां पयस्विनीम्॥५१॥

The images of Cupid and Rati, seated on a plate of copper, placed on a vessel full of molasses, their eyes being of gold and they being well dressed, should be given away, along with a fine milch cow, a vessel of bell metal and a piece of sugarcane, by reciting the mantra of the following signification.

यथान्तरं न पश्यामि कामकेशवयोः सदा।
तथैव सर्वकामास्तिरस्तु विष्णो सदा मम॥५२॥

As I do not make any difference between Viṣṇu and Cupid, so O Lord Viṣṇu, be pleased to always fulfil my desires.

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यथा न कमला देहात्प्रयाति तव केशव।
तथा ममापि देवेश शरीरे स्वे कुरु प्रभो॥५३॥

O Keśava! As the Goddess Lakṣmī never remains apart from you, in the same way make my body Your dwelling place.

तथा च कांचनं देवं प्रतिगृह्लन्द्विजोत्तमः।
क इदं कस्मादादिति वैदिकं मन्त्रमीरयेत्॥५४॥

After that, the Brāhmaṇa, accepting the image of Cupid, should pronounce the following Vedic mantra. '*Ka Idaṁ Kasmāt.*'

ततः प्रदक्षिणी कृत्य विसर्ज्य द्विजपुङ्गवम्।
शय्यासनादिकं सर्वं ब्राह्मणस्य गृहं नयेत्॥५५॥

Then the Brāhmaṇa should dismissed, after being circumambulated, and beddings and other things should be sent to the house of the Brāhmaṇa.

ततः प्रभृति यो विप्रो रत्यर्थं गृहमागतः।
स मान्यः सूर्यवारे च स मन्तव्यो भवेत्तदा॥५६॥

Henceforth, any Brāhmaṇa coming to them for the sake of sexual enjoyment on a Sunday, should be respected and honoured.

एवं त्रयोदशं यावन्मासमेवं द्विजोत्तमान्।
तर्पयेत यथाकामं प्रोषितेऽन्यं समाचरेत्॥५७॥

In this way, the good Brāhmaṇas should be kept satisfied for a period of thirteen months; but if they go abroad, their course of action will be different.

तदनुज्ञया रूपवान्यो यावदभ्यागतो भवेत्।
आत्मनोऽपि यथाविघ्नं गर्भभूतिकरं प्रियम्॥५८॥
दैवं वा मानुषं वा स्यादनुरागेण वा ततः।
साचारानष्टपञ्चाशद्यथाशक्त्या समाचरेत्॥५९॥

If, with the consent of that Brāhmaṇa, another handsome person come to them, these women should, with love and affection and to the best of their ability, perform all the fifty-eight kinds of observances of Love, favourite of man and gods, which would lead to pregnancy and which is not harmful to their soul's welfare.

एतद्धि कथितं सम्यग् भवतीनां विशेषतः।
अधर्मोऽयं ततो न स्याद्वेश्यानामिह सर्वदा॥६०॥

I have described to you this vrata in detail, which, when always performed, never leads the prostitutes to sin.

पुरुहूतेन यत्प्रोक्तं दानवीषु पुरा मया।
तदिदं साम्प्रतं सर्वं भवतीष्वपि युज्यते॥६१॥

I have fully related to you what Indra said to the women of the Dānavas (demons) in ancient days.

सर्वपापप्रशमनमनन्तफलदायकम्।
कल्याणीनां च कथितं तत्कुरुध्वं वरानना:॥६२॥

O, Women of beauty! This vrata is the dispeller of all sins and giver of innumerable benefits. I wish well of you; hence you should do as I told you.

करोति याऽशेषमखण्डमेतत्
कल्याणिनी माधवलोकसंस्था।
सा पूजिता देवगणैरंशेषै-
रानन्दकृत्स्थानमुपैति विष्णोः॥६३॥

She (the well-favoured), who follows this ordinance strictly, goes to the region of Mādhava, and is honoured by the Devas, and in the end obtains a place in the Viṣṇu-loka.

श्रीभगवानुवाच

तपोधनः सोऽप्यभिधाय चैवं
तदा च तासां व्रतमङ्गनानाम्।
स्वस्थानमेष्यत्यनु ताः समस्त-
व्रतं करिष्यन्ति च देवयानेः॥७०॥

The Lord said– "The sage Dālbhya, having thus taught those women how to observe this ordinance, will go to his own place; and those women of divine origin will practise the vrata, as directed."

इति श्रीमात्स्ये महापुराणेऽनङ्गदानव्रतं नाम
सप्ततितमोऽध्यायः॥७०॥

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CHAPTER 71

Description of the ordinance known as Aśūnyaśayanādvitīyā

ब्रह्मोवाच

मोहाद्वाऽपि मदाद्वाऽपि यः परस्त्रीं समाश्रयेत्।
तस्यापि निष्कृतिं देव वद सर्वकृपाकर॥१॥
भगवन्पुरुषस्येह स्त्रियश्च विरहादिकम्।
शोकव्याधिभयं दुःखं न भवेद्येन तद्वद॥२॥

Brahmā said– "O Lord, Graceful to all! by delusion or pride if a man indulge illicit connection with other's wife, what is the ordinance for him to avert the sin. Be pleased to explain to me by the observance of which there may be no separation between husband and wife, nor should there be any grief, disease, fear, or pain."

श्रीभगवानुवाच

श्रावणस्य द्वितीयायां कृष्णायां मधुसूदनः।
क्षीरार्णवे सपत्नीकः सदा वसति केशवः॥३॥

Lord said– Keśava always reposes in company with Lakṣmī, in the ocean of milk, on the second day of the dark fortnight, in the month of Śrāvaṇa.

तस्यां सम्पूज्य गोविन्दं सर्वान्कामान्समश्नुते।
गोभूहिरण्यदानादि सप्त कल्पशतानुगम्॥४॥

By worshipping Govinda on that day all the desires are fulfilled, and by giving away cows, land, gold, the devotee goes and resides in the region of Viṣṇu for a period of 700 Kalpas.

अशून्यशयनं नाम द्वितीया सम्प्रकीर्त्तिता।
तस्यां सम्पूजयेद्विष्णुमेभिर्मन्त्रैर्विधानतः॥५॥

The ordinance is known under the name of Aśūnyaśayanādvitīyā, on which day Viṣṇu should be worshipped, according to the rituals and mantras mentioned hereafter.

श्रीवत्सधारिञ्छ्रीकान्त श्रीधामञ्छ्रीपतेऽव्यय।
गार्हस्थ्यं मा प्रणाशं मे यातु धर्मार्थिकामदम्॥६॥

The devotee should pray– "O Śrīvatsadhāri, Śrīkānta, Śrīdhāmana, Śrīpati, Avināśī, let this house-holder's life of mine which is the giver of trivarga (Dharma, Artha and Kāma) may never be destroyed.

अग्नयो मा प्रणश्यन्तु देवताः पुरुषोत्तम।
पितरो मा प्रणश्यन्तु माऽस्तु दाम्पत्यभेदनम्॥७॥

O Puruṣottama! Let there be no destruction of my Agni or Pitṛs, nor let there be any separation between husband and wife.

लक्ष्म्या वियुज्यते देव न कदाचिद्यथा भवान्।
तथा कलत्रसम्बन्धो देव मा मे वियुज्यताम्॥८॥

Deva, as you never remain apart from your consort, Lakṣmī, similarly, let there be no aloofness between me and my wife.

लक्ष्म्या न शून्यो वरद शय्यां त्वं शयनं गतः।
शय्या ममाप्यशून्याऽस्तु तथैव मधुसूदन॥९॥

Madhusūdana! As your household is never bereft of the goddess Lakṣmī, similarly, let not mine be devoid of my wife."

गीतवादित्रनिर्घोष देवदेवस्य कीर्त्तयेत्।
घण्टा भवेदशक्तस्य सर्ववाद्यमयी यतः॥१०॥

After this prayer, the hymns of Viṣṇu should be sung in accompaniment of various kinds of musical instruments; if that may not be feasible, then the mere ringing of the bell is sufficient, for a bell is an embodiment of all musical instruments.

एवं सम्पूज्य गोविन्दमश्नीयात्तैलवर्ज्जितम्।
नक्तमक्षारलवणं यावत्तत्स्याच्चतुष्टयम्॥११॥

After thus worshipping Govinda, the devotee should have his meals at night, avoiding oil, salt and acids.

ततः प्रभाते सञ्जाते लक्ष्मीपतिसमन्विताम्।
दीपान्नभाजनैर्युक्ता शय्यां दद्याद्विलक्षणाम्॥१२॥

In the morning, the image of Lakṣmī and Viṣṇu, candle, food grain, cloth, utensils and bedstead should be given away.

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पादुकोपानहच्छत्रचामरासनसंयुताम्।
अभीष्टोपस्करैर्युक्तां शुक्लपुष्पाम्बरावृताम्॥ १३॥

A pair of sandles, shoes, umbrella, cāmara, mattress, white sheet should also be given away with the bedstead.

सोपधानकविश्रामां फलैर्नानाविधैर्युताम्।
तथाभरणधान्यैश्च यथाशक्त्या समन्विताम्॥ १४॥
अव्यङ्गाङ्गाय विधाय वैष्णवाय कुटुम्बिने।
दातव्या वेदविदुषे भावेनापतिताय च॥ १५॥

Pillows, bedding, fruits, ornaments, should also be given away, along with the bedstead, according to the means of the worshipper, without exercising jealousy and miserliness, to a Brāhmaṇa, who may be versed in the Vedas and be a devotee of Viṣṇu, having a large family and having no bodily defects.

तत्रोपविश्य दाम्पत्यमलंकृत्य विधानतः।
पत्न्यास्तु भाजनं दद्याद्भक्ष्यभोज्यसमन्वितम्॥ १६॥

At the time of giving away the bedstead, the Brāhmaṇa, along with his wife, should be seated on it and the former should be given a vessel, full of nice eatables.

ब्राह्मणस्यापि सौवर्णीमुपस्करसमन्विताम्।
प्रतिमां देवदेवस्य सोदकुम्भां निवेदयेत्॥ १७॥

The golden image of Viṣṇu alongwith other equipments should be given away to the Brāhmaṇa after placing it on a pitcher full of water.

एवं यस्तु पुमान्कुर्यादशून्यशयनं हरेः।
वित्तशाठ्येन रहितो नारायणपरायणः॥ १८॥
नारी वा विधवा ब्रह्मन्यावच्चन्द्रार्कतारकम्।
न विरूपौ न शोकार्त्तौ दम्पती भवतः क्वचित्॥ १९॥

A woman with a husband, or a widow, who keeps up this ordinance according to the prescribed rites, without niggardliness, goes to and resides in heaven. They, being always dutiful and free from sorrow and blessed with sons, cattle and wealth, always remain in company of their husband, without being separated so long as the sun, moon and stars remain in heaven.

न पुत्रपशुरत्नानि क्षयं यान्ति पितामह।
सप्तकल्पसहस्राणि सप्तकल्पशतानि च।
कुर्वन्नशून्यशयनं विष्णुलोके महीयते॥ २०॥

O Grandfather, their sons, cattle and wealth are never destroyed, and the devotee goes to the region of Viṣṇu where he resides for seventy seven thousand Kalpas.

इति श्रीमात्स्ये महापुराणेऽशून्यशयनव्रतं
नामैकसप्ततिमोऽध्यायः॥ ७१॥

* * *

CHAPTER 72

The vow of Aṅgāraka, the dialogue between Pippalāda and Yudhiṣṭhira

ईश्वर उवाच

शृणु चान्यद्धविष्यं यद्रूपसम्पद्विधायकम्।
भविष्यति युगे तस्मिन् द्वापरान्ते पितामह।
पिप्पलादस्य संवादो युधिष्ठिरपुरस्सरैः॥ १॥

Śiva said– "O Pitāmaha Brahmā! Now listen to the ordinance that will be the giver of wealth, and will come in vogue at the end of future Dvāpara. It is in the form of a conversation between Yudhiṣṭhira and the sages, Pippalāda."

वसन्तं नैमिषारण्ये पिप्पलादं महामुनिम्।
अभिगम्य तदा चैनं प्रश्नमेकं करिष्यति।
युधिष्ठिरो धर्मपुत्रो धर्मयुक्तस्तपोधनम्॥ २॥

"Yudhiṣṭhira, the pious, will go to Naimiṣāraṇya before the sage Pippalāda, and put this question to him."

युधिष्ठिर उवाच

कथमारोग्यमैश्वर्यं मतिर्धर्मे गतिस्तथा।
अव्यङ्गत्ता शिवे भक्तिर्वैष्णवो वा भवेत्कथम्॥ ३॥

Yudhiṣṭhira said, "O sage! How health, prosperity and firm faith in religion can be maintained, and how can unflinching devotion

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be centred in Śiva and Viṣṇu, and how may one be free from all bodily defect?"

ईश्वर उवाच

तस्योत्तरमिदं ब्रह्मन् पिप्पलादस्य धीमतः।

शृणुष्व यद्वक्ष्यति वै धर्मपुत्राय धार्मिकः॥४॥

Śiva said– "O Brahmā! I shall now tell you the reply of the sage Pippalāda to the queries of Yudhiṣṭhira."

पिप्पलाद उवाच

साधु पृष्टं त्वया भद्र इदानीं कथयामि ते।

अङ्गारव्रतमित्येतत्स वक्ष्यति महीपतेः॥५॥

Pippalāda said– "King! You have put a most useful question. I shall now tell you something about it." So saying, he will describe the Aṅgāravrata.

अत्राप्युदाहरन्तीममितिहासं पुरातनम्।

विरोचनस्य संवाद भार्गवस्य च धीमतः॥६॥

About this, there is the following ancient story. There took place a dialogue between Virocana and Bhārgava.

प्रह्लादस्य सुतं दृष्ट्वा द्विरष्टपरिवत्सरम्।

रूपेणाप्रतिमं कान्त्या सोऽहसद्भृगुनन्दनः॥७॥

साधु साधु महाबाहो विरोचन शिवं तव।

तत्तथा हसितं तस्य पप्रच्छ सुरसूदनः॥८॥

Once upon a time, the mighty sage, Śukra, seeing Virocana, the handsome, sixteen-years old son of Prahlāda, laughed, and saying, Sādhu, Sādhu, addressed him, "O mighty armed Virocana! O prince! O may you be always prosperous." Then Virocana, the enemy of the Devas, wondering at the laughing of the sage, inquired.

ब्रह्मन्किमर्थमेतत्ते हास्यमाकस्मितं कृतम्।

साधु साध्विति मामेवमुक्त्वांस्त्वं वदस्व मे॥९॥

O Brāhmaṇa! tell me the reason of your laughter without any apparent cause and why did you again say, Sādhu, Sādhu, to me?

तमेवंवादिनं शुक्र उवाच वदतां वरः।

विस्मयाद्व्रतमाहात्म्याद्धास्यमेतत्कृतं मया॥१०॥

Śukra said– "I laughed on the sudden remembrance of the glory of the Vrata (which you had the good luck of witnessing in your past life and which gave you this handsome form).

पुरा दक्षविनाशाय कुपितस्य तु शूलिनः।

अथ तद्भीमवक्त्रस्य स्वेदबिन्दुर्ललाटजः॥११॥

In ancient times; a drop of perspiration trickled down the forehead of Śiva at the time of His getting into rage to annihilate Dakṣa.

भित्त्वा स सप्तपातालानदहत्सप्तसागरान्।

अनेकवक्त्रनयनो ज्वलज्ज्वलनभीषणः॥१२॥

वीरभद्र इति ख्यातः करपादायुतैर्युतः।

कृत्वाऽसौ यज्ञमथनं पुनर्भूतलसम्भवः।

त्रिजगन्निर्दहन् भूयः शिवेन विनिवारितः॥१३॥

That drop penetrated into all the seven lower regions and dried up all the seven oceans. Afterwards, out of the same drop, Vīrabhadra, with many a mouth and eyes emitting flashes of fire from them, was born. He was endowed with myriads of hands and feet, and destroyed the sacrifice of Dakṣa. This Earth-born Vīrabhadra destroyed the sacrifice of Dakṣa and then attempted to burn up the three worlds. Whereupon, Śiva intervened, when He saw Vīrabhadra was going to consume the universe, and made him abstain from his campaign of destruction.

कृतं त्वया वीरभद्र दक्षयज्ञविनाशनम्।

इदानीमलमेतेन लोकदाहेन कर्मणा॥१४॥

शान्तिप्रदाता सर्वेषां ग्रहाणां प्रथमो भव।

प्रेक्षिष्यन्ते जनाः पूजां करिष्यन्ति वरान्मम॥१५॥

Śiva said– "O Vīrabhadra! You have destroyed the sacrifice of Dakṣa, and now you should not consume the universe. Be calm. You will be prime in the mansion of auspicious

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planets, and people will worship you through my favour.

अङ्गारक इति ख्यातिं गमिष्यसि धरात्मज।
देवलोकेऽद्वितीयं च तव रूपं भविष्यति॥ १६॥

"You will be known as Aṅgāraka (the planet Mars), the son of the Earth, and your form in the Divine region will be a pearless one in beauty.

ये च त्वां पूजयिष्यन्ति चतुर्थ्यां त्वद्दिने नराः।
रूपमारोग्यमैश्वर्यं तेष्वनन्तं भविष्यति॥ १७॥

"On the fourth day of a bright fortnight, when it falls on a Tuesday, the people worshipping you will get everlasting beauty and prosperity and health."

एवमुक्तस्तदा शांतिमगमत्कामरूपधृक्।
सञ्जातस्तत्क्षणाद्राजन् ब्रह्मत्वमगमत्पुनः॥ १८॥

Hearing such words of Śiva, that son of the Earth, instantly became placid and afterwards turned into a planet.

स कदाचिद्धवांस्तस्य पूजार्घ्यादिकमुत्तमम्।
दृष्टवान्क्रियमाणं च शूद्रेण च व्यवस्थितः॥ १९॥
तेनत्वं रूपवाञ्जातः सुरशत्रुकुलोद्वह।
विविधां च रुचिर्जाता यस्मात्तव विदूरगा॥ २०॥
विरोचन इति प्राहुस्तस्मात्त्वां देवदानवाः।
शूद्रेण क्रियमाणस्य व्रतस्य तव दर्शनात्।
ईदृशीं रूपसम्पत्तिं दृष्ट्वा विस्मितवानहम्॥ २१॥
साधु साध्विति तेनोक्तमहो माहात्म्यमुत्तमम्।
पश्यतोऽपि भवेद्रूपमैश्वर्यं किमु कुर्वतः॥ २२॥

"Some Śūdra was worshipping that planet Mars, and you saw the ceremony, on account of which you are so handsome and renowned, O you son of Prahlāda. You are known as Virocana by the Devas and the Asuras, because you possess various (vi) far-reaching intelligence (Rochi), and hence you are called Virocana (far-reaching light). I was astonished to see the great beauty possessed by you simply by your looking at the ceremony of Angārakavrata and consequently I greeted you with the words Sādhu, Sādhu, thinking of the great mahâtmya of that vrata. When, by merely looking at that ceremony, one gets beauty and lordliness as yours, I do not know what would be the case if a man were to observe this ordinance."

यस्माच्च भक्त्या धरणीसुतस्य
विनिन्द्यमानेन गवादिदानम्।
आलोकितं तेन सुरारिगर्भं
सम्भूतिरेषा तव दैत्य जाता॥ २३॥

"O Prince! You looked with faith at the ceremony of giving away the cows, in charity, at the conclusion of the vrata performed in honour of Mars, the son of Earth, by a low-born despicable Śūdra, and consequently you have been given such a handsome form and are born in the royal family of Daityas."

ईश्वर उवाच

अथ तद्वचनं श्रुत्वा भार्गवस्य महात्मनः।
प्रह्लादनन्दनो वीरः पुनः पप्रच्छ विस्मितः॥ २४॥

Śiva said– "On hearing those words of Śukra, Virocana was very much astonished and asked him."

विरोचन उवाच

भगवंस्तद्व्रतं सम्यक् श्रोतुमिच्छामि तत्त्वतः।
दीयमानं तु यद्दानं मया दृष्टं भवान्तरे॥ २५॥

Virocana said– "O sage! I am eager to hear about the ordinance as well as about the charities witnessed by me in my previous life."

माहात्म्यं च विधिं तस्य यथावद्वक्तुमर्हसि।
इति तद्व्रचनं श्रुत्वा पुनः प्रोवाच विस्तरात्॥ २६॥

"Please explain to me the glory and the rituals connected with that ordinance." Hearing those words of Virocana, Śukra, began to explain it in detail.

शुक्र उवाच

चतुर्थ्यङ्गारकादिने यदा भवति दानव।

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मृदा स्नानं तदा कुर्यात् पद्मसमविभूषितः॥ २७॥

Śukra said– O Dānava! if the 4th day of the bright fortnight fall on a Tuesday, the devotee should bathe after rubbing sand over his body, and then wear rubies.

अग्निर्मूर्द्धा दिवो मन्त्रं जपन्नास्ते उदङ्मुखः।
शूद्रस्तूष्णीं स्मरन्भौममास्ते भोगविवर्जितः॥ २८॥

He should mutter the mantras, "*Agnimūrdhā divo*," by turning his face towards the north. If the devotee be a Śūdra, he should silently, without uttering any mantra, meditate over the form of Bhauma (Mars). The company of women should be avoided that day.

तथास्तमित आदित्य गोमयेनासु लेपयेत्।
प्राङ्गणं पुष्पमालाभिरक्षताभिः समन्ततः॥ २९॥

At dusk, the courtyard of the house should be plastered with cow dung and adorned with floral wreaths, and uncooked rice should be placed all round.

अभ्यर्च्यार्भिलिखेत् पद्मं कुङ्कुमेनाष्टपत्रकम्।
कुङ्कुमस्याप्यभावे तु रक्तचन्दनमिष्यते॥ ३०॥

Thereafter, worshipping Bhauma, a lotus of eight petals should be drawn in saffron. If saffron is not available, then it should be drawn by red-sandal.

चत्वारः करकाः कार्या भक्ष्यभोज्यसमन्विताः।
तण्डुलै रक्तशालीयैः पद्मरागैश्च संयुताः॥ ३१॥

Four pitchers, full of eatables, should be placed, and uncooked rice and rubies should be placed in them.

चतुष्कोणेषु तान् कृत्वा फलानि विविधानि च।
गन्धमाल्यादिकं सर्वं तथैव विनिवेदयेत्॥ ३२॥

The pitchers should be located in the four corners and fruits, flowers, incense, etc., should be placed over them.

सुवर्णशृङ्गीं कपिलामथार्च्य
रौप्यैः खुरैः कांस्यदोहां सवत्साम्।
धुरन्धरं रक्तमतीव सौम्यं
धान्यानि सप्ताम्बरसंयुतानि॥ ३३॥

Then a milch cow, with her horns covered with gold, and hoofs with silver, should be given away to a Brāhmaṇa in charity, along with a milking vessel of bell metal, and her calf. So also should be given an ox, and the seven kinds of grains tied in seven different pieces of cloths.

अङ्गुष्ठमात्रं पुरुषं तथैव
सौवर्णमत्यायतबाहुदण्डम्।
चतुर्भुजं हेममये निविष्टं
पात्रे गुडस्योपरि सर्पियुक्तम्॥ ३४॥

An image of the size of a thumb should be made in gold. Its four arms should be extensive. The image should be placed on a vessel of gold, and the vessel should be placed on raw sugar and clarified butter.

समस्तयज्ञाय जितेन्द्रियाय
पात्राय शीलान्वयसंयुताय।
दातव्यमेतत्सकलं द्विजाय
कुटुम्बिने नैव तु दाम्भिकाय।
समर्पयेद्विप्रवराय भक्त्या
कृताञ्जलिः पूर्वमुदीर्य मन्त्रम्॥ ३५॥

Afterwards, all that should be given away in charity to a Brāhmaṇa who is versed in the sacrificial rites, is able to restrain his passions, is clam and modest, is well-born and has large family. It should never be given to a Brāhmaṇa, who is a hypocrite. Then the devotee should recite the following mantras, with his hands folded.

भूमिपुत्र महाभाग स्वेदोद्भव पिनाकिनः।
रूपार्थी त्वां प्रपन्नोऽहं गृहाणार्घ्यं नमोऽस्तु ते॥ ३६॥

O Son of Earth, O blessed one, you have been born of the sweat drop of lord Śiva, I pray you for beauty and have taken shelter under you. Be pleased to accept this arghya, I salute

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you. Please accept this libation of water.

मन्त्रेणानेन दत्त्वार्घ्यं रक्तचन्दनवारिणा।
ततोऽर्चयेद्विप्रवरं रक्तमाल्याम्बरादिभिः॥३७॥

The libation of water (arghya) mingled with red sandal, should be made by reciting the above mantras, and the Brāhmaṇa should be worshipped with red sandal, red flowers and red cloths etc.

दद्यात्तेनैव मन्त्रेण भौमं गोमिथुनान्वितम्।
शय्यां च शक्तितो दद्यात् सर्वोपस्करसंयुताम्॥३८॥

By uttering the same mantra, a cow, with an ox, should be given away in charity in honour of Mars, and a bedstead, well-arranged with all its requisites, should also be given away.

यद्यदिष्टतमं लोके यच्चास्य दयितं गृहे।
ततद्गुणवते देयं तदेवाक्षयमिच्छता॥३९॥

All the nice things available or the things appreciated by the devotee wishing to acquire everlasting benefits, should be given away in charity to the Brāhmaṇa.

प्रदक्षिणं ततः कृत्वा विसर्ज्य द्विजपुङ्गवम्।
नक्तमक्षारलवणमश्नीयाद्घृतसंयुतम्॥४०॥

After this, the Brāhmaṇa should be circumambulated and dismissed, and the devotee should take his evening meal with clarified butter, avoiding salt and acid.

भक्त्या यस्तु पुनः कुर्यादेवमङ्गारकाष्टकम्।
चतुरो वाथ वा तस्य यत्पुण्यं तद्ददामि ते॥४१॥

I shall now describe to you the benefits that accrue to the devotee by observing this Aṅgāraka vrata for eight times or even four times with devotion.

रूपसौभाग्यसम्पन्नः पुनर्जन्मनि जन्मनि।
विष्णौवाथ शिवे भक्तः सप्तद्वीपाधिपो भवेत्॥४२॥

He gets handsomeness, luck and devotion to Śiva and Viṣṇu in all his lives, and becomes the king of the seven realms.

सप्तकल्पसहस्राणि रुद्रलोके महीयते।
तस्मात्त्वमपि दैत्येन्द्र व्रतमेतत्समाचर॥४३॥

He lives for seven Kalpas in the clime of Śiva after death, and, O Prince of the Daityas! You should also therefore perform this Vrata."

पिप्पलाद उवाच

इत्येवमुक्त्वा भृगुनन्दनोऽपि
जगाम दैत्यश्च चकार सर्वम्।
त्वं चापि राजन्कुरु सर्वमेत-
द्यतोऽक्षयं वेदविदो वदन्ति॥४४॥

Pippalāda said– After thus describing the rituals, the sage Śukra went away and Virocana, the Prince of the Daityas, afterwards kept this observance, according to the prescribed rites, and O King Yudhiṣṭhira! You should also keep it. The knowers of Veda say that its fruit is inexhaustible.

ईश्वर उवाच

तथेति सम्पूज्य स पिप्पलादं
वाक्यं चकाराद्भुतवीर्यकर्मा।
शृणोति यश्चैनमनन्यचेता-
स्तस्यापि सिद्धिं भगवान्[1] विधत्ते॥

Śiva said ş Hearing all this from the sage Pipalāda, the King Yudhiṣṭhira, of the wonderful deeds and prowess, said – "Let it be so." He then performed this Vrata. One who hears about it, after pondering over the words of Pippalāda with attention, also gets the same benefit by the grace of the lord Mars.

इति श्रीमात्स्ये महापुराणेऽङ्गारकव्रतं नाम
द्विसप्ततिमोऽध्यायः॥७२॥

* * *

1. The word *Bhagavān* which means one who is possessed of *Bhaga*, or spiritual power which is of six sorts namely, dominion, might, glory splendour wisdom and dispassion.

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CHAPTER 73

Method of the pacification of planet Bṛhaspati and Śukra

पिप्पलाद उवाच

अथातः शृणु भूपाल प्रति शुक्रं प्रशान्तये।
यत्रारम्भेऽवसाने च तथा शुक्रोदये त्विह॥ १॥
राजते वाथ सौवर्णे कांस्यपात्रेऽथवा पुनः।
शुक्लपुष्पाम्बरयुते सिततण्डुलपूरिते॥ २॥

Pippalāda said– "O King! now listen to the rituals pertaining to the pacification of the malignant aspect of the planet Śukra (Venus). On the beginning of a journey or its end, or on the occasions of the appearance and the disappearance of Śukra, a vessel of silver, gold or bell metal should be made and filled in with white flowers, white cloth and uncooked rice.

विधाय राजतं शुक्रं शुचिमुक्ताफलान्वितम्।
मन्त्रेणानेन तत् सर्वं सामगाय निवेदयेत्॥ ३॥

A silver image of Śukra should be made and given away to a Brāhmaṇa well-versed in the Sāmaveda, after decorating it with pearls and placing it on the top of the vessel.

नमस्ते सर्वलोकेश नमस्ते भृगुनन्दन।
कवे सर्वार्थसिद्ध्यर्थं गृहाणार्घ्यं नमोऽस्तु ते॥ ४॥

At the time of giving away the image, the following mantra should be uttered– "O master of all realms, O Bhṛgunandana, O Kavi, salutation to you. Accept this arghya for the fulfilment of my desires."

एवमस्योदये कुर्वन्यात्रादिषु च भारत।
सर्वान्कामानवाप्नोति विष्णुलोके महीयते॥ ५॥

The person who thus gives away all the things mentioned above, in charity, according to the aforementioned rites, when undertaking a journey, etc., at the time of the appearance of Śukra, goes to the region of Viṣṇu, after getting all his desires fulfilled.

यावच्छुक्रस्य न हता पूजा सा माल्यकैः शुभैः।
वटकैः पूरिकाभिश्च गोधूमैश्चणकैरपि।
तावदन्नं न चाश्नीयात् त्रिभिः कामार्थसिद्धये॥ ६॥

The devotee should not take his meals until he has finished his worship of Śukra by offering Him white flowers, fried cakes and cakes of *urad* pulse and things made of wheat and gram. The person who does so attains trivarga (religious merit, wealth and enjoyment).

तद्वद्वाचस्पतेः पूजां प्रवक्ष्यामि युधिष्ठिर।
सुवर्णपात्रे सौवर्णममरेशपुरोहितम्॥ ७॥
पीतपुष्पाम्बरयुतं कृत्त्वा स्नात्वाथ सर्षपैः।
पलाशाश्वत्थयोगेन पंचगव्यजलेन च॥ ८॥

Yudhiṣṭhira! the worship of Bṛhaspati (Jupiter) has been described in the same way, to which now listen. An image of Bṛhaspati should be made in gold and placed in a golden vessel, after being dressed in yellow cloth. The devotee then should bathe in water mixed with sesamum, or with water mixed with the juice of butea-frondosa or Pañcagavya.

पीताङ्गरागवसनो घृतहोमं तु कारयेत्।
प्रणम्य च गवा सार्द्धं ब्राह्मणाय निवेदयेत्॥ ९॥

He should then put on yellow raiments and paint his head with sandal mixed with saffron and then pour libations of clarified butter in the fire. Then, after saluting Bṛhaspati, the image should be given away to a Brāhmaṇa, along with a cow.

नमस्तेऽङ्गिरसां नाथ वाक्पते च बृहस्पते।
क्रूरग्रहैः पीडितानाममृताय नमो नमः॥ १०॥

Bṛhaspati should thus be saluted:– "Salutations to Bṛhaspati, the giver of solace to those falling under the influence of evil stars."

संक्रान्तावस्य कौन्तेय यात्रास्वभ्युदयेषु च।
कुर्वन्बृहस्पतेः पूजां सर्वान् कामान्समश्नुते॥ ११॥

O, son of Kunti! One who thus worships

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Bṛhaspati on a Śaṅkrānta or on undertaking a journey or on other auspicious occasions, attains all his wishes.

इति श्रीमात्स्ये महापुराणे गुरुशुक्रपूजाविधिर्नाम त्रिसप्ततितमोऽध्यायः॥७३॥

* * *

CHAPTER 74

The vow and merits of Kalyāṇa-saptamī

ब्रह्मोवाच

भगवन्भव संसारसागरोत्तारकारक।
किंचिद्व्रतं समाचक्ष्व स्वर्गारोग्यसुखप्रदम्॥ १॥

Brahmā said– O Lord Śiva! You are the One, who sees all beings safely through the ocean of the world, please therefore describe some such ordinance, as may lead people to cross the sea of the world in safety and attain health, heaven and happiness.

ईश्वर उवाच

सौरं धर्मं प्रवक्ष्यामि नाम्ना कल्याणसप्तमीम्।
विशोकसप्तमी तद्वत् फलाढ्यां पापनाशिनीम्॥ २॥
शर्करासप्तमीं पुण्यां तथा कमलसप्तमीम्।
मन्दारसप्तमीं तद्वच्छुभदां शुभसप्तमाम्॥ ३॥
सर्वानन्तफलाः प्रोक्ताः सर्वा देवर्षिपूजिताः।
विधानमासां वक्ष्यामि यथावदनुपूर्वशः॥ ४॥

Śiva said to Brahmā! I shall describe to you the Saura dharma, consisting of the following vratas : (i) Kalyāṇa saptamī (ii) Viśokasaptamī. So also (iii) Phala Saptamī, the destroyer of sins and giver of great merit. Similarly, (iv) the sacred Śarkarā Saptamī (v) Kamala Saptamī (vi) Mandāra Saptamī, (vii) Śubha Saptamī, the giver of auspicioiusness. These are the givers of endless merit. All these have been respected by the Devas and the Ṛṣis and I shall describe their rituals to you, one by one, in due order.

यदा तु शुक्लसप्तम्यामादित्यस्य दिनं भवेत्।
सा तु कल्याणिनी नाम विजया च निगद्यते॥ ५॥

When a Sunday falls on the 7th day of a bright fortnight, it is known as Kalyāṇinī or Vijayā Saptamī.

प्रातर्गव्येन पयसा स्नानमस्यां समाचरेत्।
ततः शुक्लाम्बरः पद्ममक्षताभिः प्रकल्पयेत्॥ ६॥

On that day the devotee should bathe in cow's milk, in the morning, and put on white clothes and then sit facing the east and draw the picture of an eight-petalled lotus flower, made of uncooked rice powder.

प्राङ्मुखोऽष्टदलं मध्ये तद्वद्वृत्तां च कर्णिकाम्।
पुष्पाक्षताभिर्देवेशं विन्यसेत् सर्वतः क्रमात्॥ ७॥

He should, then, draw a circle round that lotus, and in the centre of it draw its pericarp, with the same material. Then, on all sides of it, he should draw eight pitcures of the Sun with flowers and rice.

पूर्वेण तपनायेति मार्त्तण्डायेति चानले।
याम्ये दिवाकरायेति विधात्र इति नैर्ऋते॥ ८॥
पश्चिमे वरुणायेति भास्करायेति चानिले।
सौम्ये विकर्त्तनायेति रवये चाष्टमे दले॥ ९॥

The devotee should put a pinch of uncooked rice on each petal of the lotus, after reciting the following mantras– "*Tapanāya namaḥ, Mārtaṇḍāya namaḥ, Divākarāya namaḥ, Vidhātre namaḥ, Varuṇāya namaḥ, Bhāskarāya namaḥ, Vikartanāya namaḥ* and *Ravaye namaḥ*, respectively, beginning with the picture of the Sun on the Eastern petal and then on those on the South-Eastern, Southern, South-Western, Western, North-Western, Northern and lastly on the North-Eastern petals[1].

आदावन्ते च मध्ये च नमोऽस्तु परमात्मने।
मन्त्रैरेभिः समभ्यर्च्च्य नमस्कारान्तदीपितैः॥ १०॥

1. Note– A pinch of uncooked rice should be placed on each petal after reciting one name each time, until it is placed on each eight petals, viz. on the petal in the eastern direction by reciting *Tapanāya namaḥ*, and so on.

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At the commencement, as well as at the end, and so also in the middle, of placing rice, he should recite the Mantra *Paramātmane namaḥ*. Then at the end, the God Sun should be saluted.

शुक्लवस्त्रैः फलैर्भक्ष्यैर्धूपमाल्यानुलेपनैः।
स्थण्डिले पूजयेद्भक्त्या गुडेन लवणेन च॥ ११॥

The Sun should be worshipped on the altar by being offered white cloth, fruits, incense, flowers, sandal paste, eatables and raw sugar, along with salt, all of which should be given away in charity to Brāhmaṇa.

ततो व्याहृतिमन्त्रेण विसर्ज्जेद्द्विजपुङ्गवान्।
शक्तितः पूजयेद्भक्त्या गुडक्षीरघृतादिभिः।
तिलपात्रं हिरण्यं च ब्राह्मणाय निवेदयेत्॥ १२॥

Afterwards, good Brāhmaṇas should be devotedly worshipped with raw sugar, clarified butter and milk and then they should be given gold placed on a dish, containing sesamum.

एवं नियमकृत् सुप्त्वा प्रातरुत्थाय मानवः।
कृतस्नानजपो विप्रैः सहैव घृतपायसम्॥ १३॥

Then the Brāhmaṇas should be dismissed with fees, after reciting the 'vyāhṛti' mantras. The devotee should then go to sleep and then, after getting up in the morning, he should bathe and finish his japa (prayers) and take rice cooked in clarified butter and sugar in company of the Brāhmaṇas.

भुक्त्वा च वेदविदुषे बिडालव्रतवर्ज्जिते।
घृतपात्रं सकनकं सोदकुम्भं निवेदयेत्॥ १४॥

After meals, the devotee should give away to the Brāhmaṇas, who may be free from hypocrisy, a pot, full of clarified butter, and a piece of gold, along with a pitcher, full of water.

प्रीयतामत्र भगवान् परमात्मा दिवाकरः।
अनेन विधिना सर्वं मासि मासि व्रतं चरेत्॥ १५॥
ततस्त्रयोदशे मासि गा वै दद्यात् त्रयोदश।
वस्त्रालङ्कारसंयुक्ताः सुवर्णास्याः पयस्विनीः॥ १६॥

At that time the devotee should say: "O Adorable Sun, the Supreme Self, be pleased." the worship of the Sun should thus be followed for a year, on the bright Saptamī of every month, and in the 13th month, 13 cows, with their mouths covered with gold and bodies adorned with clothes and ornaments, should be given away.

एकामपि प्रदद्याद्वा वित्तहीनो विमत्सरः।
न वित्तशाठ्यं कुर्वीत यतो मोहात् पतत्यधः॥ १७॥

If one cannot afford such number of cows, he may give only one. The observer of this ordinance should not exercise miserliness and jealousy. Those who do so, go to hell.

अनेन विधिना यस्तु कुर्यात्कल्याणसप्तमीम्।
सर्वपापविनिर्मुक्तः सूर्यलोके महीयते।
आयुरारोग्यमैश्वर्यमनन्तमिह जायते॥ १८॥

One who thus observes the Kalyāṇa Saptamī ordinance, goes to the region of the Sun, after being liberated from all sins, and obtains long life, health and prosperity on this earth.

सर्वपापहरा नित्यं सर्वदैवतपूजिता।
सर्वदुष्टोपशमनी सदा कल्याणसप्तमी॥ १९॥

This Saptamī, which is the destroyer of all sins and venerated by the Devas, is known as Kalyāṇa Saptamī, the remover of all evils.

इमामनन्तफलदां यस्तु कल्याणसप्तमीम्।
शृणोति पठते चेह सर्वपापैः प्रमुच्यते॥ २०॥

One who reads or hears about this Kalyāṇa Saptamī, the giver of endless merits, is freed from all sins on this earth.

इति श्रीमात्स्ये महापुराणे कल्याणसप्तमीव्रतं नाम
चतुःसप्ततितमोऽध्यायः॥ ७४॥

* * *

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CHAPTER 75

The merits of the vow of Viśoka-saptamī

ईश्वर उवाच

विशोकसप्तमीं तद्वद्वक्ष्यामि मुनिपुङ्गव।

यामुपोष्य नरः शोकं न कदाचिदिहाश्नुते।।१।।

Śiva said– O sage! I shall now tell you about the Viśoka Saptamī (the sorrow-destroying fast) the observance of which fast frees the devotee from all grief.

माघे कृष्णतिलैः स्नात्वा षष्ठ्यां वै शुक्लपक्षतः।

कृताहारः कृसरया दन्तधावनपूर्वकम्।

उपवासव्रतं कृत्वा ब्रह्मचारी भवेन्निशि।।२।।

On the sixth day of the bright fortnight, in the month of Māgha, the devotee, after brushing his teeth in the morning and rubbing the body with black sesamum and bathing, should fast the whole day; and at night, again brushing his teeth, he should take kṛsarā pudding (consisting of rice, sesamum and a pulse cooked in milk and eaten with ghee and without salt). Then go to bed as a Brahmacārī.

ततः प्रभाथ उत्थाय कृतस्नानजपः शुचिः।

कृत्वा तु कांचनं पद्ममर्कायेति च पूजयेत्।।

On the following morning, after bathing and finishing his daily prayer and so being pure, he should have a lotus made of gold and worship it by pronouncing '*Arkāya namaḥ*[1].'

करवीरेण रक्तेन रक्तवस्त्रयुगेन च।।३।।

यथा विशोकं भुवनं त्वयैवादित्य सर्वदा।

तथा विशोकता मेऽस्तु त्वद्भक्तिः प्रतिजन्म च।।४।।

The lotus should be worshipped with red kanera (Nereum Odorum) flowers and a piece of red cloth. The devotee should pray to the Sun with these words:– "O Āditya! as this world becomes free from all grief at your rising, in the same way, let me also be free from sorrow, in all my lives, and may I have always firm faith in you."

1. Salutation to the Sun.

एवं सपूम्य षष्ठ्यां तु भक्त्या सम्पूजयेद्द्विजान्।

सुप्त्वा सम्प्राश्य गोमूत्रमुत्थाय कृतनैत्यकः।।५।।

सम्पूज्य विप्रानन्नेन गुडपात्रसमन्वितम्।

तद्वस्त्रयुग्मं पद्मं चं ब्राह्मणाय निवेदयेत्।।६।।

Thus, having performed Pūjā on the sixth day of the bright fortnight, the Brāhmaṇas should be worshipped with devotion. The worshipper, after taking cow's urine, should go to bed.[2] Then, on the following morning, rising from his bed, bathing and finishing his daily prayers, he should offer food to the Brāhmaṇas, in a vessel containing raw sugar. Then the golden lotus should be given away to a Brāhmaṇa, along with a pair of red clothes mentioned above.

अतैललवणं भुक्त्वा सप्तम्यां मौनसंयुतः।

ततः पुराणश्रवणं कर्त्तव्यं भूतिमिच्छता।।७।।

On the Saptamī (seventh) day, oil and salt should be avoided, and the devotee, wishing prosperity, should observe a vow of silence and listen to the Purāṇa.

अनेन विधिना सर्वमुभयोरपि पक्षयोः।

कृत्वा यावत् पुनर्माघशुक्लपक्षस्य सप्तमी।।८।।

The ordinance should then be continued on the seventh day of each fortnight, till the next month of Māgha.

व्रतान्ते कलशं दद्यात्सुवर्णकमलान्वितम्।

शय्यां सोपस्करां दद्यात्कपिलां च पयस्विनीम्।।९।।

On the conclusion of the ordinance, a pitcher of water, along with a golden louts, should be given away, and a bedstead, with all its requisites and a milch cow, should also be given away.

अनेन विधिना यस्तु वित्तशाठ्यविवर्जितः।

विशोकसप्तमीं कुर्यात्स याति परमां गतिम्।।१०।।

यावज्जन्मसहस्राणां साग्रं कोटिशतं भवेत्।

2. This ceremony relates to the sixth day.

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तावन्न शोकमभ्येति रोगदौर्गत्यवर्जितः।।११।।
यं यं प्रार्थयते कामं तं तमाप्नोति पुष्कलम्।
निष्कामः कुरुते यस्तु स परं ब्रह्म गच्छति।।१२।।

One who keeps up the Viśoka Saptamī ordinance, according to the rites mentioned above, without giving way to miserliness, attains bliss, and never gets any sorrow for a period of ten padmas, and is also free from disease. He also attains his wishes and if he observes it without any desires, he becomes unified with Brahman.

यः पठेच्छृणुयाद्वापि विशोकाख्यं च सप्तमीम्।
सोऽपीन्द्रलोकमाप्नोति न दुःखी जायते क्वचित्।।१३।।

One who reads, listens to, or relates this vrata of Viśoka Saptamī, goes to the realm of Indra and never gets any sorrow.

इति श्रीमात्स्ये महापुराणे विशोकसप्तमीव्रतं नाम
पंचसप्ततितमोऽध्यायः।।७५।।

* * *

CHAPTER 76

The ordinance of Phala-saptamī

ईश्वर उवाच

अन्यामपि प्रवक्ष्यामि नाम्ना तु फलसप्तमीम्।
यामुपोष्य नरः पापाद्विमुक्तः स्वर्गभाग्भवेत्।।१।।

Śiva said– "I shall now describe to you the Phala Saptamī (fruit-gift fast) the observance of which liberates the devotee from sins and leads him to heaven.

मार्गशीर्षे शुभे मासि सप्तम्यां नियतव्रतः।
तामुपोष्याथ कमलं कारयित्वा तु कांचनम्।।२।।
शर्करासंयुतं दद्याद्ब्रह्मणाय कुटुम्बिने।
रविं कांचनकं कृत्वा पलस्यैकस्य धर्मवित्।
दद्याद्द्विकालवेलायां भानुर्मे प्रीयतामिति।।३।।

In the month of Mārgaśira, on the seventh day of the bright fortnight, the devotee, after fasting, should give away a lotus of gold, along with sugar, to some Brāhmaṇa with a large family. A golden image of the Sun, weighing one pala in measure, should also be given away to a Brāhmaṇa in the afternoon, when the devotee should say, "O Sun; be pleased on me."

भक्त्या तु विप्रान्सम्पूज्य चाष्टम्यां क्षीरभोजनम्।
दत्त्वा कुर्यात्फलयुतं यावत्स्यात्कृष्णसप्तमी।।४।।

On the following day, that is, on Aṣṭamī, the Brāhmaṇas should be worshipped with devotion and fed with milk and fruits; during that period of the day, so long as there is any portion of the Kṛṣṇa Saptamī remaining, and on every seventh day of the dark fortnight, fruits should be given away in charity.

तामप्युपोष्य विधिवदनेनैव क्रमेण तु।
तद्वद्धैमफलं दत्त्वा सुवर्णकमलान्वितम्।।५।।
शर्करापात्रसंयुक्तं वस्त्रमाल्यसमन्वितम्।
संवत्सरं च तेनैव विधिनोभयसप्तमीम्।।६।।

In the same way, any fruit made of gold, and a lotus along with sugar, utensils, cloths and flowers should be given away on each seventh day of the dark and the bright fortnights in the month, for a full year.

उपोष्य दत्वा क्रमशः सूर्यमन्त्रमुदीरयेत्।
भानुरर्को रविर्ब्रह्मा सूर्यः शक्रो हरिः शिवः।
श्रीमान्विभावसुस्त्वष्टा वरुणः प्रीयतामिति।।७।।

The following names should be recited, one after the other, each month– Bhānu, Arka, Ravi, Brahmā, Sūrya, Śukra, Hari, Śiva, Śrīmān, Vibhāvasu, Tvaṣṭā and Varuṇa.

प्रतिमासं च सप्तम्यामेकैकं नाम कीर्त्तयेत्।
प्रतिपक्षं फलत्यागमेतत्कुर्वन्समाचरेत्।।८।।

Out of the names mentioned above, one name, turn by turn, should be recited monthly, on the seventh day of the dark or bright fortnight. The desire of obtaining any fruit or merit, by the observance of this vrata, should be renounced by the devotee.

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व्रतान्ते विप्रमिथुनं पूजयेद्वस्त्रभूषणैः।
शर्करा कलशं दद्याद्धेमपद्मदलान्वितम्।।९।।
यथा न विफला कामास्त्वद्भक्तानां सदा रवे।
तथानन्तफलावाप्तिरस्तु मे सप्तजन्मसु।।१०।।

At the end of ordinance, a Brāhmaṇa and his wife should be adored, and then cloth as well as a pitcher, full of sugar, along with a lotus of gold, should be given, and the following prayer should be offered:– "O Ravi! As the wishes of your devotees never prove fruitless, so the attainment of endless fruits be mine, throughout my future seven lives."

इमामनन्तफलदां यः कुर्यात्फलसप्तमीम्।
सर्वपापविशुद्धात्मा सूर्यलोके महीयते।।११।।

One who observes this Phala Saptamī, the giver of endless fruits, being liberated from all his sins, goes to the realm of the sun.

सुरापानादिकं किञ्चिद्यदत्रामुत्र वा कृतम्।
तत्सर्वं नाशमायाति यः कुर्यात्फलसप्तमीम्।।१२।।

He is freed from the sins arising out of drinks, whether committed in this or the next world. All that is destroyed, who observes this Phala Saptamī fast.

कुर्वाणः सप्तमीं चेमां सततं रोगवर्जितः।
भूतान्भव्यांश्च पुरुषांस्तारयेदेकविंशतिम्।
यः शृणोति पठेद्वापि सोऽपि कल्याणभाग्भवेत्।।१३।।

He who observes this Phala Saptamī, becomes free from all diseases and liberates his past ancestors as well as his successors, for 21 generations from bondage. One who reads, hears or relates this to others, gets also prosperity.

इति श्रीमात्स्ये महापुराणेफलसप्तमीव्रतं नाम
षट्सप्ततितमोऽध्यायः।।७६।।

* * *

CHAPTER 77

The vow and merits of Śarkarā-saptamī

ईश्वर उवाच

शर्करासप्तमीं वक्ष्ये तद्व्रत्कल्मषनाशिनीम्।
आयुरारोग्यमैश्वर्यं ययानन्तं प्रजायते।।१।।

Śiva said– "I shall now explain to you something about the Śarkarā Saptamī, (gift of sugar) the destroyer of sin, by the observance of which one gets longevity, prosperity and health.

माधवस्य सिते पक्षे सप्तम्यां नियतव्रतः।
प्रातः स्नात्वा तिलैः शुक्लैःशुक्लमाल्यानुलेपनः।।२।।

In the month of Vaiśākha, on the seventh day of the bright fortnight, the devotee should bathe in water, mixed with white sesamum, and then put on white sandal paste and a garland of white flowers.

स्थण्डिले पद्ममालिख्य कुंकुमेन सकर्णिकम्।
तस्मिन्नमः सवित्रे तु गन्धधूपौ निवेदयेत्।।३।।

A lotus with its petals and pericarp, should be drawn on an altar with saffron, and flowers and incense should be put on it, after reciting *Sāvitre namaḥ.*

स्थापयेदुदकुम्भञ्च शर्करापात्रसंयुतम्।
शुक्लवस्त्रैरलंकृत्य शुक्लमाल्यानुलेपनैः।
सुवर्णेन समायुक्तं मंत्रेणानेन पूजयेत्।।४।।

Afterwards, a pitcher of water, with a vessel of sugar, should be placed on it. The pitcher should be covered with a pieces of white cloth and white flower, sandal paste, and gold should be put on it. Then the pūjā should be made with the following mantra–

विश्ववेदमयो यस्माद्वेदवादीति पठ्यसे।
सर्वस्यामृतमेव त्वमतः शान्तिं प्रयच्छ मे।।५।।

"O Pitcher, you are the Vedamaya[1], and consequently, you are praised as Vedavādī[2]. You are like nectar to all, bring peace unto me."

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1. Full of all Vedas.
2. Knower of all Vedas.

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पंचगव्यं ततः पीत्वा स्वपेत्तत्पार्श्वतः क्षितौ।
सौरसूक्तं स्मरन्नास्ते पुराणश्रवणेन च।।६।।

Afterwards, the devotee should drink pañcagavya and sleep on the floor, by the side of the pitchers, and should recite the Vedic mantras relating to the Sun and listen to the Purāṇas.

अहोरात्रे गते पश्चादष्टम्यां कृतनैत्यकः।
तत्सर्वं विदुषे तद्ब्राह्मणाय निवेदयेत्।।७।।

After the lapse of a day and night, on the 8th day of the fortnight, the devotee should give away all the things to the Brāhmaṇas after performing his daily prayers.

भोजयेच्छक्तितो विप्राञ्छर्कराघृतपायसैः।
भुञ्जीतातैललवणं स्वयमप्यथ वाग्यतः।।८।।
अनेन विधिना सर्वं मासि मासिसमाचरेत्।
संवत्सरान्ते शयनं शर्कराकलशान्वितम्।।९।।
सर्वोपस्करसंयुक्तं तथैकां गां पयस्विनीम्।
गृहं च शक्तिमान् दद्यात्समस्तोपस्करान्वितम्।।१०।।

He should feed the Brāhmaṇas, according to his means, with sugar, clarified butter and rice cooked in milk and sugar, but should avoid oil and salt. He himself should take his meals in silence. The same rule should be observed each month for a year, after which a pitcher of water, with a vessel of sugar, a bedstead, with all its requisites, and a milch cow, and if means permit, then a house containing all the necessities of a householder's life as well as eatables, should be given away.

सहस्रेणाथ निष्काणां कृत्वा दद्याच्छतेन वा।
दशभिर्वाथ निष्केण तदर्द्धं नापि शक्तितः।।११।।
सुवर्णाश्च प्रदातव्यः पूर्ववन्मन्त्रवादनम्।
न वित्तशाठ्यं कुर्वीत कुर्वन् दोषं समश्नुते।।१२।।

The devotee should, in addition to the things mentioned above, give away a horse of gold worth 1,000 Niṣkas, 100 Niṣkas, or 10 Niṣkas, or of even 5 Niṣkas,[1] according to his means, by reciting the mantras pertaining to the Sun. Miserliness should not be exercised, for it leads to sin.

अमृतं पिबतो वक्त्रात्सूर्यस्यामृतबिंदवः।
निपेतुर्ये तदुत्थामी शालिमुद्गेक्षवः स्मृताः।।१३।।
शर्करा तु परा तस्मादिक्षुसारोऽमृतात्मवान्।
इष्टा रवेरतः पुण्या शर्करा हव्यकव्ययोः।।१४।।

The nectar fell from the mouth of the Sun, while He was quaffing it, out of which (Śāli) rice, mūṅga pulse and sugarcane were produced. Sugarcane is the best of all these three, because out of it sugar is prepared. Its juice is just like nectar; consequently, an offering of sugar to Devas and Pitṛs is dear to the Sun also.

शर्करासप्तमी चेयं वाजिमेधफलप्रदा।
सर्वदुष्टप्रशमनी पुत्रपौत्रप्रवर्द्धिनी।।१५।।
कुर्यात्परया भक्त्या स वै सद्गतिमाप्नुयात्।
कल्पमेकं वसेत्स्वर्गे ततो याति परं पदम्।।१६।।

This Śarkarā Saptamī is said to give the same benefit as Aśvamedha sacrifice. It removes all diseases and makes the sons and the grandsons thrive. One who observes this fast with unflinching devotion, gets bliss. He passes his days for one Kalpa in heaven, and then attains emancipation.

इदमनघं शृणोति यः स्मरेद्वा
परिपठतीह दिवाकरस्य लोके।
मतिमपि च ददाति सोऽपि देवै-
रमरवधूजनमालयाभिपूज्यः।।१७।।

One who hears, listens, or reads about this, goes to the region of the Sun. One who advises others to observe this ordinance, is also

1. Niṣka is a weight of gold, but according to different authorities of very different amount. The commentator here terms it a weight of four Suvarṇas, each about 175 grains troy.

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venerated by Devas and heavenly damsels, and passes his days in heaven.

इति श्रीमात्स्ये महापुराणे शर्कराव्रतं नाम
सप्तसप्ततितमोऽध्यायः।।७७।।

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CHAPTER 78

The vow and merits of Kamala-saptamī

ईश्वर उवाच

अतः परं प्रवक्ष्यामि तद्व्रत्कमलसप्तमीम्।
यस्याः संकीर्त्तनादेव तुष्यतीह दिवाकरः।।१।।

Śiva said– I shall now describe to you that Kamala Saptamī vrata, by the mere mention of which the God Sun becomes pleased.

वसन्तामल सप्तम्यां स्नातः सन् गौरसर्षपैः।
तिलपात्रे च सौवर्णे विधाय कमलं शुभम्।।२।।

In the spring, on the 7th day of a bright fortnight, the devotee should bathe in water mixed with white mustard and should then make a golden lotus and lace it in a golden vessel, full of sesamum.

वस्त्रयुग्भावृतं कृत्वा गन्धपुष्पैः समर्च्चयेत्।
नमः कमलहस्ताय नमस्ते विश्वधारिणे।।३।।
दिवाकर नमस्तुभ्यं प्रभाकर नमोऽस्तु ते।
ततो द्विकालवेलायामुदकुम्भसमन्विताम्।।४।।
विप्राय दद्यात्सम्पूज्य वस्त्राम्लायविभूषणैः।
शक्त्या च कपिलां दद्यादलंकृत्य विधानतः।।५।।

The lotus should be covered with a pair of cloths, and then the Lord Sun should be worshipped with incense, flowers etc. The following mantras should be recited at the time of worship. "*Kamalahastāya namaḥ, Viśvadhāriṇe namaḥ, Divākarāya namaḥ, Prabhākarāya namaḥ*" and he should then give away the golden lotus in the evening, along with the pitcher of water adorning it, with ornaments, cloths and garlands, and then give it to a Brāhmaṇa. So, also, according to his means, he may give away a milch cow after adorning her well.

अहोरात्रे गते पश्चादष्टम्यां भोजयेद्विजान्।
यथाशक्त्यथ भुञ्जीत मांसतैलविवर्ज्जितम्।।६।।

On the following day i.e., on the aṣṭamī the Brāhmaṇas should be fed according to the means of the devotee, but he himself should not take flesh and oil.

अनेन विधिना शुक्लसप्तम्यां मासि मासि च।
सर्वं समाचरेद्भक्त्या वित्तशाठ्यविवर्ज्जितः।।७।।

In this way, the devotee, without giving way to miserliness, should observe the same rituals, on the 7th day of a bright fortnight each month.

व्रतान्ते शयनं दद्यात्सुवर्णं कमलान्वितम्।
गां च दद्यात्स्वशक्त्या तु सुवर्णाढ्यां पयस्विनीम्।।८।।
भोजनासनदीपादीन्दद्यादिष्टानुपस्करान्।
अनेन विधिना यस्तु कुर्यात्कमलसप्तमीम्।
लक्ष्मीमनन्तामभ्येति सूर्यलोके महीयते।।९।।

On the conclusion of the ordinance, a bedstead along with the golden lotus, should be given away and a cow with its horns plaited with gold as well as utensils, āsana (seats) and candle sticks should also be given away, along with other necessary articles. One, who observes this ordinance, according to the prescribed rites, becomes possessed of inexhaustible wealth and goes to the kingdom of the Sun.

कल्पेकल्पे ततो लोकान्सप्त गत्वा पृथक् पृथक्।
अप्सरोभिः परिवृतस्ततो याति परां गतिम्।।१०।।

He also goes to all the seven lokas, in each kalpa, where he enjoys in the company of the nymphs and gets bliss.

यः पश्यतीदं शृणुयाच्च मर्त्यः
पठेच्च भक्त्याऽथ मतिं ददाति।
सोऽप्यत्र लक्ष्मीमचलामवाप्य
गन्धर्वविद्याधरलोकभाक् स्यात्।।११।।

A man who sees, hears, or relates it or insire

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others to do so, he attains immoveable wealth and the regions of the Gandharvas and Vidyādharas.

इति श्रीमात्स्ये महापुराणे कमलसप्तमीव्रतं
नामाष्टसप्ततितमोऽध्यायः।।७८।।

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CHAPTER 79

The vow and merits of Mandāra-saptamī

ईश्वर उवाच

अथातः सम्प्रवक्ष्यामि सर्वपापप्रणाशिनीम्।
सर्वकामप्रदां रम्यां नाम्ना मन्दारसप्तमीम्।।१।।

Śiva said– I now relate to you about the Mandāra Saptamī, the giver of all desires, the most excellent and the destroyer of all sins.

माघस्यामलपक्षे तु पंचम्यां लघुभुङ्नरः।
दन्तकाष्ठं ततः कृत्वा षष्ठीमुपवसेद्बुधः।।२।।

The devotee should take some light food on the fifth day of the bright fortnight in the month of Māgha, and having arisen from his bed in the morning and brushing his teeth and bathing, should keep fast on that day viz., on the Ṣaṣṭhī day.

विप्रान् संपूजयित्वा तु मन्दारं प्राशयेन्निशि।
ततः प्रभात उत्थाय कृत्वा स्नानं पुनर्द्विजान्।।३।।
भोजयेच्छक्तितः कृत्वा मन्दारकुसुमाष्टकम्।
सौवर्णं पुरुषं तद्वत्पद्महस्तं सुशोभनम्।।४।।

That day he should honour a few Brāhmaṇas and feed them with delicious food at night. Mandāra[1] prāśana should be offered to the Deva. On the following morning, that is, the saptamī day, he should feed the Brāhmaṇas again, according to his means, after his morning ablutions. Then procure eight Mandāra flowers and prepare a golden image of the Sun carrying a lotus in his hand and place it in a copper vessel containing sesamum, and prepare also on eight petalled lotus and invoke the God Sun, thus. He should offer one mandāra flower on each petal.

पद्मं कृष्णतिलैः कृत्वा ताम्रपात्रेऽष्टपत्रकम्।
हैममन्दारकुसुमैर्भास्करायेति पूर्वतः।।५।।
नमस्कारेण तद्वच्च सूर्यायेत्यानले दले।
दक्षिणे तद्वदर्काय तथार्यम्णेति नैर्ऋते।।६।।
पश्चिमे वेदधाम्ने च वायव्ये चण्डभानवे।
पूष्णेत्युत्तरतः पूज्यमानन्दायेत्यतः परम्।।७।।

He should then salute the Sun and put some flowers and uncooked rice on the lotus leaf, in the Eastern direction by saying "*Bhāskarāya namaḥ*", in the south-east by saying "*Sūryāya namaḥ*" in the south, by saying "*Arkāya namaḥ*" in the south-west, by saying "*Aryamne namaḥ*", in the west by saying "*Veda dhāmne namaḥ*", in the north-west direction by saying "*Caṇḍa Bhānave namaḥ*", in the north by saying "*Pūṣṇe namaḥ*", in the north-east by saying "*Ānandāya namaḥ.*"

कर्णिकायां च पुरुषं स्थाप्य सर्वात्मनेति च।
शुक्लवस्त्रैः समावेष्ट्य भक्ष्यैर्माल्यफलादिभिः।।८।।

The devotee should place the image of the Male Puruṣa on the pericarp of the lotus, and after saying *"Sarvātmane namaḥ"*, white cloth should be put on the image, and eatables, flowers and fruits should be offered.

एवमभ्यर्च्य तत्सर्वं दद्याद्वेदविदे पुनः।
भुञ्जीतातैललवणं वाग्यतः प्राङ्मुखो गृही।।९।।

Then all these things should be given away to a Brāhmaṇa versed in the Vedas. He himself should take his meals, but then oil and salt should be avoided. He should observe the vow of silence while eating and take his meals facing the east.

अनेन विधिना सर्वं सप्तम्यां मासि मासि च।
कुर्यात्संवत्सरं यावद्वित्तशाठ्यविवर्जितः।।१०।।

This ordinance should be observed, according to the prescribed rites for a year, on

1. Mandāra is the name given to several species of plants, viz., Calotropis gigantea, Erythrina Indica and thorn-apple.

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the seventh day of a fortnight, each month, without giving way to miserliness.

एतदेव व्रतान्ते तु निधाय कलशोपरि।
गोभिर्विभवतः सार्द्धं दातव्यं भूतिमिच्छता।।११।।

On the conclusion of the ordinance, the lotus of gold should be given away after being placed on a pitcher of water. One wishing to acquire prosperity, should give away a cow in addition to it.

नमो मन्दारनाथाय मन्दारभवनाय च।
त्वं रवे तारयस्वास्मान्संसारभयसागरात्।।१२।।

The following prayer should then be offered "I salute Mandāranātha and Mandārabhavana, O Lord Sun! see me through this worldly ocean of troubles."

अनेन विधिना यस्तु कुर्यान्मन्दारसप्तमीम्।
विपाप्मा स सुखी मर्त्यः कल्पं च दिवि मोदते।।१३।।
इमामघौघपटलभीषणध्वान्तदीपिकाम्।
गच्छन् प्रगृह्य संसारे सर्वार्थांश्च लभेन्नरः।।१४।।
मन्दारसप्तमीमेतामीप्सितार्थफलप्रदाम्।
यः पठेच्छृणुयाद्वापि सर्वपापैः प्रमुच्यते।।१५।।

One who observes this Mandāra Saptamī fast in this way is freed from all sins and goes to heaven where he resides for a kalpa. This ordinance is like a torch that dispels all the sins like pitched darkness. One who keeps it up gets his desires fulfilled. One who reads or listens about this ordinance becomes freed from all sins.

इति श्रीमात्स्ये महापुराणे मन्दारसप्तमीव्रतं
नामैकोनाशीतितमोऽध्यायः।।७९।।

* * *

CHAPTER 80

The ordinance of Śubha-saptamī

श्रीभगवानुवाच

अथान्यामपि वक्ष्यामि शोभनां शुभसप्तमीम्।
यामुपोष्य नरो रोगशोकदुःखैः प्रमुच्यते।।१।।

Śrī Bhagavān said– I shall now explain to you about the excellent Śubha saptamī fasting, which frees the devotee from all disease, sorrows and troubles.

पुण्ये चाश्वयुजे मासि कृतस्नानजपः शुचिः।
वाचयित्वा ततो विप्रानारभेच्छुभसप्तमीम्।।२।।

The devotee should observe this ordinance on the seventh day of the bright fortnight, in the month of Aśvina, after ablutions and morning prayers, when the Brāhmaṇas have done the svastivācana.

कपिलां पूजयेद्भक्त्या गन्धमाल्यानुलेपनैः।
नमामि सूर्यसम्भूतामशेषभुवनालयाम्।
त्वामहं शुभकल्याणशरीरां सर्वसिद्धये।।३।।

A milch cow should be worshipped with incense, flowers and sandal paste and the devotee should say, "O, One who has been born of the Sun and one who resides in the various climes, whose body is goodness itself, I salute you for the fulfilment of my desires."

अथ कृत्वा तिलप्रस्थं ताम्रपात्रेण संयुतम्।
कांचनं वृषभं तद्वद्गन्धमाल्यगुडान्वितैः।।४।।
फलैर्नानाविधैर्भक्ष्यैर्घृतपायससंयुतैः।
दद्याद्दिकालवेलायामर्यमा प्रीयतामिति।।५।।

After this, a quantity (of the Prastha measure) of sesamum put in a vessel of copper, an ox of gold with incense, garland, molasses, various kinds of fruits, eatables and dishes made of milk and clarified butter, should be given away in the evening by reciting the mantra, "*Aryamā Prīyatām.*"

पंचगव्यं च सम्प्राश्य स्वपेद्भूमौ विमत्सरः।
ततः प्रभाते सञ्जाते भक्त्या सम्पूजयेद्द्विजान्।।६।।
अनेन विधिना दद्यान्मासि मासि सदा नरः।
वाससी वृषभं हैमं तद्वत्सां कांचनोद्भवाम्।।७।।
संवत्सरान्ते शयनमिक्षुदण्डगुडान्वितम्।
सोपधानकविश्रामं भाजनासनसंयुतम्।।८।।

The devotee should offer Pañcagavya as

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Prāśana. He should be free from all pride and sleep on the floor. On the following morning, he should get up and worship the Brāhmaṇas with devotion. Thus men should give away each month a couple of cloths, a golden ox and a golden cow, and at the end of the year, sugarcane, molasses, bedding, pillows, utensils and mattresses.

ताम्रपात्रे तिलप्रस्थं सौवर्णं वृषभं तथा।
दद्याद्वेदविदे सर्वं विश्वात्मा प्रीयतामिति।।९।।

Afterwards, a quantity (of the Prastha measure) of sesamum placed in a vessel of copper and a golden ox, should be given to a Brāhmaṇa versed in the Vedas, with the words, "*Visvātmā Prīyatām.*"

अनेन विधिना विद्वान् कुर्याद्यः शुभसप्तमीम्।
तस्य श्रीर्विपुला कीर्त्तिर्भवेज्जन्मनि जन्मनि।।१०।।

One who keeps up this ordinance in this way becomes wealthy and renowned in each birth.

अप्सरोगणगन्धर्वैः पूज्यमानः सुरालये।
वसेद्गणाधिपो भूत्वा यावदाभूतसंप्लवम्।
कल्पादाववतीर्णस्तु सप्तद्वीपाधिपो भवेत्।।११।।

He is also honoured by the nymphs (i.e. Apsarās and Gandharvas), and resides in heaven as the Lord of Hosts (i.e. Gaṇas) till the end of the kalpa, after which he is born as a king.

ब्रह्महत्यासहस्रस्य भ्रूणहत्याशतस्य च।
नाशायालमियं पुण्या पठ्यते शुभसप्तमी।।१२।।

Thousands of the sins accruing by the killing of Brāhmaṇas and by wilful abortion, are expiated by the reading of this sacred vrata of Saptamī.

इमां पठेद्यः शृणुयान्मुहूर्त्तं
पश्येत्प्रसङ्गादपि दीयमानम्।
सोऽप्यत्र सर्वाघविमुक्तदेहः
प्राप्नोति विद्याधरनायकत्वम्।।१३।।

One who reads this or hears it, even for a moment, or sees the vrata performed and things given away, is freed from all sins and becomes the Lord of the Vidyādharas.

यावत्समाः सप्त नरः करोति
यः सप्तमीं सप्तविधानयुक्ताम्।
स सप्तलोकाधिपतिः क्रमेण
भूत्वा पदं याति परं मुरारेः।।१४।।

One who keeps up this Saptamī vrata (ordinance) of sevenfold prescription, for a period of seven years, becomes the Lord of seven regions, turn by turn, after which he goes to the region of Viṣṇu and attains bliss there.

इति श्रीमात्स्ये महापुराणे शुभसप्तमीव्रतं
नामाशीतितमोऽध्यायः।।८०।।

* * *

CHAPTER 81

The ordinance of Viśoka-dvādasī, the method of worshipping Lakṣmī

मनुरुवाच

किमभीष्टवियोगशोकसङ्घ-
दलमुद्धर्त्तुमुपोषणं व्रतं वा।
विभवोद्भवकारि भूतलेऽस्मिन्
भवभीतेरपि सूदनं च पुंसः।।१।।

Manu asked– O Lord! which is that ordinance, by the observance of which, separation from the dear ones ceases to be painful and which confers prosperity on the devotee and which saves men from the evils of this life?

मत्स्य उवाच

परिपृष्टमिदं जगत्प्रियं ते विबुधानामपि दुर्लभं महत्त्वात्।
तव भक्तिमतस्तथापि वक्ष्ये व्रतमिन्द्रासुरमानवेषु गुह्यम्।।२

The Lord said– The question put by you, O Manu! is beneficial to the world, and owing to the sublimity of the subject-matter, is beyond the reach of heaven even; and though kept secret from Suras and Asuras, now, I shall relate it to you on account of your intense devotion.

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पुण्यमाश्वयुजे मासि विशोकद्वादशीव्रतम्।
दशम्यां लघुभुग्विद्वानारभेन्नियमेन तु।।३।।

The Viśokadvādaśī ordinance falls in the month of Āśvina. On the tenth day of the fortnight, the devotee should take some light food and commence the ordinance by observing the prescribed rites.

उदङ्मुखो प्राङ्मुखो वा दन्तधावनपूर्वकम्।
एकादश्यां निराहारः समभ्यर्च्य तु केशवम्।
श्रियं वाभ्यर्च्य विधिवद्भोक्ष्यामि त्वपरेऽहनि।।४।।
एवं नियमकृत् सुप्त्वा प्रातरुत्थाय मानवः।
स्नानं सर्वौषधैः कुर्यात् पंचगव्यजलेन तु।
शुक्लमाल्याम्बरधरः पूजयेच्छ्रीशमुत्पलैः।।५।।

On the Ekādaśī day, he should brush his teeth by turning his face towards the north or the east. Then he should worship the Lord Keśava and the Goddess Lakṣmī and fast the day. "I shall take my meal consisting of many dishes next day." With this thought, he should go to sleep, and on getting up in the morning, he should bathe in Pañcagavya water, mixed with various medicines, and put on white clothes and garlands of white flowers. Afterwards, the worship of Lakṣmī and Nārāyaṇa should be commenced with white lotus flowers.

विशोकाय नमः पादौ जङ्घे च वरदाय वै।
श्रीशाय जानुनी तद्वदूरू च जलशायिने।।६।।
कन्दर्पाय नमो गुह्यं माधवाय नमः कटिम्।
दामोदरायेत्युदरं पार्श्वे च विपुलाय वै।।७।।
नाभिं च पद्मनाभाय हृदयं मन्मथाय वै।
श्रीधराय विभोर्वक्षः करौ मधुजिते नमः।।८।।
चक्रिणे वामबाहुं च दक्षिणं गदिने नमः।
वैकुण्ठाय नमः कण्ठमास्यं यज्ञमुखाय वै।।९।।
नासामशोकनिधये वासुदेवाय चाक्षिणी।
ललाटं वामनायेति हरयेति पुनर्भ्रुवौ।।१०।।
अलकान्माधवायेति किरीटं विश्वरूपिणे।
नमः सर्वात्मने तद्वच्छिर इत्यभिपूजयेत्।।११।।

The feet should be worshipped, after reciting '*Viśokāya namaḥ*,' the legs after reciting '*Varadāya namaḥ*,' the knees after reciting '*Śrīsāya namaḥ*,' the thighs after reciting '*Jalaśāyine namaḥ*,' the private parts after reciting '*Kandarpāya namaḥ*,' the waist after reciting '*Mādhavāya namaḥ*,' the stomach after reciting '*Dāmodarāya namaḥ*,' the ribs after reciting '*Vipulāya namaḥ*,' the navel after reciting '*Padmanābhāya namaḥ*,' the heart after reciting '*Manmathāya namaḥ*', the breasts after reciting '*Śrīdharāya namaḥ*', the hands after reciting '*Madhujite namaḥ*,' the left arm after reciting '*Cakriṇe namaḥ*,' the right arm after reciting '*Gadine namaḥ*,' the throat after reciting '*Vaikuṇṭhāya namaḥ*,' the mouth after reciting '*Yajñyamukhāya namaḥ*,' the nose after reciting 'Aśokanidhaye namaḥ,' the eyes after reciting '*Vāsudevāya namaḥ*,' the forehead after reciting '*Vāmanāya namaḥ*', the eye brows after reciting '*Haraye namaḥ*,' the locks of hair after reciting '*Mādhavāya namaḥ*,' the crown after reciting '*Viśvarūpiṇe namaḥ*', the head after reciting '*Sarvātmane namaḥ*.'

एवं सम्पूज्य गोविन्दं फलमाल्यानुलेपनैः।
ततस्तु मण्डलं कृत्वा स्थण्डिलं कारयेन्मुदा।।१२।।

Thus worshiping Viṣṇu with sandal, fruits and flowers, an altar should be made on the ground after making a circle.

चतुरस्रं समन्ताच्च रत्निमात्रमुदक्प्लवम्।
श्लक्ष्णं हृद्यं च परितो वप्रत्रयसमावृतम्।।१३।।

The altar should be a square in shape, and of the dimensions of a cubit, and should slant towards the north. It must be smooth and soft, surrounded by three small mud-walls.

अङ्गुले नोच्छ्रिता वप्रास्तद्विस्तारस्तु द्व्यङ्गुलः।
स्थण्डिलस्योपरिष्टाच्च भित्तिरष्टाङ्गुला भवेत्।।१४।।

The upper surface should be eight fingers high from the ground; and the mud walls one finger[1] high and two fingers thick.

1. One finger is a little less than one inch.

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नदीवालुकया शूर्पे लक्ष्म्याः प्रतिकृतिं न्यसेत्।
स्थण्डिले शूर्पमारोप्य लक्ष्मीमित्यर्चयेद्बुधः।।१५।।

On it should be placed an image of Lakṣmī, made of river sand, and placed in a winnowing basket, and worshipped according to the rites hereafter mentioned.

नमो देव्यै नमः शान्त्यै नमो लक्ष्म्यै नमः श्रियै।
नमः पुष्ट्यै नमस्तुष्ट्यै वृष्ट्यै हृष्ट्यै नमो नमः।।१६।।

Lakṣmī should be worshipped, after reciting the following mantra– *Devyaī namaḥ, Śāntyai namaḥ, Lakṣmyai namaḥ, Śrīyai namaḥ, Puṣṭyai namaḥ, Tuṣṭyai namaḥ, Vṛṣṭyai namaḥ, Hṛṣṭyai namaḥ.*

विशोका दुःखनाशाय विशोका वरदाऽस्तु मे।
विशोका चास्तु सम्पत्त्यै विशोका सर्वसिद्धये।।१७।।

The devotee should also say, "O Viśokā goddess, destroy all grief, grant some boon, give wealth, and fulfil all desires'.

ततः शुक्लाम्बरैः शूर्पं वेष्ट्य सम्पूजयेत्फलैः।
वस्त्रैर्नानाविधैस्तद्वत्सुवर्णकमलेन च।।१८।।

After this, he should wrap up the winnowing basket in a piece of cloth and worship Lakṣmī with fruits and various kinds of clothes and with a golden lotus.

रजनीषु च सर्वासु पिबेद्भोदकं बुधः।
ततस्तु गीतनृत्यादि कारयेत् सकलां निशाम्।।१९।।
यामत्रये व्यतीते तु सुप्त्वाप्युत्थाय मानवः।
अभिगम्य च विप्राणां मिथुनानि तदार्चयेत्।।२०।।

The devotee should drink the water purified by the Kuśa grass and carry on music and singing throughout the night; and on the lapse of three quarters of the night thus past in vigil and prayer, the devotee should sleep in the last quarter, and then waking up, go and worship them, along with three couples of Brāhmaṇas and Brāhmaṇīs according to his means; if not there, at least, one couple should be worshipped.

शक्तितस्त्रीणि चैकं वा वस्त्रमाल्यानुलेपनैः।
शयनस्थानि पूज्यानि नमोऽस्तु जलशायिने।।२१।।
ततस्तु गीतवाद्येन रात्रौ जागरणे कृते।
प्रभाते च ततः स्नानं कृत्वा दाम्पत्यमर्चयेत्।।२२।।
भोजनं च यथाशक्त्या वित्तशाठ्यविवर्जितः।
भुक्त्वा श्रुत्वा पुराणानि तद्दिनं चाति वाहयेत्।।२३।।

He should offer them sandal, flowers and cloths as well as bedsteads, with the mantra, "Namastu Jalaśāyine." The night thus passed with watching, music and songs, the devotee, after bathing in the morning, should worship the Brāhmaṇa couples, as mentioned above. They should be fed according to his means, free from niggardliness. And then, after taking his meals, he should pass that day in listening to the Purāṇas.

अनेन विधिना सर्वं मासिमासि समाचरेत्।
व्रतान्ते शयनं दद्याद्गुडधेनुसमन्विताम्।
सोपधानकविश्रामं सास्तरावरणं शुभम्।।२४।।

The devotee should observe the same rituals every month till the ordinance is over; after which, he should give away a bedstead, along with the guḍa dhenu[1] (sugar cow), pillows, bedding, sheets and cloths.

यथा न लक्ष्मीर्देवेश त्वां परित्यज्य गच्छति।
तथा सुरूपतारोग्यमशोकश्चास्तु मे सदा।।२५।।

Then he should say, "O Lord! as Lakṣmī does not forsake you similarly, beauty, health and pleasure may always be mine.'

यथा देवेन रहिता न लक्ष्मीर्जायते क्वचित्।
तथा विशोकता मेऽस्तु भक्तिरव्या च केशवे।।२६।।

"As Lakṣmī does not go without Viṣṇu, let there always be happiness with me. Let my devotion always remain centred in Viṣṇu."

मन्त्रेणानेन शयनं गुडधेनुसमन्वितम्।
शूर्पं च लक्ष्म्या सहितं दातव्यं भूतिमिच्छता।।२७।।

1. Guḍa dhenu has been explained in the next chapter.

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With the above words, the devotee should give away the bedstead and guḍa dhenu, the image of Lakṣmī and the winnowing basket, to the Brāhmaṇa.

उत्पलं करवीरं च बाणमम्लानकुङ्कुमम्।
केतकी सिन्धुवारं च मल्लिका गन्धपाटका।
कदम्बं कुब्जकं जातिः शस्तान्येतानि सर्वदा॥२८॥

The following flowers are always desirable in this form of worship viz., "Lotus, Kanera, Bāna, fresh Saffron flower, Ketakī, Sindhuvāra, Jasmine, Gandhapāṭakā, Kadamba, Kubjaka and Campaka.

इति श्रीमात्स्ये महापुराणे विशोकद्वादशीव्रतं
नामैकाशीतितमोऽध्यायः॥८१॥

* * *

CHAPTER 82

The merits of gift of Guḍadhenu and other symbolic images of the cow

मनुरुवाच

गुडधेनुविधानं मे समाचक्ष्व जगत्पते।
किंरूपं केन मन्त्रेण दातव्यं तदिहोच्यताम्॥१॥

Manu asked– O, Lord of the Universe! Please tell me about *Guḍa dhenu*. How should it be made, and by what mantra should it be given away?

मत्स्य उवाच

गुडधेनुविधानस्य यद्रूपमिह यत्फलम्।
तदिदानीं प्रवक्ष्यामि सर्वपापविनाशनम्॥२॥

The Lord Matsya answered– O King! I shall explain to you the form of Guḍa dhenu, and the fruits of its gift, as well as the mantras, according to which it should be given away. It is the destroyer of all sins.

कृष्णाजिनं चतुर्हस्तं प्रागग्रं विन्यसेद्भुवि।
गोमये नानुलिप्तायां दर्भानास्तीर्य्य सर्वतः॥३॥
लघ्वेणकाजिनं तद्वद्वत्सं च परिकल्पयेत्।
प्राङ्मुखीं कल्पयेद्धेनुमुदक्पादां सवत्सकाम्॥४॥

The floor should be plastered with cowdung, the Kuśa grass should be spread on all sides, and then over it should be placed a black antelope skin of four hands in length with its neck towards the east. This is meant for the cow. A smaller deer skin should be spread on the floor, near the first, and it should be meant for her calf. The cow should be made to face the east and the calf the north.

उत्तमा गुडधेनुः स्यात्सदा भारचतुष्टयम्।
वत्सं भारेण कुर्वीत द्वाभ्यां वै मध्यमा स्मृता॥५॥
अर्द्धभारेण वत्सः स्यात्कनिष्ठा भारकेण तु।
चतुर्थांशेन वत्सः स्याद्बृहवित्तानुसारतः॥६॥

The image of *Guḍa dhenu* (Sugar cow) should be made of 4 maunda of raw sugar, and the calf of one maunds of raw sugar, which is considered to be the first class; the image of the cow made of two maunds and the calf of half a maund of raw sugar is considered to be the next best. The image of the cow made of one maund and the calf of ten seers of raw sugar is considered to be the last best. The devotee is to choose between the three, according to his means.

धेनुवत्सौ घृतास्यौ च सितसूक्ष्माम्बरावृतौ।
शुक्तिकर्णाविक्षुपादौ शुचि मुक्ताफलेक्षणौ॥७॥

The mouths of the images of the cow and the calf should be made of clarified butter, and both should be covered with five silk cloths. Their ears should be made of mother-of-pearl and legs of sugarcane and the eyes of good pearls.

सितसूत्राशिरालौ तौ सितकम्बलकम्बलौ।
ताम्रगण्डकपृष्ठौ तौ सिचचामररोमकौ॥८॥

The tendons, nerves, etc., of these images should be made of white threads, white blankets to represent their dewlaps, cheeks and backs should be made of copper, the white hair trimmed from a cāmara (antelope hair) should represent the hair of the body.

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विद्रुमभ्रूयुगोपेतौ नवनीतस्तनावुभौ।
क्षौमपुच्छौ कांस्यदोहाविन्द्रनीलकतारकौ।।९।।
सुवर्णशृङ्गाभरणौ राजतैः खुरसंयुतौ।
नानाफलसमायुक्तौ घ्राणगन्धकरण्डकौ।
इत्येवं रचयित्वा तौ धूपदीपैरथार्चयेत्।।१०।।

The eyebrows should be made of corals, the udders of fresh butter, the tail of silk cloth, a vessel of bell metal should be placed to represent the milking vessel, the horns should be made of gold, the pupils of the eyes of sapphire, the hoofs of silver, the scented fruits in place of the nostrils. After thus making the images of the cow and the calf, the devotee should worship them with incense, lights, with the following prayer.

या लक्ष्मीः सर्वभूतानां या च देवेष्ववस्थिता।
धेनुरूपेण सा देवी मम शान्तिं प्रयच्छतु।।११।।
देहस्था या च रुद्राणी शङ्करस्य सदा प्रिया।
धेनुरूपेण सा देवी मम पापं व्यपोहतु।।१२।।
विष्णोर्वक्षसि या लक्ष्मीः स्वाहा या च विभावसोः।
चन्द्रार्कशक्रशक्तिर्या धेनुरूपाऽस्तु सा श्रिये।।१३।।
चतुर्मुखस्य या लक्ष्मीर्या लक्ष्मीर्धनदस्य च।
लक्ष्मीर्या लोकपालानां सा धेनुर्वरदाऽस्तु मे।।१४।।
स्वधा या पितृमुख्यानां स्वाहा यज्ञभुजा च या।
सर्वपापहरा धेनुस्तस्माच्छान्तिं प्रयच्छ मे।।१५।।

"The Goddess, who is inherent in all beings, in the form of Lakṣmī and who also resides among the Devas, let that Goddess, in the symbol of a cow, may confer peace upon me. The Goddess who is known as Rudrāṇī, the favourite of the Lord Śiva, in whose form she resides, may that very same Goddess in the symbol of the cow, dispel all my sins. The Goddess, who reclines on the breast of Viṣṇu, as Lakṣmī, who is present in the form of Svāhā in the fire, and is called the power and the energy of the sun and the moon and Indra, the same Goddess, in the symbol of the cow may grant me wealth. She who is the Lakṣmī (wealth) of Brahmā, Kubera, Lokapālas may grant me boons in the symbol of the cow. She who is Svadhā, of the highest Pitṛs, is Svāhā of the Devās, may she remove all my sins and bring me peace in the symbol of the cow.'

एवमामन्त्र्य तां धेनुं ब्राह्मणाय निवेदयेत्।
विधानमेतद्धेनूनां सर्वासामभिपठ्यते।।१६।।

The guḍadhenu, thus invoked by the above prayer should be given away to the Brāhmaṇa. The same ritual is observed in giving away all sorts of cows.

यास्ताः पापविनाशिन्यः पठ्यन्ते दश धेनवः।
तासां स्वरूपं वक्ष्यामि नामानि च नराधिप।।१७।।

O King! There are ten sorts of cows that are said to remove all sins, and I shall enumerate them to you.

प्रथमा गुडधेनुः स्याद्घृतधेनुस्तथापरा।
तिलधेनुस्तृतीया तु चतुर्थी जलसंज्ञिता।।१८।।
क्षीरधेनुश्च विख्याता मधुधेनुस्तथापरा।
सप्तमी शर्कराधेनुर्दधिधेनुस्तथाष्टमी।
रसधेनुश्च नवमी दशमी स्यात्स्वरूपतः।।१९।।

They are– 1. Cow made of raw sugar (guḍa dhenu). 2. Cow made of clarified butter (ghṛta dhenu). 3. Cow made of sesamum (Tila dhenu), 4. Cow made of water (jala dhenu), 5. Cow made of milk (Kṣīra dhenu), 6. Cow made of honey (Madhu dhenu), 7. Cow made of sugar (Śarkarā dhenu), 8. Cow made of curds (dadhi dhenu), 9. Cow made of syrup (Rasa dhenu) and 10. The real, that is, the living cow.

कुम्भाः स्युर्द्रव धेनूनामितरासां तु राशयः।
सुवर्णधेनुमप्यत्र केचिदिच्छन्ति मानवाः।।२०।।

The symbols of cows made of liquid should be placed in pitchers filled to the brim, and the symbols of the cow made of other substances should be arranged in a heap. In this matter of gift, some also like to make a symbol of the cow of gold.

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नवनीतेन रत्नैश्च तथान्ये तु महर्षयः।
एतदेव विधानं स्यात्त एवोपस्कराः स्मृताः॥२१॥
मन्त्रावाहनसंयुक्ताः सदा पर्वणि पर्वणि।
यथाश्रद्धं प्रदातव्या भुक्तिमुक्तिफलप्रदाः॥२२॥

Some sages have also said that the symbol of the cow made of fresh butter and gems should be given away. The above mentioned rituals should be observed in giving away all sorts of cows (described above). The devotee should give away, with faith, these cows to attain prosperity and emancipation, on occasions of different festivals, accompanied with the invocation of mantras.

गुडधेनुप्रसङ्गेन सर्वास्तावन्मयोदिताः।
अशेषयज्ञफलदाः सर्वाः पापहराः शुभाः॥२३॥

I have explained in connection with this guḍa dhenu gift, the gift of other symbolical cows. These gifts are destroyers of all sins, the givers of the fruits of innumerable sacrifices, and are very auspicious.

व्रतानामुत्तमं यस्माद्विशोकद्वादशीव्रतम्।
तदङ्गत्त्वेन चैवात्र गुडधेनुः प्रशस्यते॥२४॥

Of all the ordinances the one of Aśokadvādaśī is the best, and the gift of guḍa dhenu, as being an ingredient of that vrata, is, therefore, praised as the best.

अयने विषुवे पुण्ये व्यतीपातेऽथवा पुनः।
गुडधेन्वादयो देयास्तूपरागादिपर्वसु॥२५॥

It is most appropriate to give away the guḍa dhenu, on the days of equinoxes and solstices, on the occasion of an eclipse and Vyatīpāta (i.e. when the Sun and the Moon are in opposite Ayana and have the same declination, the sun of their longitude being equal to 180^0.

विशोकद्वादशी चैषा पुण्या पापहरा शुभा।
यामुषोष्य नरो याति तद्विष्णोः परमं पदम्॥२६॥

This Viśokadvādaśī is most sacred and dispeller of all sins and is auspicious. He who fasts on this Dvādaśī goes to Viṣṇu's highest seat.

इह लोके च सौभाग्यमायुरारोग्यमेव च।
वैष्णवं पुरमाप्नोति मरणे च स्मरन्हरिम्॥२७॥

He attains prosperity, longevity and health in this world, and after death, he goes to the city of Viṣṇu, remembering him always at that critical moment.

नवार्बुदसहस्राणि दश चाष्टौ च धर्मवित्।
न शोकदुःखदौर्गत्यं तस्य सञ्जायते नृप॥२८॥

The virtuous devotee never gets grief or pain for a period of nine arbuda and eighteen thousand years.

नारी वा कुरुते या तु विशोकद्वादशीव्रतम्।
नृत्यगीतपरा नित्यं सापि तत्फलमाप्नुयात्॥२९॥

A married woman, observing this Viśokadvādaśī vrata, with music and dance, obtains also the same benefits.

तस्मादग्रे हरेर्नित्यमनन्तं गीतवादनम्।
कर्त्तव्यं भूतिकामेन भक्त्या तु परया नृप॥३०॥

Consequently, one, full of faith, should always have music and songs in honour of Hari, on the occasions of this vrata, for, thereby, he gets prosperity.

इति पठति य इत्थं यः शृणोतीह सम्यङ्
मधुमुरनरकारेरर्च्चनं यश्च पश्येत्।
मतिमपि च जनानां यो ददातीन्द्रलोके
वसति स विबुधौघैः पूज्यते कल्पमेकम्॥३१॥

Thus who reads, listens to, or sees the adoration of enemy of Madhu, Mura and Naraka demons (Viṣṇu) or gives advice to others for this ordinance, attains the realm of Indra, where he is venerated by the Devas for a period of one Kalpa.

इति श्रीमात्स्ये महापुराणे विशोकद्वादशीव्रतं नाम
द्व्यशीतितमोऽध्यायः॥८२॥

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CHAPTER 83

The benefits and greatness of all gifts

नारद उवाच

भगवञ्छ्रोतुमिच्छामि दानमाहात्म्यमुत्तमम्।
यदक्षयं परे लोके देवर्षिगणपूजितम्।।१।।

Nārada said– O Lord of the Universe! I wish to hear the benefits of that best of all gifts, that may be the giver of everlasting benefits in the next life and that may also be venerated by the Devas and Ṛṣis.

उमापतिरुवाच

मेरोः प्रदानं वक्ष्यामि दशधा मुनिपुङ्गव।
यत्प्रदानान्नरो लोकानाप्नोति सुरपूजितान्।।२।।

Śiva said– O Sage! I shall explain to you the ten ways of the gift of dāna known as the Sumeruparvata gift, by virtue of which, the devotee attains the highest of the climes and is respected by the Devas.

पुराणेषु च वेदेषु यज्ञेष्वायतनेषु च।
न तत्फलमधीतेषु कृतेष्विह यदश्नुते।।३।।

The blessings conferred by this form of charity cannot be attained otherwise, not even by the reading of, or listening to, the Purāṇas, Vedas, performing sacrifices and worshipping, or erecting temples to the Devas.

तस्माद्विधानं वक्ष्यामि पर्वतानामनुक्रमात्।
प्रथमो धान्यशैलः स्याद्द्वितीयो लवणाचलः।।४।।
गुडाचलस्तृतीयस्तु चतुर्थो हेमपर्वतः।
पञ्चमस्तिलशैलः स्यात् षष्ठः कार्पासपर्वतः।।५।।
सप्तमो घृतशैलश्च रत्नशैलस्तथाष्टमः।
राजतो नवमस्तद्वद्दशमः शर्कराचलः।।६।।

Consequently, I shall relate to you the ways of this form of charity serially. The following ten hills should be made and given away viz. 1. The hill of grain, 2. The hill of salt, 3. The hill of raw sugar, 4. The hill of gold, 5. The hill of sesamum, 6. The hill of cotton, 7. The hill of clarified butter, 8. The hill of jewels, 9. The hill of silver, 10. The hill of sugar.

वक्ष्ये विधानमेतेषां यथावदनुपूर्वशः।
अयने विषुवे पुण्ये व्यतीपाते दिनक्षये।।७।।
शुक्लपक्षे तृतीयायामुपरागे शशिक्षये।
विवाहोत्सवयज्ञेषु द्वादश्यामथवा पुनः।।८।।
शुक्लायां पञ्चदश्यां वा पुण्यर्क्षे वा विधानतः।
धान्यशैलादयो देया यथाशास्त्रं विधानतः।।९।।

Now I shall explain to you the ways of giving away the different hills enumerated above. The hills made of grain, salt, etc., should be given away on the following occasions– on the day of the sacred equinoctia and solsticial sankrāntis, at the time of Vyatipāta, on the day of the conjunction of three tithis (tryahasparśa), on the third day of the bright fortnight, on the occasion of an eclipse, on the amāvasyā day, on the occasion of the sacrificial rites connected with the marriage ceremonies and other festivals, on the 12th day of the bright fortnight, on the full moon day, and on the day of the moon being in a sacred asterism.

तीर्थेष्वायतने वापि गोष्ठे वा भवनाङ्गणे।
मण्डपं कारयेद्भक्त्या चतुरस्रमुदङ्मुखम्।
प्रागुदक्प्रवणं तद्वत्प्राङ्मुखं च विधानतः।।१०।।
गोमयेनानुलिप्तायां भूमावास्तीर्य वै कुशान्।
तन्मध्ये पर्वतं कुर्याद्विष्कम्भपर्वतान्वितम्।।११।।

A four-cornered (square) maṇḍapa should be erected with devotion, within a temple yard, in a sacred place, within the limits of a cattle-shed or in the devotee's own courtyard. It should face the north and be slightly slanting towards east and north, and the floor should be plastered with cowdung and covered with Kuśa grass. In the centre should be made the hill, surrounded by posts as props. (Four hills should be made in the corners, with Sumeru in the centre). The hill of (1,000 droṇas or) 16,000 seers of grain is the first best, of 8,000 seers of grain is the second best, and of 4,800 seers of grain the last best.

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धान्यद्रोणसहस्रेण भवेद्गिरिरिहोत्तमः।
मध्यमः पञ्चशतिकः कनिष्ठः स्यात् त्रिभिः शतैः॥१२॥
मेरुर्महाद्रीहिमयस्तु मध्ये सुवर्णवृक्षत्रयसंयुतः स्यात्।
पूर्वेण मुक्ताफलवज्रयुक्तो
याम्येन गोमेदकपुष्परागैः॥१३॥
पश्चाद्य गारुत्मतनीलरत्नैः
सौम्येन वैदूर्यसरोजरागैः।
श्रीखण्डखण्डैरभितः प्रवालैर्
लतान्वितः शुक्तिशिलातलः स्यात्॥१४॥

The Sumeru hill in the centre should be made of rice (vrīhi), three trees of gold should be in it. Pearls and diamonds should be studded in the east side of the hill, cat's eye and topaz in the south, emerald and sapphire in the west and lapis lazuli and ruby in the north. Pieces of sandal wood should be placed on all sides. So also a creeper of corals should surround it, and the surface and the bottom of the rock should be bedecked with oyster shells.

ब्रह्माथ विष्णुर्भगवान्पुरारि-
र्दिवाकरोऽप्यत्र हिरण्मयः स्यात्।
मूर्द्धन्यवस्थानममत्सरेण
कार्यन्त्वनेकैश्च पुनर्द्विजोघैः॥१५॥

The images of lord Brahmā, Viṣṇu and Śiva as well as of the Sun should be made of gold by many holy Brāhmaṇas, and should located on the top of the hill.

चत्वारि शृङ्गाणि च राजतानि
नितम्बभागेष्वपि राजतः स्यात्।
तथेक्षुवंशावृतकन्दरस्तु
घृतोदकप्रस्रवणैश्च दिक्षु॥१६॥

The four peaks should be made of silver, and silver should also be plaited at the bottom. Sugarcane should be put in place of bamboos, the caves should be made of butter, and the streams, of clarified butter.

शुक्लाम्बराण्यम्बुधरावली
स्यात्पूर्वेण पीतानि च दक्षिणेन।
वासांसि पश्चादथ कर्बुराणि
रक्तानि चैवोत्तरतो घनाली॥१७॥

The clouds surrounding this hill on four sides, should be made of cloths of four colours, viz., those on the east, of white cloth, those on the south, of yellow, those on the west of pigeon-grey, and those on the north of red-coloured cloths.

रौप्यान्महेन्द्रप्रमुखांस्तथाष्टौ
संस्थाप्य लोकाधिपतीन्क्रमेण।
नानाफलाली च समन्ततः स्यान्
मनोरमं माल्यविलेपनं च॥१८॥

Fruits of different kinds, fine garlands of flowers and sandal should be put on all the sides. Eight silver Lokapālas representing 1. Indra (east), 2. Agni (south-east), 3. Yama (south), 4. Sūrya (south-west), 5. Varuṇa (west), 6. Vāyu (north-west), 7. Kuvera, (north) and 8. Candra (north-east), should be made and located in their ascribed places. The hill in this way should be decorated.

वितानकं चोपरि पञ्चवर्ण-
मम्लानपुष्पाभरणं सितं च।
इत्थं निवेश्यामरशैलमग्र्यं
मेरोस्तु विष्कम्भगिरीन् क्रमेण॥१९।
तुरीयभागेन चतुर्दिशं च
संस्थापयेत्पुष्पविलेपनाढ्यान्।
पूर्वेण मन्दरमनेकफलावलीभि-
र्युक्तं यवैः कनकभद्रकदम्बचिह्नैः॥२०॥

The canopy should be made of five colours, and it should be garlanded with white unfading flowers. The Sumeru hill should thus be located in the centre, and its four spurs decorated with flowers, and sandal should be located in their proper places. Then the Mandarācala hill should be erected with barley in the east and adorned with the row of fruits and on the top, should be planted a tree of gold, representing the Madra Kadamba tree.

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कामेन काञ्चनमयेन विराजमान-
माकारयेत्कुसुमवस्त्रविलेपनाढ्यम्।
क्षीरारुणोदसरसाऽथ वनेन चैवं
रौप्येण शक्तिघटितेन विराजमानम्॥२१॥

That hill should be adorned with a golden image of Cupid, arrayed with beautiful dresses, garlands of flowers and sandal. There should be on one side of it a vessel, containing milk, representing the sea of milk and on the opposite side, another vessel, representing the sea called Aruṇodha. The forests of the hill should be represented by silver trees, according to the means of the devotee.

याम्येन गन्धमदनश्च निवेशनीयो
गोधूमसंचयमयः कलधौतयुक्तः।
हैमेन यज्ञपतिना घृतमानसेन
वस्त्रैश्च राजतवनेन च संयुतः स्यात्॥२२॥

On the south, the Gandhamadana hill should be made of wheat, putting some gold in it; on the top of which should be placed a golden image of Yajñapati and the lake Mānasarovara, of clarified butter and a garden of white cloth and silver should adorn it.

पश्चात्तिलाचलमनेकसुगन्धिपुष्प-
सौवर्णपिप्पलहिरण्मयहंसयुक्तम्।
आकारयेद्रजतपुष्पवनेन तद्व-
द्वस्त्रान्वितं दधिसितोदसरस्तथाग्रे॥२३॥

On the west, the Hiraṇmaya hill of sesamum should be made and adorned with sweet flowers. Silver, fig tree and swan of gold, garden of silver-flowers, a pond of curds representing the Sitoda sarovara and clouds represented by white cloths, should also be made.

संस्थाप्य तं विपुलशैलमथोत्तरेण
शैलं सुपार्श्वमपि माषमयं सुवस्त्रम्।
पुष्पैश्च हेमपटपादपशेखरं त-
माकारयेत्कनकधेनुविराजमानम्॥२४॥

माक्षीकभद्रसरसाऽथ वनेन तद्व-
द्रौप्येण भास्वरवता च युतं निधाय।
होमश्चतुर्भिरथ वेदपुराणविद्भि-
र्दान्तैरनिन्द्यचरिताकृतिभिर्द्विजेन्द्रैः॥२५॥
पूर्वेण हस्तमितमत्र विधाय कुण्डं
कार्यस्तिलैर्यवघृतेन समित्कुशैश्च।
रात्रौ च जागरमनुद्धतगीततूर्यै-
रावाहनं च कथयामि शिलोच्चयानाम्॥२६॥

On the north, the Supārśva hill, of urad pulse (Phaseolus radiatus) should be made. A golden vaṭa tree and a cow of gold, should be placed on the top of the hill. A pond of honey, representing Bhadra sarovara, and a garden of silver trees, should also be made at the bottom of it. The Brāhmaṇas, versed in the Vedas and Purāṇas and able to control their passions and of blameless character and sound bodies, should be made Hotās performing Homa. The sacrificial pond should measure one cubit square in size and east of Sumeru hill. Sacrificial offerings should be made of sesamum, barley, clarified butter, sacrificial fuel and Kuśa grass. The devotee should keep himself awake during the night and blow conches, etc., and sing. Now I shall describe to you the way of invoking the hills.

त्वं सर्वदेवगणधामनिधे विरुद्ध-
मस्मद्गृहेष्वमरपर्वतनाशयाशु।
क्षेमं विधत्स्व कुरु शान्तिमनुत्तमां नः
सम्पूजितः परमभक्तिमता मया हि॥२७॥

In invoking the Sumeru hill, the devotee should say, "O hill! You are the best resort of all the Devas. O hill of immortals! Destroy quickly all ill-luck in our houses and confer all prosperity on us as well as the highest peace. I have commenced worship with unalloyed devotion.

त्वमेव भगवानीशो ब्रह्मा विष्णुर्दिवाकरः।
सर्वमूर्तिस्वरूपं बीजमतः पाहि सनातन॥२८॥

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यस्मात्त्वं लोकपालानां विश्वमूर्त्तेश्च मन्दिरम्।
रुद्रादित्यवसूनां च तस्माच्छांतिं प्रयच्छ मे॥२९॥

You are the adorable Śiva, Brahmā, Viṣṇu and the Sun. You are formless, with and beyond all forms. You are the seed of all, protect me, therefore, O Eternal One. You are the temple of the Lokapālas and of Viśvamūrti, the Great Omnipresent, as well as of Rudra, the Ādityas and Vasus, therefore give me peace.

यस्मादशून्यममरैर्नारीभिश्च शिवेन च।
तस्मान्मामुद्धराशेषदुःखसंसारसागरात्॥३०॥

Since you are never bereft of the Devas or Devīs or by Śiva, therefore take me across the mundane ocean of sufferings in safety.'

एवमभ्यर्च्य तं मेरुं मंदरं चाभिपूजयेत्।
यस्माच्चैत्ररथेन त्वं भद्राश्वेन च वर्षतः॥३१॥
शोभसे मंदरक्षिप्रमतस्तुष्टिकरो भव।
यस्माच्चूडामणिर्जम्बूद्वीपे त्वं गंधमादन॥३२॥
गंधर्ववनशोभावानतः कीर्तिर्दृढाऽस्तु मे।

After thus worshipping the Sumeru hill, the Mandarācala should also be worshipped with the following words– "O Mandarācala! You are embellished with the forest called Caitra-ratha, and the continent, called Bhadrāśva, therefore, soon bring happiness unto me. O Gandhamādana! You are the crest jewel of the continent, Jambūdvīpa, and are adorned with Gandharvavana, therefore, grant me high renown.

यस्मात्त्वं केतुमालेन वैभ्राजने वनेन च॥३३॥
हिरण्मयाश्वत्थशिरास्तस्मात्पुष्टिर्ध्रुवाऽस्तु मे।
उत्तरैः कुरुभिर्यस्मात्सावित्रेण वनेन च॥३४॥
सुपार्श्व राजसे नित्यमतः श्रीरक्षयाऽस्तु मे।
एवमामन्त्र्य तान् सर्वान् प्रभाते विमले पुनः॥३५॥
स्नात्वाथ गुरवे दद्यान्मध्यमं पर्वतोत्तमम्।

O, Hiraṇmaya hill, you are adorned by the Ketumāla continent as well as by the garden called Vaibhrāja. The golden fig tree is on your summit, let my power therefore be everlasting. O Supārśva hill, you stand majestic, beautified by the northern Kuru country and the Sāvitrī forest, therefore, let my prosperity be inexhaustible.' After thus invoking those hills, the devotee should bathe in the morning and give away the best central hill, to the guru (preceptor).

विष्कम्भपर्वतान् दद्यादृत्विग्भ्यः क्रमशो मुने॥३६॥
गाश्च दद्याच्चतुर्विंशत्यथवा दश नारद।
नव सप्त तथाष्टौ वा पञ्च दद्यादशक्तिमान्॥३७॥

The four corner hills should be given away, in due order, to the four Ṛtvijas, and O Nārada! Twenty-four or ten cows should also be given away. Nine, eight, seven, five or even one milch cow should be given away to the preceptor (guru), according to the means of the devotee.

एकापि गुरवे देया कपिला च पयस्विनी।
पर्वतानामशेषाणामेष एव विधिः स्मृतः॥३८॥
त एव पूजने मंत्रास्त एवोपस्करा मताः।
ग्रहाणां लोकपालानां ब्रह्मादीनां च सर्वदा॥३९॥
स्वमंत्रेणैव सर्वेषु होमः शैलेषु पठ्यते।
उपवासी भवेन्नित्यमशक्तो नक्तमिष्यते॥४०॥
विधानं सर्वशैलानां क्रमशः शृणु नारद।
दानकाले च ये मंत्राः पर्वतेषु च यत्फलम्॥४१॥

This is the way of the worship of all the hills. The same mantras and materials for worship should be employed in worshipping them all. The sacrificial offerings to the different asterisms, Lokapālas, Brahmā and other Devas should also be offered by applying their respective mantras. Diurnal fasts should be observed. In case the devotee cannot do so, he may take his meals in the night. O Nārada! Now listen to the Dāna mantras of all hills serially.

अन्नं ब्रह्म यतः प्रोक्तमन्ने प्राणाः प्रतिष्ठिताः।
अन्नाद्भवन्ति भूतानि जगदन्नेन वर्त्तते॥४२॥
अन्नमेव ततो लक्ष्मीरन्नमेव जनार्दनः।
धान्यपर्वतरूपेण मयि तस्मात्प्रसीदतु॥४३॥

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Hear also the rituals of their being given away. "The (Anna) grain is Brahmā and is known as the giver of life. The grain nourishes the universe; consequently, it is Viṣṇu and Lakṣmī. O, Supreme of all the hills! Protect me in the form of a hill of grain."

अनेन विधिना यस्तु दद्याद्धान्यमयं गिरिम्।
मन्वतरशतं साग्रं देवलोके महीयते॥४४॥
अप्सरोगणगंधर्वैराकीर्णेन विराजता।
विमानेन दिवः पृष्ठमायाति स्म निषेवितः।
धर्मक्षये राजराज्यमाप्नोतीह न संशयः॥४५॥

One who gives away the hill of grain in this way, resides in Devaloka during the reign of a hundred Manus and traverses through the skies seated in an aerial chariot in company of the nymphs and the Gandharvas. On the exhaustion of his merit, he is reborn in the family of a great king.

इति श्रीमात्स्ये महापुराणे दानमाहात्म्यं नाम
त्र्यशीतितमोऽध्यायः॥८३॥

* * *

CHAPTER 84

The description of gift of salt-hill

ईश्वर उवाच

अथातः सम्प्रवक्ष्यामि लवणाचलमुत्तमम्।
यत्प्रदानान्नरो लोकानाप्नोति शिवसंयुतान्॥१॥

Śiva said– I am now going to tell you about the mount of salt, the donor of which goes to My region.

उत्तमः षोडशद्रोणैः कर्तव्यो लवणाचलः।
मध्यमः स्यात्तदर्द्धेन चतुर्भिरधमः स्मृतः॥२॥

The first best mount of salt is of 256 seers (of the measure of 16 droṇas), the next best is of 128 seers (eight droṇas) and the last is of 64 seers (i.e. 4 dronas).

वित्तहीनो यथाशक्त्या द्रोणादूर्ध्वं तु कारयेत्।
चतुर्थांशेन विष्कम्भपर्वतान्कारयेत्पृथक्॥३॥

The poor may make it of any weight rising from 16 seers (one drona) onwards. The four corner mounts (viṣkambha) should be of the quarter measurement of this main mount.

विधानं पूर्ववत्कुर्याद्ब्रह्मादीनां च सर्वदा।
तद्वद्धेममयान् सर्वांल्लोकपालान्निवेशयेत्॥४॥

And Brahmā, along with the other Devas, should be arranged in the same way as mentioned before, and the golden Lokapālas should also be so located.

सरांसि कामदेवादींस्तद्वदत्रापि कारयेत्।
कुर्याज्जागरणं चापि दानमन्त्रान्निबोधत॥५॥
सौभाग्यसरसम्भूतो यतोऽयं लवणो रसः।
तद्दानकर्तृकत्वेन त्वं मां पाहि नगोत्तम॥६॥

The ponds and Kāmadeva and others should be made as before. The devotee should keep up all the night. I now explain to you the mantra of giving it away. "O Salt! You have been born of the ocean of fortune, in consequence of which you are styled as the best of all the flavours. Hence this gift of the mount of salt may protect me from the evils of this mundane world.

यस्मादन्नरसाः सर्वे नोत्कटा लवणं विना।
प्रियं च शिवयोर्नित्यं तस्माच्छान्तिं प्रयच्छ मे॥७॥

"There is no flavour in anything without a pinch of salt. It is always dear to both Śiva and Śivā (Gaurī). Hence, O Salt! Give me peace.

विष्णुदेहसमुद्भूतं यस्मादारोग्यवर्द्धनम्।
तस्मात्पर्वतरूपेण पाहि संसारसागरात्॥८॥

"The salt that has sprung from the body of Viṣṇu is the giver of health. Therefore, O Salt is the shape of a mountain, carry me through the mundane ocean of troubles in peace.'

अनेन विधिना यस्तु दद्याल्लवणपर्वतम्।
उमालोके वसेत्कल्पं ततो याति परां गतिम्॥९॥

One who gives away the mount of salt in this way, attains bliss after passing a Kalpa in the realm of Śiva and Pārvatī.

इति श्रीमात्स्ये महापुराणे लवणाचलकीर्त्तनं नाम
चतुरशीतितमोऽध्यायः॥८४॥

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CHAPTER 85

The description of gift of raw-sugar-hill

ईश्वर उवाच

अतः परं प्रवक्ष्यामि गुडपर्वतमुत्तमम्।

यत्प्रदानान्नरः स्वर्गमाप्नोति सुरपूजितम्॥ १॥

Śiva said– I now relate to you about the gift of the mountain of molasses, the donor of which, honoured by the Devas, remains in heaven.

उत्तमो दशभिर्भारैर्मध्यमः पंचभिर्मतः।

त्रिभिर्भारैः कनिष्ठः स्यात्तदर्द्धेनाल्पवित्तवान्॥ २॥

The mount of 50 maunds (10 bhāras) of molasses is the first best, of 25 maunds (5 bhāras) the second best, and of 15 maunds (3 bhāras) the last best. The poor may make it of 7½ maunds even.

तद्वदामन्त्रणं पूजां हेमवृक्षसुरार्चनम्।

विष्कम्भपर्वतांस्तद्वत्सरांसि वनदेवताः॥ ३॥

होमजागरणं तद्वल्लोकपालाधिवासनम्।

धान्यपर्वतवत्कुर्यादिमं मन्त्रमुदीरयेत्॥ ४॥

The invocation, worship, the golden tree, the worship of the Devas, the four corner mounts (viṣkambha), the ponds, the forest, the Devas, and the sacrifice, the keeping up of the night and the Lokapālas and the preliminary ceremonies, all these should be done according to the rituals connected with the mount of grain, and the following mantras should be pronounced.

यथा देवेषु विश्वात्मा प्रवरोऽयं जनार्द्दनः।

सामवेदस्तु वेदानां महादेवस्तु योगिनाम्॥ ५॥

प्रवणः सर्वमन्त्राणां नारीणां पार्वती यथा।

तथा रसानां प्रवरः सदैवेक्षुरसो मतः॥ ६॥

"As Viṣṇu is supreme among the Devas, the Sāmaveda among the Vedas, Lord Mahādeva among the yogīs, the sacred Oṁ among the mantras, the Goddess Pārvatī among the ladies; similarly, the sugarcane juice is superior to all."

मम तस्मात्परां लक्ष्मीं गुडपर्वत देहि वै।

यस्मात्सौभाग्यदायिन्या भ्राता त्वं गुड पर्वत।

निवासश्चापि पार्वत्यास्तस्माच्छान्तिं प्रयच्छ मे॥ ७॥

"Therefore, O mountain of molasses, give me unbounded wealth; you are the brother of the Goddess Pārvatī (the giver) of good luck, and the abode of Pārvatī; therefore grant me peace.'

अनेन विधिना यस्तु दद्याद्गुडमयं गिरिम्।

पूज्यमानः स गन्धर्वैर्गौरीलोके महीयते॥ ८॥

One who gives away the mount of molasses in this way, goes to the region of Pārvatī and is honoured by the Gandharvās.

ततः कल्पशतान्ते तु सप्तद्वीपाधिपो भवेत्।

आयुरारोग्यसम्पन्नः शत्रुभिश्चापराजितः॥ ९॥

After seven Kalpas, he becomes the sovereign of the seven Dvīpas. He remains also always healthy and never gets defeat from his enemies.

इति श्रीमात्स्ये महापुराणे गुडपर्वतकीर्त्तनं नाम

पंचाशीतितमोऽध्यायः॥ ८५॥

* * *

CHAPTER 86

The description of mountain of gold

ईश्वर उवाच

अथ पापहरं वक्ष्ये सुवर्णाचलमुत्तमम्।

यस्य प्रदानाद्भवनं वैरिञ्चं याति मानवः॥ १॥

I am now describing to you the ways of giving away the mountain of gold, which drives away all sins, and takes the devotee to the region of Brahmā.

उत्तमः पलसाहस्रो मध्यमः पंचभिः शतैः।

तदर्द्धेनाधमस्तद्वदल्पवित्तोऽपि शक्तितः।

दद्यादेकपलादूर्ध्वं यथाशक्त्या विमत्सरः॥ २॥

The mount of 4,000 tolas (1,000 palas) of gold is the first best, of 2,000 tolas (500 palas)

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is the second best and of 1,000 tolas (250 palas) is the last. The poor may make, leaving pride aside, one of less weight, but greater than one pala, according to his means.

धान्यपर्वतवत्सर्वं विदध्यान्मुनिपुङ्गव।
विष्कम्भशैलास्तद्वच्च ऋत्विग्भ्यः प्रतिपादयेत्॥ ३॥
नमस्ते ब्रह्मबीजाय ब्रह्मगर्भाय ते नमः।
यस्मादनन्तफलदस्तस्मात्पाहि शिलोच्चय॥ ४॥
यस्मादग्नेरपत्यं त्वं यस्मात्पुण्यं जगत्पते।
हेमपर्वतरूपेण तस्मात्पाहि नगोत्तम॥ ५॥

The rituals prescribed for the mount of grain should be observed. The four corner mounts (viṣkambha) should be given away to the sacrificing priests, as before, with the following words : "I salute you, O Mount of gold, you are the seed, the womb of Brahmā, you are the giver of unbounded fruits. The gold is most sacred on account of its being born of Fire; therefore, O Nāgottama! Protect me'.

अनेन विधिना यस्तु दद्यात्कनकपर्वतम्।
स याति परमं ब्रह्मलोकमानन्दकारकम्।
तत्र कल्पशतं तिष्ठेत्ततो याति परां गतिम्॥ ६॥

One who gives away the mount of gold, according to these rites, goes to the blissful realm of Brahmā where he resides for a period of one kalpa, after which he attains emancipation.

इति श्रीमात्स्ये महापुराणे सुवर्णाचलकीर्त्तनं नाम
षडशीतितमोऽध्यायः॥ ८६॥

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CHAPTER 87

The description of mount of sesamum

ईश्वर उवाच

अतः परं प्रवक्ष्यामि तिलशैलं विधानतः।
यत्प्रदानान्नरो याति विष्णुलोकं सनातनम्॥ १॥

Now I proceed to explain to you about the giving away of the mount of sesamum, by the virtue of which the devotee goes to the realm of Viṣṇu.

उत्तमो दशभिर्द्रोणैर्मध्यमः पञ्चभिः स्मृतः।
त्रिभिः कनिष्ठो विप्रेन्द्र तिलशैलः प्रकीर्त्तितः॥ २॥

The sesamum mount of 160 seers (10 droṇas) is the first best, of 80 seers (5 droṇas) second best, and of 48 seers (3 droṇas) is the last.

पूर्ववच्चापरान् सर्वान् विष्कम्भानभितो गिरीन्।
दानमन्त्रान् प्रवक्ष्यामि यथावन्मुनिपुङ्गव॥ ३॥

The four corner mounts (viṣkambha) should be located as before, and I am now telling you the mantra to be recited at the time of offering, O Nārada.

यस्मान्मधु वधे विष्णोर्देहस्वेदसमुद्भवाः।
तिलाः कुशाश्च माषाश्च तस्माच्छान्त्यै भवन्त्विह॥ ४॥
हव्ये कव्ये च यस्माच्च तिला एवाभिरक्षणम्।
भवादुद्धर शैलेन्द्र तिलाचल नमोऽस्तु ते॥ ५॥

Sesamum, kuśa and māṣa were produced from the sweat of Viṣṇu, at the time of His killing the demon, Madhu; therefore, O mount of sesamum grant me happiness. In Havya and Kavya, (in the Deva as well as in Pitṛ worship), sesamum is considered to be the best, therefore, O mount of sesamum, I salute you.'

इत्यामन्त्र्य च यो दद्यात् तिलाचलमनुत्तमम्।
स वैष्णवं पदं याति पुनरावृत्तिदुर्लभम्॥ ६॥

One who thus gives away the mount of sesamum, attains similarity with Viṣṇu, and is never born in this world.

दीर्घायुष्यं समाप्नोति पुत्रपौत्रैश्च मोदते।
पितृभिर्देवगन्धर्वैः पूज्यमानो दिवं व्रजेत्॥ ७॥

He gets long life, children and grandchildren and goes to heaven, where he is honoured by the Devas, Pitṛs, Gandharvas.

इति श्रीमात्स्ये महापुराणे तिलाचलकीर्त्तनं नाम
सप्ताशीतितमोऽध्यायः॥ ८७॥

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CHAPTER 88

The description of gift of cotton-hill

ईश्वर उवाच

अथातः संप्रवक्ष्यामि कार्पासाचलमुत्तमम्।

यत्प्रदानान्नरो नित्यमाप्नोति परमं पदम्॥ १॥

The Lord Śiva said– I shall now fully relate the method of the gift of the cotton-hill. By this gift, one attains the highest state.

कार्पासपर्वतस्तद्वद्विंशद्भारैरिहोत्तमः।

दशभिस्त्वधमः प्रोक्तः पञ्चभिस्त्वधमः स्मृतः।

भारेणाल्पधनो दद्याद्वित्तशाठ्यविवर्जितः॥ २॥

It is best to make the mount of cotton for 100 maunds (20 bhāras), of 50 maunds (10 bhāras) is the next best, of 25 maunds (5 bhāras) is the last best. The devotee, if in straitened circumstances, may make one of 5 maunds (one bhāra) even, without exercising miserliness.

धान्यपर्वतवत् सर्वमासाद्य मुनिपुंगव।

प्रभातायां तु शर्वर्यां दद्यादिदमुदीरयेत्॥ ३॥

O Nārada! the rites prescribed for the giving away of the hill of grain should be observed in this also. On the lapse of the night of prayers, the devotee should recite the following mantra in giving away the hill of cotton.

त्वमेवावरणं यस्माल्लोकानामिह सर्वदा।

कार्पासाद्रे नमस्तुभ्यमघौघध्वसनो भव॥ ४॥

"O Hill of cotton! You cover everyone in the shape of cloth, I salute you, kindly dispel my sins.'

इति कार्पासशैलेन्द्रं यो दद्याच्छर्वसन्निधौ।

रुद्रलोके वसेत् कल्पं ततो राजा भवेदिह॥ ५॥

One who gives away the cotton hill, according to these rites, goes to the region of Śiva where he resides for one Kalpa, after which he is born as a king.

इति श्रीमात्स्ये महापुराणे कार्पासशैलकीर्त्तनं

नामाष्टाशीतितमोऽध्यायः॥ ८८॥

* * *

CHAPTER 89

The description of mount of clarified butter

ईश्वर उवाच

अतः परं प्रवक्ष्यामि घृताचलमनुत्तमम्।

तेजोऽमृतमयं दिव्यं महापातकनाशनम्॥ १॥

Now I shall describe to you about the gift of the mount of clarified butter. It is like nectar, and its charity is the destroyer of all ills.

विंशत्या घृतकुम्भानामुत्तमः स्याद्घृताचलः।

दशभिर्मध्यमः प्रोक्तः पंचभिस्त्वधमः स्मृतः॥ २॥

The mount of clarified butter, consisting of 20 pitchers, full of it, is the first best, of ten pitchers is the second best, and of five pitchers is the last best.

अल्पवित्तोऽपि यः कुर्याद्द्वाभ्यामिह विधानतः।

विष्कम्भपर्वतांस्तद्वच्चतुर्भागेन कल्पयेत्॥ ३॥

People with limited resources may make it of two pitchers even. The corner spurs should be duly located in the four sides, like the previous ones.

शालितण्डुलपात्राणि कुम्भोपरि निवेशयेत्।

कारयेत् संहतानुच्चान्यथाशोभं विधानतः॥ ४॥

Vessels of uncooked rice should be neatly placed on the mouth of the pitchers, touching each other, and rising up into the form of a peak like a pyramid, and should be adorned, according to rules.

वेष्टयेच्छुक्लवासोभिरिक्षुदण्डफलादिकैः।

धान्यपर्वतवच्छेषं विधानमिह पठ्यते॥ ५॥

They should be surrounded with sugarcane, fruit and cloth, etc.. The rest of the rituals are the same as those described for the hill of grain.

अधिवासनपूर्वं च तद्वद्धोमसुरार्चनम्।

प्रभातायां तु शर्वर्यां गुरवे तन्निवेदयेत्।

विष्कम्भपर्वतांस्तद्वदृत्विग्भ्यः शान्तमानसः॥ ६॥

The devotee should keep himself awake during the night, perform Homa offerings and worship the Deities, and give away everything

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to the preceptor (guru) in the morning.

संयोगाद्घृतमुत्पन्नं यस्मादमृततेजसोः।
तस्माद्घृतार्चिर्विश्वात्मा प्रीयतामत्र शङ्करः॥७॥
यस्मात्तेजोमयं ब्रह्म घृते तद्विद्ध्यवस्थितम्।
घृतपर्वतरूपेण तस्मात्त्वं पाहि नोऽनिशम्॥८॥
अनेन विधिना दद्याद्घृताचलमनुत्तमम्।

The spurs of the hillock (viṣkambha corner mounts) should be given away to the Ṛtvika priests, as before, after which the devotee should say with a peaceful mind: "The clarified butter has been produced by the confluence of the fire and nectar, therefore, O Śaṅkara, the Lord of the universe, be pleased. Brilliancy is Brahmā which is present in the clarified butter, therefore, let there always be my protection, by virtue of this charity of the clarified butter hill.'

महापातकयुक्तोऽपि लोकमाप्नोति शाङ्करम्॥९॥
हंससारसयुक्तेन किङ्किणीजालमालिना।
विमानेनाऽप्सरोभिश्च सिद्धविद्याधरैर्वृतः।
विहरेत्पितृभिः सार्द्धं यावदाभूतसंप्लवम्॥१०॥

One who gives away the first best hill of clarified butter, decidedly goes to the kingdom of Śiva, inspite of his being a great sinner, and resides in heaven till the dissolution of the world where he roams about in an aerial chariot decorated with cranes, birds, small bells, perforated work and portholes in the company of Apsarās, Siddhas, Vidyādharas and the pitṛs.

इति श्रीमात्स्ये महापुराणे घृताचलकीर्त्तनं
नामैकोननवतितमोऽध्यायः॥८९॥

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CHAPTER 90

The description of mount of gems

ईश्वर उवाच

अतः परं प्रवक्ष्यामि रत्नाचलमनुत्तमम्।
मुक्ताफलसहस्रेण पर्वतः स्यादनुत्तमः॥१॥
मध्यमः पंचशतकस्त्रिशतेनाधमः स्मृतः।
चतुर्थांशेन विष्कम्भपर्वताः स्युः समन्ततः॥२॥

I am now going to explain to you about the mount of gems. The mount of one thousand pearls is the first best; of 500 pearls the second best, and of 300 pearls the last best. The spurs (viṣkambha) in the corners should be made and located in their proper places, the quantity consisting of one-fourth of the main mount.

पूर्वेण वज्रगोमेदैर्दक्षिणेनेन्द्रनीलकैः।
पद्मरागयुतः कार्यो विद्वद्भिर्गन्धमादनः॥३॥

The eastern spurs of the mount, should be made with diamonds and cat's eyes. The southern spur (Gandhamādana mount) should be made of sapphires and topazes.

वैदूर्यविद्रुमैः पश्चात्संमिश्रो विमलाचलः।
पद्मरागैः ससौवर्णैरुत्तरेण च विन्यसेत्॥४॥
धान्यपर्वतवत् सर्वमत्रापि परिकल्पयेत्।
तद्वदावाहनं कुर्याद्वृक्षान्देवांश्च कांचनान्॥५॥

The western spur, called the Vimalācala, should be made with corals and laips lazulis, the northern spur to be made with topazes and gold. The rest of the rituals should be observed as laid down for the hill of grain. The trees and the images of gold should be made and invoked in the same way and worshipped with incense and flowers.

पूजयेत्पुष्पगन्धाद्यैः प्रभाते च विमत्सरः।
पूर्ववद्गुरु ऋत्विग्भ्य इमान्मन्त्रानुदीरयेत्॥६॥

After the night is passed, the devotee should give everything away to the preceptor (guru), priests, by uttering the following mantras.

यदा देवगणाः सर्वे सर्वरत्नेष्ववस्थिताः।
त्वं च रत्नमयो नित्यं नमस्तेऽस्तु सदाऽचल॥७॥

"When all the Devas are dominant in the jewels, and you are the mountain of gems, you are of immortal stabiiity. I salute you.

यस्माद्रत्नप्रदानेन तुष्टिं प्रकुरुते हरिः।
सदा रत्नप्रदानेन तस्मान्नः पाहि पर्वत॥८॥

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"Lord Hari is pleased by the gift of precious stones, therefore protect me. O Lord! by virtue of this gift of gems.'

अनेन विधिना यस्तु दद्याद्रत्नमयं गिरिम्।
स याति विष्णुसालोक्यममरेश्वरपूजितः॥ ९॥
यावत्कल्पशतं साग्रं वसेच्चेह नराधिप।
रूपारोग्यगुणोपेतः सप्तद्वीपाधिपो भवेत्॥ १०॥

One who gives away the hill of gems, according to these rites, goes to the region of Viṣṇu and is venerated by the Devas like Indra, where after passing his blissful days for a very long time, he is reborn as an emperor on Earth, endowed with beauty, health and all good qualities.

ब्रह्महत्यादिकं किंचिद्यदत्रामुत्र वा कृतम्।
तत्सर्वं नाशमायाति गिरिर्वज्रहतो यथा॥ ११॥

His sins of killing a Brāhmaṇa are destroyed as the thunderbolt destroys the mountains.

इति श्रीमात्स्ये महापुराणे रत्नाचलकीर्त्तनं नाम
नवतितमोऽध्यायः॥ ९०॥

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CHAPTER 91

The description of the mount of silver

ईश्वर उवाच

अतः परं प्रवक्ष्यामि रौप्याचलमनुत्तमम्।
यत्प्रदानान्नरो याति सोमलोकमनुत्तमम्॥ १॥

Now I shall explain to you about the mount of silver, by the gift of which the devotee goes to the realm of the Moon.

दशभिः पलसाहस्रैरुत्तमो रजताचलः।
पंचभिर्मध्यमः प्रोक्तस्तदर्द्धेनाधमः स्मृतः॥ २॥

The first best silver mount is of 40,000 tolās (10,000 palās) of silver, the second best of 20,000 tolās (5,000 palās) and the last best of 10,000 tolās (2,500 palās).

अशक्तो विंशतेरूर्ध्वं कारयेच्छक्तितस्तदा।
विष्कम्भपर्वतांस्तद्वत् तुरीयांशेन कल्पयेत्॥ ३॥

The devotee, in less favourable circumstances, should make a mount from 80 tolās (20 palās) of silver and upwards, as much as he can afford, and, as before, the four corner spurs should be one-fourth in dimension of the main central mount.

पूर्ववद्राजतान्कुर्वन्मन्दरादीन्विधानतः।
कलधौतमयांस्तद्वल्लोकेशानर्चयेद्बुधः॥ ४॥

According to the rites mentioned before, the mounts should be made of silver and the Lokapālas of gold.

ब्रह्मविष्ण्वर्कवान्कार्यो नितम्बोऽत्र हिरण्मयः।
राजतं स्याद्यदन्येषां सर्वं तदिह काञ्चनम्॥ ५॥

Separate images of Brahmā, Viṣṇu and the Sun (Arka) should be made and placed at the bottom of the hill; whatever has been ordained to be made of silver in other places, should be made of gold here.

शेषं तु पूर्ववत् कुर्याद्धोमजागणादिकम्।
दद्यात्ततः प्रभाते तु गुरवे रौप्यपर्वतम्॥ ६॥
विष्कम्भशैलानृत्विग्भ्यः पूज्य वस्त्रविभूषणैः।
इमं मन्त्रं पठन्दद्याद्दर्भपाणिर्विमत्सरः॥ ७॥

The rest of the rituals, like Homa, vigil, etc., should be observed, as before. The devotee should keep himself awake during the night and give away the silver mount to the preceptor (guru) and the corner mounts, after being decorated with cloths, etc., and worshipped, should be given away to the priests (Ṛtvijas). Afterwards, the devotee, holding a blade of kuśa grass in his hand, should recite the following mantra, with a peaceful mind–

पितॄणां वल्लभो यस्माद्धरींद्राणां शिवस्य च।
पाहि राजत तस्मात्त्वं शोकसंसारसागरात्॥ ८॥

"The silver is pleasing to the Pitṛs, and so it is to Viṣṇu, Indra and Śiva, therefore, O mount of silver! Protect me from the ocean of sorrows of this world."

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इत्थं निवेद्य यो दद्याद्रजताचलमुत्तमम्।
गवामयुतदानस्य फलं प्राप्नोति मानवः॥ ९॥
सोमलोके स गन्धर्वैः किन्नराप्सरसां गणैः।
पूज्यमानो वसेद्विद्वान् यावदाभूतसंप्लवम्॥ १०॥

One who thus gives away the mount of silver, attains the benefit of having given away ten thousand cows, and goes to the region of the Moon, after being venerated by hosts of Gandharvas, Kinnaras and Nymphs, and resides there till the dissolution of the world.

इति श्रीमात्स्ये महापुराणे रौप्याचलकीर्त्तनं
नामैकनवतितमोऽध्यायः॥ ९१॥

* * *

CHAPTER 92

The description of the sugar-hill

ईश्वर उवाच

अथातः सम्प्रवक्ष्यामि शर्कराशैलमुत्तमम्।
यस्य प्रदानाद्विष्णवर्करुद्रास्तुष्यन्ति सर्वदा॥ १॥

I now relate to you the ways of giving away the mountain of sugar in gift, by the virtue of which Viṣṇu, Śiva and the Sun always remain pleased.

अष्टाभिः शर्कराभारैरुत्तमः स्यान्महाचलः।
चतुर्भिर्मध्यमः प्रोक्तो भाराभ्यामधमः स्मृतः॥ २॥

The first best mount of sugar is of 8 bhāras of sugar, the second best of 4 bhāras and the last best of 2 bhāras.

भारेण वार्द्धभारेण कुर्याद्यः स्वल्पवित्तवान्।
विष्कम्भपर्वतान् कुर्यात् तुरीयांशेन मानवः॥ ३॥

If a man is having limited money, he may make it from one or half bhāra, and the four corner spurs should be made one-fourth of the central mount.

धान्यपर्वतवत् सर्वमासाद्यामरसंयुतम्।
मेरोरुपरि तद्वच्च स्थाप्य हेमतरुत्रयम्॥ ४॥
मन्दारः पारिजातश्च तृतीयः कल्पपादपः।
एतद्वृक्षत्रयं मूर्ध्नि सर्वेष्वपि नियोजयेत्॥ ५॥

The rituals connected with the mount of grain should be observed here as well. The hills should be made with the images of Gods settled on them, and, as before, the three golden trees of Mandāra, Pārijāta and Kalpadruma, should be located on the Sumeru peak. These three trees should always be located on the gift of every kind of hill.

हरिचन्दनसन्तानौ पूर्वपश्चिमभागयोः।
निवेश्यौ सर्वशैलेषु विशेषाच्छर्कराचले॥ ६॥

Haricandana and Santāna[1] trees should be located on the east and the west, respectively. This should be done in the case of the gift of every hill, and particularly in the instance of the one made of sugar.

मन्दरे कामदेवस्तु प्रत्यग्वक्त्रः सदा भवेत्।
गन्धमादनशृङ्गे तु धनदः स्यादुदङ्मुखः॥ ७॥
प्राङ्मुखो वेदमूर्त्तिस्तु हंसः स्याद्विपुलाचले।
हैमी सुपार्श्वे सुरभिर्दक्षिणाभिमुखी भवेत्॥ ८॥

The image of Cupid should be located on the Mandarācala peak facing the west, that of Kāmadeva facing the north, on the top of the Gandhamādana, on Vipulācala, the incarnation of the Veda, in the form of the Swan, facing the east; facing the south, the (Surabhi) cow of gold on the Supārśva hill.

धान्यपर्वतवत्सर्वमावाहनविधानकम्।
कृत्वा तु गुरवे दद्यान्मध्यमं पर्वतोत्तमम्।
ऋत्विग्भ्यश्चतुरः शैलानिमान्मन्त्रानुदीरयन्॥ ९॥

The invocation, etc., should be done, as before, in the case of the mount of grain, after which the central hill should be given away to the Preceptor (guru), and the corner spurs should be given away to the priests (Ṛtvijas),

1. Two names among five trees of Indra's heaven, Other three are Pārijāta, Mandāra, and Kalpa.

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while reciting the following mantras :

सौभाग्यामृतसारोऽयं पर्वतः शर्करायुतः।
तस्मादानन्दकारीत्वं भव शैलेन्द्र सर्वदा॥ १०॥
अमृतं पिबतां ये तु निपेतुर्भुवि शीकराः।
देवानां तत्समुत्थस्त्वं पाहि नः शर्कराचल॥ ११॥
मनोभवधनुर्मध्यादुद्भूता शर्करा यतः।
तन्मयोऽसि महाशैल पाहि संसारसागरात्॥ १२॥

"This hill of sugar is known as the essence of prosperity and nectar; therefore, let you be the source of everlasting bliss to me, O Lord of hills, O, mount of sugar! The drops of nectar that fell from the Devas when they were quaffing it, produced you, O sugar, therefore, protect me. The sugar has also been generated from the floral arrows of Cupid, you are the mount of the very same sugar; therefore, save me from this sea of troubles in the world.'

यो दद्याच्छर्कराशैलमनेन विधिना नरः।
सर्वपापैर्विनिर्मुक्तः स याति परमं पदम्॥ १३॥

One who gives away the hill of sugar, according to these rites, is liberated from all sins, and attains bliss.

चन्द्रतारार्कसङ्काशमधिरुह्यानुजीविभिः।
सहैव यानमातिष्ठेत् तत्र विष्णुप्रचोदितः॥ १४॥
ततः कल्पशतान्ते तु सप्तद्वीपाधिपो भवेत्।
आयुरारोग्यसम्पन्नो यावज्जन्मार्बुदत्रयम्॥ १५॥

By the grace of Viṣṇu, the devotee traverses through the sky seated in an aerial chariot, shedding lustre like the moon and the stars, after which he becomes the lord of the seven dvīpas at the end of a hundred kalpās and enjoys health and wealth for three *arbuda* of lives.

भोजनं शक्तितः कुर्यात्सर्वशैलेष्वमत्सरः।
सर्वत्राक्षारलवणमश्नीयात्तदनुज्ञया।
पर्वतोपस्करान्सर्वान्प्रापयेद्ब्राह्मणालयम्॥ १६॥

In observing the rites of giving away these different hills, the devotee should feed as many Brāhmaṇas as he can, according to his means, and, then, with their permission, should take his meals without salt and acid. He should send away the materials of the hills to the houses of the Brāhmaṇas.

ईश्वर उवाच

आसीत्पुरा बृहत्कल्पे धर्ममूर्त्तिर्जनाधिपः।
सुहृच्चक्रस्य निहता येन दैत्याः सहस्रशः॥ १७॥

Śiva said– In ancient times (Bṛhatkalpa), there was a king named Dharmamūrti, the friend of Indra, who killed thousands of Daityas.

सोमसूर्यादयो यस्य तेजसा विगतप्रभाः।
भवन्ति शतशो येन शत्रवश्च पराजिताः।
यथेच्छारूपधारी च मनुष्योऽप्यपराजितः॥ १८॥

He eclipsed even the sun and the moon by his lustre and he destroyed hundreds of enemies, and was ever victorious. Inspite of his being a mortal, he had access to every region; and roaming about hither and thither, he subjugated many of his foes.

तस्य भानुमती नाम भार्या त्रैलोक्यसुन्दरी॥ १९॥
राज्ञस्तस्याग्र्यमहिषी प्राणेभ्योपि गरीयसी।
दशनारीसहस्राणां मध्ये श्रीरिव राजते॥ २०॥

His queen, Bhānumatī, was the most beautiful among all ladies in the three regions. She was matchless, like the Goddess Lakṣmī and excelled all the beautiful ladies of her time. She was dearer than life to the king. She was looking like Lakṣmī in a group of ten thousand ladies.

नृपकोटिसहस्रेण न कदाचित्समुच्यते।
कदाचिदास्थानगतः पप्रच्छ स पुरोधसम्।
विस्मयेनावृतो राजा वसिष्ठमृषिसत्तमम्॥ २१॥

Thousands, aye, millions of Rājas, could not be compared to him. On one occasion, that remarkable sovereign, while seated on his throne, asked his Purohita, the sage Vasiṣṭha, with mind full of bewilderment.

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राजोवाच

भगवन्केन धर्मेण मम लक्ष्मीरनुत्तमा।

कस्माच्च विपुलं तेजो मच्छरीरे सदोत्तमम्॥ २२॥

The Kind said– O Sage! be pleased to tell me, on account of what good deeds in my past lives, I have become so illustrious and wealthy in my present life?

वसिष्ठ उवाच

पुरा लीलावती नाम वेश्या शिवपरायणा।

तया दत्तश्चतुर्दश्यां गुरवे लवणाचलः।

हेमवृक्षादिभिः सार्द्धं यथावद्विधिपूर्वकम्॥ २३॥

Vasiṣṭha said– "Some time in the past, there was a public woman, named Līlāvatī, who was devoted to Śiva. She gave to her preceptor (guru), a mount of salt, along with the trees of gold, as prescribed in the rituals, on the fourteenth day of the bright fortnight.

शूद्रः सुवर्णकारश्च नाम्ना शौण्डोऽभवत्तदा।

भृत्यो लीलावतीगेहे तेन हेम्ना विनिर्मिताः॥ २४॥

तरवः सुरमुख्याश्च श्रद्धायुक्तेन पार्थिव।

अतिरूपेण सम्पन्ना घटयित्वा विनाभृतिम्।

धर्मकार्यमिति ज्ञात्वा न गृह्णाति कथंचन॥ २५॥

In the house, of Līlāvatī used to live a Śūdra servant, named Śauṇḍa, goldsmith by profession, who was very clever. O king! He had made beautiful golden trees and images of Devas, with faith, and with marked skill and did not charge anything for his labour. He never charged any wages. He thought that these were all meant for religious purposes.

उज्ज्वालिताश्च तत्पत्न्या सौवर्णामरपादपाः।

लीलावती गिरेः पार्श्वे परिचर्यां च पार्थिव॥ २६॥

O King! the wife of that goldsmith, fixed those trees artistically on that mount, after polishing them well.

कृत्वा ताभ्यामशाठ्येन गुरुशुश्रूषणादिकम्।

सा च लीलावती वेश्या कालेन महतापि च॥ २७॥

कालधर्ममनुप्राप्ता कर्मयोगेन नारद।

सर्वपापविनिर्मुक्ता जगाम शिवमन्दिरम्॥ २८॥

Līlāvatī, along with those two, while worshipping the mount with faith, showed great devotion to their preceptor (guru). After a long time, Līlāvatī died, and by virtue of her charity, she was liberated from her sins and went to the kingdom of Śiva.

योऽसौ सुवर्णकारस्तु दरिद्रोऽप्यतिसत्त्ववान्।

न मौल्यमादाद्वेश्यातः स भवानिह साम्प्रतम्॥ २९॥

The poor, but high-minded, goldsmith, who was in the house of Līlāvatī, and who did not charge anything for manufacturing those trees of gold and images, has been born in your person.

सप्तद्वीपपतिर्जातः सूर्यायुतसमप्रभः।

यया सुवर्णकारस्य तरवो हेमनिर्मिताः।

सम्यगुज्ज्वालिताः पत्न्या सेयं भानुमती तव॥ ३०॥

By the same virtue, you are so illustrious and have your sway over the seven continents. Your wife of the past life had polished up the trees, made of gold and had fixed them up on the mount, in consequence of which she has now been born as your queen Bhānumatī.

उज्ज्वालनादुज्ज्वलरूपमस्याः

सञ्जातमस्मिन् भुवनाधिपत्यम्।

यस्मात्कृतं तत्परिकर्मरात्रा-

वनुद्धताभ्यां लवणाचलस्य॥ ३१॥

तस्माच्च लोकेष्वपराजितत्व-

मारोग्यसौभाग्ययुता च लक्ष्मीः।

तस्मात्त्वमप्यत्र विधानपूर्वं

धान्याचलादीन्दशधा कुरुष्व॥ ३२॥

तथेति सत्कृत्य स धर्ममूर्त्ति-

र्वचो वसिष्ठस्य ददौ च सर्वान्।

धान्याचलादीञ्छतशो मुरारे-

र्लोकं जगामामरपूज्यमानः॥ ३३॥

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On account of her polishing those trees, she is of matchless (polished) beauty and achieved lordship of this earth, and both of you had devotedly served in the gift of the mount of salt; consequently, you have obtained health, wealth and kingdom. You should give away in your present life the ten kinds of hills, according to the prescribed rites.' Then Dharmamūrti said "Be it so" and honoured the words of the sage Vasiṣṭha, the king performed the gift of ten hills, beginning with Dhānyācala and went to the realm of Viṣṇu.

पश्येदपीमानधनोऽतिभक्त्या
स्पृशेन्मनुष्यैरपि दीयमानान्।
शृणोति भक्त्याथ मतिं ददाति
विकल्मषः सोऽपि दिवं प्रयाति॥ ३४॥

One, who himself cannot perform, but merely touches, hears or even advises others to give these gifts, is liberated from sins and goes to the region of Viṣṇu. So, also, one who is poor, but who, full of faith, sees this Pūjā performed by others.

दुःस्वप्नं प्रशममुपैति पठ्यमानैः
शैलेन्द्रैर्भवभयभेदनैर्मनुष्यैः।
यः कुर्यात्किमु मुनिपुङ्गवेह सम्यक्
शान्तात्मा सकलगिरीन्द्रसम्प्रदानम्॥ ३५॥

O foremost among the sages! when the people read this story of king-hills the effects of evil dreams come to remove. One who peaceful-minded gives away the gifts of all hills with devotion, what can we say about it.

इति श्रीमात्स्ये महापुराणे पर्वतप्रदानमाहात्म्यं नाम
द्विनवतितमोऽध्यायः॥ ९२॥

* * *

CHAPTER 93

The performance of Śānti and Puṣṭi (Oblation to the nine planets)

सूत उवाच

वैशम्पायनमासीनमपृच्छच्छौनकः पुरा।
सर्वकामाप्तये नित्यं कथं शान्तिकपौष्टिकम्॥ १॥

Sūta said– In the days gone by, Śaunaka asked Vaiśampāyana, who was seated at his leisure, to explain to him the ways of the acquirement of all desires by the performance of Śānti[1] and Puṣṭi[2] rites.

वैशम्पायन उवाच

श्रीकामः शान्तिकामो वा ग्रहयज्ञं समारभेत्।
वृद्ध्यायुःपुष्टिकामो वा तथैवाभिचरन् पुनः।
येन ब्रह्मन्विधानेन तन्मे निगदतः शृणु॥ २॥

Vaiśampāyana said– I shall now relate to you, listen to it attentively what should be done by persons desirous of acquiring wealth, peace, longevity and of freeing themselves from malignant influences and how the offerings to the planets should be made by a person desirous of Śānti and Puṣṭi?

सर्वशास्त्राण्यनुक्रम्य संक्षिप्य ग्रन्थविस्तरम्।
ग्रहशान्तिं प्रवक्ष्यामि पुराणश्रुतिचोदिताम्॥ ३॥

I shall explain to you, in brief, on the basis of all Śāstras, the ways of propitiating the planets.

पुण्येऽह्नि विप्रकथिते कृत्वा ब्राह्मणवाचनम्।
ग्रहान्ग्रहाधिदेवांश्च स्थाप्य होमं समारभेत्॥ ४॥

On an auspicious day as pointed out by almanacs and Brāhmaṇas, and after inviting the Brāhmaṇas, the different planets and their rulers should be located in their proper places, through a Brāhmaṇa, and homa sacrifice should be

1. Those which pacify or neutralize the malignant influences are called Śantika rites.
2. Those which strengthen and augment the beneficent tendencies, are called Pauṣṭika rites.

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performed.

ग्रहयज्ञस्त्रिधा प्रोक्तः पुराणश्रुतिकोविदैः।
प्रथमोऽयुतहोमः स्यल्लक्षहोमस्ततः परम्॥५॥
तृतीयः कोटिहोमस्तु सर्वकामफलपदः।
अयुतेनाहुतीनां च नवग्रहमखः स्मृतः॥६॥
तस्य तावद्विधिं वक्ष्ये पुराणं श्रुतिभाषितम्।
गर्त्तस्योत्तरपूर्वेण वितस्तिद्वयविस्तृताम्॥७॥

The knowers of the Purāṇas and Śrutis have described the planetary offerings as being of three kinds viz., 1. of the thousand homas (fire oblations); 2. of a lac or a hundred thousand homas; 3. of ten millions of homas, that fulfil all desires. Hear the ways of performing the homa with a thousand offerings, as told in the Purāṇas. This is called Navagraha yajña, or the sacrifice to the Nine Planets. An altar, measuring two vitasti wide, within the sacrificial pond, should be made in the direction of north-east of the fire pit.

वप्रद्वयावृतां वेदिं वितस्त्युच्छ्रयसम्मिताम्।
संस्थापनाय देवानां चतुरस्रामुदङ्मुखाम्॥८॥
अग्निप्रणयनं कृत्वा तस्यामावाहयेत्सुरान्।
देवतानां ततः स्थाप्या विंशतिर्द्वादशाधिका॥९॥

The vedī (altar) should be one vitasti in height and square, facing the north. It should have two buttresses on which the Devas should be located. Afterwards fire should be lighted in the fire pit and the thirty-two Devas should be invoked in that fire.

सूर्यः सोमस्तथा भौमो बुधजीवसितार्कजाः।
राहुकेतुरिति प्रोक्ता ग्रहा लोकहितावहाः॥१०॥

The following are the nine planets, viz.,– The Sun, the Moon, the Mars, the Mercury, the Jupiter, the Venus, the Saturn, the Rāhu and the Ketu. They always bring good to all creatures (to call some of them malignant, is a mere mode of speech).

मध्ये तु भास्करं विद्याल्लोहितं दक्षिणेन तु।
उत्तरेण गुरुं विद्याद्बुधं पूर्वोत्तरेण तु॥११॥
पूर्वेण भार्गवं विद्यात्सोमं दक्षिणपूर्वके।
पश्चिमेन शनिं विद्याद्राहुं पश्चिमदक्षिणे।
पश्चिमोत्तरतः केतुं स्थापयेच्छुक्लतण्डुलैः॥१२॥

(1) The Sun should be located in the centre, (2) the Mars in the south, (3) the Mercury in the north-east, (4) the Jupiter in the north, (5) the Venus in the east, (6) the Moon in the south-east, (7) the Saturn in the west, (8) the Rāhu in the south-west and (9) the Ketu in north-west. All the planets should be drawn with uncooked rice powder.

भास्करस्येश्वरं विद्यादुमां च शशिनस्तथा।
स्कन्दमङ्गारकस्यापि बुधस्य च तथा हरिम्॥१३॥
ब्रह्माणं च गुरोर्विद्याच्छुक्रस्यापि शचीपतिम्।
शनैश्चरस्य तु यमं राहोः कालं तथैव च॥१४॥
केतोर्वै चित्रगुप्तं च सर्वेषामधिदेवताः।
अग्निरापः क्षितिर्विष्णुरिन्द्र ऐन्द्री च देवताः॥१५॥
प्रजापतिश्च सर्पाश्च ब्रह्मा प्रत्यधिदेवताः।
विनायकं तथा दुर्गां वायुराकाशमेव च।
आवाहयेद्व्याहृतिभिस्तैथवाश्विकुमारकौ॥१६॥

(10) Śiva is the Presiding Deity (adhidevatā) of the Sun, (11) the Goddess Pārvatī of the Moon, (12) Skanda (Kārtika) of the Mars, and (13) Hari of the Mercury, (14) Brahmā of the Jupiter, (15) Indra of the Venus, (16) Yama (Dharmarāja) of the Saturn, (17) Kāla of the Rāhu, (18) Citragupta of the Ketu, (19) Agni, (20) Water, (21) Earth, (22) Viṣṇu, (23) Indra, (24) Aindri (wife of Indra), (25) Prajāpati, (26) Sarpa, (27) Brahmā, (28) Gaṇeśa, (29) Durgā, (30) Vāyu and (31) Ākāśa are the secondary presiding Deities (Pratyadhidevatā). All these make up 31, to which number adding the Twin Aśvinīkumāras, the group becomes of 32. All of them should be invoked in the sacrificial fire by Vyāhṛtis[1].

1. Vyāhṛti means utterance. A mystic word, viz., the Syllables, Bhuvaḥ, Svaḥ, Mahaḥ, Janaḥ, tapaḥ, Satyam and Om.

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संस्मरेद्रक्तमादित्यमङ्गारकसमन्वितम्।
सोमशुक्रौ तथाश्वेतौ बुधजीवौ च पिङ्गलौ।
मन्दराहू तथा कृष्णौ धूम्रं केतुगणं विदुः॥ १७॥

The colours of these planets should be as follows– The Sun should be drawn in red, the Moon in white, the Mars in red, the Mercury and the Jupiter in yellow, the Venus in white, the Saturn and the Rāhu in black and the Ketu in smoke colour.

ग्रहवर्णानि देयानि वासांसि कुसुमानि च।
धूपामोदोऽत्र सुरभिरुपरिष्टाद्वितानिकम्।
शोभनं स्थापयेत्प्राज्ञः फलपुष्पसमन्वितम्॥ १८॥

Their forms are of the same colour as indicated above. They should be dressed in the same colour of cloth and offered the same colour of flowers. Incense, highly fragrant, should be offered to them, and a nice canopy should be placed over the altar, which must be well decorated, by hanging flowers and fruits.

गुडौदनं रवेर्दद्यात्सोमाय घृतपायसम्।
अङ्गारकाय संयावं बुधाय क्षीरषष्टिके॥ १९॥
दध्योदनं च जीवाय शुक्राय च गुडौदनम्।
शनैश्चराय कृसरामजामांसं च राहवे।
चित्रौदनं च केतुभ्यः सर्वैर्भक्ष्यैरथार्चयेत्॥ २०॥

Rice, cooked in coarse sugar, should be offered to the Sun, clarified butter and rice cooked in milk and sugar to the Moon, mohanabhoga (pudding) to the Mars, milk and rice to the Mercury, rice and curds to the Jupiter, coarse sugar and rice to the Venus, rice, sesamum and pulses, cooked in milk to the Saturn, mutton to the Rāhu and coloured rice to the Ketu.

प्रागुत्तरेण तस्माच्च दध्यक्षतविभूषितम्।
चूतपल्लवसंछन्नं फलवस्त्रयुगान्वितम्॥ २१॥
पंचरत्नसमायुक्तं पंचभङ्गसमन्वितम्।
स्थापयेदव्रणं कुम्भं वरुणं तत्र विन्यसेत्॥ २२॥

To the north-east of that altar, a flawless pitcher of water painted with rice and curds (five powders) and decorated with pañcaratna (five gems), the leaves of the mango tree, fruit and cloth, should be placed, and Varuṇa should be located on it.

गङ्गाद्याः सरितः सर्वाः समुद्रांश्च सरांसि च।
गजाश्वरथ्यावल्मीकसङ्गमाद्ध्रदगोकुलात्॥ २३॥
मृदमानीय विप्रेन्द्र सर्वौषधिजलान्विताम्।
स्नानार्थं विन्यसेत्तत्र यजमानस्य धर्मवित्॥ २४॥
सर्वे समुद्राः सरितः सरांसि च नदास्तथा।
आयान्तु यजमानस्य दुरितक्षयकारकाः॥ २५॥

The earth of the elephant ward, stable, chariot-house, ant-hill, tank, cattle-shed should be mixed with water, along with the different herbs and Ganges water, and the devotee should bathe in it, after reciting the following mantras: "All the rivers, seas, tanks and rivulets, come to wipe out the sins of the devotee.'

एवमावाहयेदेतानमरान्मुनिसत्तम।
होमं समारभेत् सर्पिर्यवव्रीहितिलादिना॥ २६॥

O, sages! The Deities should be, similarly, invoked and afterwards Homa offerings of clarified butter, barley, uncooked rice and sesamum should be made to the fire.

अर्कः पालाशखदिरावपामार्गोऽथ पिप्पलः।
औदुम्बरः शमी दूर्वा कुशाश्च समिधः क्रमात्॥ २७॥
एकैकस्याष्टकशतमष्टाविंशतिमेव वा।
होतव्यां मधुसर्पिर्भ्यां दध्ना चैव समन्विताः॥ २८॥

The wood of Arka (Calotropis gigantea), Palāśa (Buteafrondoss), Khadira (Catechu), Apāmārga (Achyranthes-spera), Aśvatha (the holy fig tree), Uḍambara (the fig tree), Śami (Prosopis spicigera), Kuśa and Dūrvā grasses are to be used for lighting the sacrificial fire. The Homa offerings, consisting of honey, ghee and curds of milk, should be made either 101 times or only 28 times to each planet.

प्रादेशमात्रा अशिफा अशाखा अपलाशिनीः।
समिधः कल्पयेत्प्राज्ञः सर्वकर्मसु सर्वदा॥ २९॥

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The sacrificial twigs (of the plants named above), in all homas, should each measure a span in length (prādeśamātra[1]) and should not contain roots, branches and leaves. Such a kind of fuel should be used by the wise in all sacrificial offerings.

देवानामपि सर्वेषामुपांशु परमार्थवित्।
स्वेन स्वेनैव मन्त्रेण होतव्याः समिधः पृथक्॥ ३०॥

Particular kind of sacrificial fuel should be used for the particular Deity (named above) and offerings should be made, after uttering the particular mantras in low voice, with the name of the Deity for whom it is intended.

होतव्यं च घृताभ्यक्तं चरुभक्षादिकं पुनः।
मन्त्रैर्दशाहुतीर्हुत्वा होमं व्याहृतिभिस्ततः॥ ३१॥

The sacrificial twigs should be soaked in clarified butter and then thrown into the fire. Afterwards, the eatables, like Caru etc., should also be put into the fire. Ten offerings should be made at first to one's own particular mantra. The completion of the sacrifice should be performed by the vyāhṛti mantras.

उदङ्मुखाः प्राङ्मुखा वा कुर्य्युर्ब्राह्मणपुङ्गवाः।
मन्त्रवन्तश्च कर्तव्याश्चरवः प्रतिदैवतम्॥ ३२॥

The learned Brāhmaṇas should be placed either facing the North or the East, and the cooked rice, caru (pudding) should be placed in front of each Devatā, with recitation of the proper mantras.

हुत्वा च तांश्चरून्सम्यक् ततो होमं समाचरेत्।
आकृष्णेति च सूर्याय होमः कार्यो द्विजन्मना॥ ३३॥
आप्यायस्वेति सोमाय मन्त्रेण जुहुयात्पुनः।
अग्निर्मूर्द्धा दिवो मन्त्र इति भौमाय कीर्त्तयेत्॥ ३४॥
अग्ने विवस्वदुषस इति सोमसुताय वै।
बृहस्पते परिदीया रथेनेति गुरोर्मतः॥ ३५॥
शुक्रं ते अन्यदिति च शुक्रस्यापि निगद्यते।
शनैश्चरायेति पुनः शन्नो देवीति होमयेत्॥ ३६॥
कयानश्चित्र आभुव इति राहोरुदाहृतः।
केतुं कृण्वन्नपि ब्रूयात्केतूनामपि शान्तये॥ ३७॥
आवो राजेति रुद्रस्य बलिहोमं समाचरेत्।
आपोहिष्ठेत्युमायास्तु स्योनेति स्वामिनस्तथा॥ ३८॥
विष्णोरिदं विष्णुरिति तमीशेति स्वयम्भुवः।
इन्द्रमिद्देवतायेति इन्द्राय जुहुयात्ततः॥ ३९॥
तथा यमस्य चायं गौरिति होमः प्रकीर्त्तितः।
कालस्य ब्रह्मजज्ञानमिति मन्त्रः प्रशस्यते॥ ४०॥
चित्रगुप्तस्य चाज्ञातमिति मन्त्रविदो विदुः।
अग्निं दूतं वृणीमह इति वह्नेरुदाहृतः॥ ४१॥
उदुत्तमं वरुणमित्यपां मन्त्रः प्रकीर्त्तितः।
भूमेः पृथिव्यन्तरिक्षमिति वेदेषु पठ्यते॥ ४२॥
सहस्रशीर्षा पुरुष इति विष्णोरुदाहृतः।
इन्द्रायेन्दो मरुत्वत इति शक्रस्य शस्यते॥ ४३॥
उत्तानपर्णे सुभगे इति देव्याः समाचरेत्।
प्रजापतेः पुनर्होमः प्रजापतिरिति स्मृतः॥ ४४॥
नमोऽस्तु सर्पेभ्य इति सर्पाणां मन्त्र उच्यते।
एष ब्रह्मा य ऋत्विग्भ्य इति ब्रह्मण्युदाहृतः॥ ४५॥
विनायकस्य चानूनमिति मन्त्रो बुधैः स्मृतः।
जातवेदसे सुनवाम दुर्गामन्त्रोऽयमुच्यते॥ ४६॥
आदिप्रत्नस्य रेतस आकाशस्य उदाहृतः।
क्राणा शिशुर्म्महीनां च वायोर्मन्त्रः प्रकीर्तितः॥ ४७॥
एषो उषा अपूर्व्या इत्यश्विनोर्मन्त्र उच्यते।
पूर्णाहुतिस्तु मूर्द्धानं दिव इत्यभिपातयेत्॥ ४८॥

After the Homa of cooked rice (caru), the remaining offerings should be made with the twigs (samidhās), in honour of the planets, viz., offering (1) to the Sun should be made after reciting 'Ākṛṣṇena', etc., (2) to the Moon after reciting 'Āpyāyasva', (3) to the Mars after reciting 'Agnirmūrdhā divaḥ', (4) to the Mercury after reciting 'Agne vivasvaduśase', (5) to the Jupiter after reciting 'Bṛhaspate paridīyārathena', (6) to the Venus after reciting 'Śukram te anyat', (7) to the Saturn after reciting

1. A span measured from the tip of the thumb to that of the forefinger.

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'Śannodevī-rabhiṣṭaya', (8) to the Rāhu after reciting 'Kayānaścitrābhuvat', (9) to the Ketu after reciting 'Ketunkṛṇvan', (10) to Rudra after reciting 'Āvorājā,' (11) to Umā after reciting 'Āpohiṣṭā,' (12) to Kārtika after reciting 'Syonāpṛthvī', (13) to Viṣṇu after reciting 'Idaṁ Viṣṇu', (14) to Brahmā after reciting 'Tamīśāna', (15) Indra should be invoked by reciting 'Indramiddevatāya', (16) to Yama by reciting 'Āyaṅgau', (17) To Kāla by reciting 'Brahmajajñānam', offering should be made (18) to Citragupta after reciting 'Ajñātame', (19) to Fire after reciting 'Agniṁ dūtaṁ vṛṇīmahe', 'Uduttaṁam Varuṇam' is the mantra for (20) Varuṇa 'Pṛthivyantarikṣaṁ' for (21) the Earth, 'Sahasraśīrsā puruṣā' for (22) Viṣṇu. 'Indrāyendo marutvata' for (23) Indra, 'Uttānaparṇe subhage' for (24) the Goddess (Indrāṇī), 'Prajāpati' for (25) Prajāpati, 'Namostu Sarpebhyaḥ' for (26) Serpents, 'Eṣa brahmā ya ṛtvigbhyaḥ' for (27) Brahmā, 'Anūnam' for (28) Vināyaka (Gaṇeśa), 'Jétavedase sunavāma' for (29) Durgā, 'Āditpratnasya retasa' for (30) the Ākaśa, 'Krāṇāśiśur mahīnāñca' for (31) the Vāyu, 'Eṣouṣā apurvyā' for (32) the Twin Aśvinīkumāras. Murdhānamdivaḥ is the mantra for offering the last libation, called the Pūrṇāhuti, to complete the sacrifice.[1]

अथाभिषेकमन्त्रेण वाद्यमङ्गलगीतकैः।
पूर्णकुम्भेन तेनैव होमान्ते प्रागुदङ्मुखम्॥४९॥

Afterwards, the devotee, facing the east or the north, should get himself sprinkled with the water of the pitcher, by the prescribed mantras accompanied with music, blowing of conch and songs.

अव्यङ्गावयवैर्ब्रह्मन् हेमस्रग्दामभूषितैः।
यजमानस्य कर्त्तव्यं चतुर्भिः स्नपनं द्विजैः॥५०॥

Four Brāhmaṇas, free from natural deformity and wearing garlands and golden ornaments, should bathe the devotee.

सुरस्त्वामभिषिञ्चन्तु ब्रह्मविष्णुमहेश्वराः।
वासुदेवो जगन्नाथस्तथा संकर्षणो विभुः।
प्रद्युम्नश्चानिरुद्धश्च भवन्तु विजयाय ते॥५१॥

At that time they should utter the following mantras: "Brahmā, Viṣṇu, Maheśa, all the three Gods may sprinkle you with the holy waters, and may Vāsudeva, Jaggannātha, Saṅkarṣaṇa, Pradyumna and Aniruddha lead you to victory.

आखण्डलोऽग्निर्भगवान्यमो वै निर्ऋतिस्तथा।
वरुणः पवनश्चैव धनाध्यक्षस्तथा शिवः।
ब्रह्मणा सहितः शेषो दिक्पालास्त्वामवन्तु ते॥५२॥

"Indra, Agni, Yama, Nirṛti, Varuṇa, Vāyu, Kubera, Śiva, Brahmā, Śeṣanāga and Ḍikpālas may protect you.

कीर्त्तिर्लक्ष्मीर्धृतिर्मेधा पुष्टिः श्रद्धा क्रिया मतिः।
बुद्धिर्लज्जा वपुः शान्तिस्तुष्टिः कान्तिश्च मातरः।
एतास्त्वामभिषिंचन्तु धर्मपत्न्यः समागताः॥५३॥

Kīrti (fame), Lakṣmī (riches), Dhṛti (Firmness), Medhā (power), Puṣṭi, Śraddhā, Kriyā (Accomplishment), Mati (mind), Buddhi (Intellect), Lajjā (Bashfulness), Vapu (body), Śānti (peace), Tuṣṭi (Contentment), Kānti (Lustre), who are called the Mothers, and are Dharmapatnīs may come and sprinkle you with holy waters.

आदित्यश्चन्द्रमा भौमो बुधो जीवः सितोऽर्कजः।
ग्रहास्त्वामभिषिञ्चन्तु राहुः केतुश्च तर्पिताः॥५४॥

The Sun, the Moon, the Mars, the Mercury, the Jupiter, the Venus, the Saturn, the Rāhu and the Ketu may also sprinkle you with holy waters, after being satisfied.

देवदानवगन्धर्वा यक्षराक्षसपन्नगाः।
ऋषयो मुनयो गावो देवमातर एव च॥५५॥
देवपत्न्यो द्रुमा नागा दैत्याश्चाप्सरसां गणाः।
अस्त्राणि सर्वशस्त्राणि रथानां वाहनानि च॥५६॥

1. These all mantras are prescribed in Karmakāṇḍa for prefatorily ceremony of none Grahas and other Devas.

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औषधानि च रत्नानि कालस्यावयवाश्च ते।
सरितः सागराः शैलास्तीर्थानि जलदा नदाः।
एते त्वामभिषिंचन्तु सर्वकामार्थसिद्धये॥५७॥

The Devas, the Dānavas, the Gandharvas, the Yakṣas, the Rākṣasas, the Serpents, the Seers and Sages, the Cows, the Divine Mothers, the trees, the nymphs, the Nāgas, the Daityas, the weapons, the arms, the kings, the king's vehicles, the herbs, the gems, the various parts of Time, the rivers, the oceans, the mountains, the sacred places, the clouds and the rivulets, may also sprinkle you with holy waters, for the fulfilment of all your desires."

ततः शुक्लाम्बरधरः शुक्लगन्धानुलेपनः।
सर्वौषधैः सर्वगन्धैः स्नापितो द्विजपुङ्गवैः॥५८॥

Afterwards, the devotee should get himself sprinkled by the Brāhmaṇas, with the water mixed with different herbs and incense and then put on white clothes and white sandal paste.

यजमानः सपत्नीक ऋत्विजः सुसमाहितान्।
दक्षिणाभिः प्रयत्नेन पूजयेद्गतविस्मयः॥५९॥

Then the devotee should fasten his garments with those of his wife and worship the priests with devotion, and offer them appropriate fees, with full faith.

सूर्याय कपिलां धेनुं शंखं दद्यात्तथेन्दवे।
रक्तं धुरन्धरं दद्याद्भौमाय च ककुद्मिनम्॥६०॥
बुधाय जातरूपं तु गुरवे पीतवाससी।
श्वेताश्वं दैत्यगुरवे कृष्णां गामर्कसूनवे॥६१॥
आयसं राहवे दद्यात्केतुभ्यश्छागमुत्तमम्।
सुवर्णेन समा कार्या यजमानेन दक्षिणा॥६२॥
सर्वेषामथवा गावो दातव्या हेमभूषिताः।
सुवर्णमथवा दद्याद्गुरुर्वा येन तुष्यति।
समन्त्रेणैव दातव्याः सर्वाः सर्वत्र दक्षिणाः॥६३॥

A milch cow should be given away in the name of the Sun, a conch in the name of the Moon, a red ox in the name of the Mars, gold in the name of the Mercury, a pair of yellow garments in the name of the Jupiter, a white horse in the name of the Venus, a black cow in the name of the Saturn, iron in the name of the Rāhu, goat in the name of the Ketu. The fee in each case must be a piece of gold, called suvarṇa (a golden coin), or cows adorned with gold, in the case of every one of these planets, or a suvarṇa coin in the case of each planet. If he cannot do that, then, he may give whatever may appeal to the fancy of the preceptor (guru). Everything should be given away, after reciting the prescribed mantras with fees, as noted below.

कपिले सर्वदेवानां पूजनीयासि रोहिणी।
तीर्थदेवमयी यस्मादतः शान्तिं प्रयच्छ मे॥६४॥

"O Cow! You are worshipped by all the Devas, You are Rohiṇī, you are the sacred pilgrimage, containing all the Devas, let there be śānti to me.

पुण्यस्त्वं शंखपुण्यानां मङ्गलानां च मङ्गलम्।
विष्णुना विधृतश्चासि ततः शान्तिं प्रयच्छ मे॥६५॥

O Conch! You are sacred amongst all, you are auspicious amongst all auspicious things; you are held by the Lord Viṣṇu, therefore let there be śānti to me.

धर्मस्त्वं वृषरूपेण जगदानन्दकारक।
अष्टमूर्त्तेरधिष्ठानमत शान्तिं प्रयच्छ मे॥६६॥

O, Ox! You are the symbol of justice, source of the world's happiness, the conveyance of the Lord Śiva possessing eight forms, therefore grant me śānti.

हिरण्यगर्भगर्भस्त्वं हेमबीजं विभावसोः।
अनन्तपुण्यफलदमतः शान्तिं प्रयच्छ मे॥६७॥

O Gold! You are the womb of the Golden Child (born of the golden egg of the Lord), and are also the seed of the Sun and the giver of everlasting rewards of good deeds, therefore grant me śānti.

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पीतवस्त्रयुगं यस्माद्वासुदेवस्य वल्लभम्।
प्रदानात्तस्य मे विष्णो ह्यतः शान्तिं प्रयच्छ मे॥६८॥

Since yellow raiments are beloved to you, O Vāsudeva (Kṛṣṇa), hence, be pleased with me by their gifts, O Viṣṇu, and grant me śānti.

विष्णुस्त्वमश्वरूपेण यस्मादमृतसम्भवः।
चन्द्रार्कवाहनो नित्यमतः शान्तिं प्रयच्छ मे॥६९॥

"O Viṣṇu, you, in the form of the horse, rose out of the ocean of nectar, and you are the eternal carrier of the Sun and the Moon, therefore, grant me śānti.

यस्मात्त्वं पृथिवी सर्वा धेनुः केशवसन्निभा।
सर्वपापहरा नित्यमतः शान्तिं प्रयच्छ मे॥७०॥

O Cow! You are the symbol of the Earth and you are the beloved of Keśava, destroyer of all sins, so grant me śānti.

यस्मादायस कर्माणि तवाधीनानि सर्वदा।
लांगलाद्यायुधादीनि तस्माच्छान्तिं प्रयच्छ मे॥७१॥

O Iron! Since all difficult works are under your control, you helps in the forging of the plough and arms etc., therefore, grant me śānti.

यस्मात्त्वं सर्वयज्ञानामङ्गत्त्वेन व्यवस्थितः।
यानं विभावसोर्नित्यमतः शान्तिं प्रयच्छ मे॥७२॥

O Gold, you are an ingredient of all sacrifices, you are the eternal vehicle of the sun, therefore grant me śānti.

गवामङ्गेषु तिष्ठन्ति भुवनानि चतुर्दश।
यस्मात्तस्माच्छ्रिये मे स्यादिह लोके परत्र च॥७३॥

O Cow! Fourteen regions are present in your body, therefore give me wealth in this world, as well as happiness in the next.

यस्मादशून्यं शयनं केशवस्य च सर्वदा।
शय्या ममाप्यशून्याऽस्तु दत्ता जन्मनि जन्मनि॥७४॥

As the bed of Viṣṇu is never devoid of Lakṣmī, therefore, my bed may never remain unoccupied by my wife, by the virtue of my giving away this bed in charity.

यथा रत्नेषु सर्वेषु सर्वे देवाः प्रतिष्ठिताः।
तथा रत्नानि यच्छन्तु रत्नदानेन मे सुराः॥७५॥

As there is always the presence of the Devas in all gems, so may the Devas grant me all jewels, by virtue of my giving away precious stones in charity.

यथा भूमिप्रदानस्य कलां नार्हन्ति षोडशीम्।
दानान्यन्यानि मे शान्तिर्भूमिदानाद्भवत्विह॥७६॥

All the forms of charity do not come up to even 16th part of the gift of land, therefore, let there be śānti to me by virtue of gift of this land.

एवं सम्पूजयेद्भक्त्या वित्तशाठ्येन वर्जितः।
रत्नकांचनवस्त्रौघैर्धूपमाल्यानुलेपनैः॥७७॥

With devotion, devoid of miserliness, worship should be performed with jewels, gold, cloth, incense, flowers and sandal.

अनेन विधिना यस्तु ग्रहपूजां समाचरेत्।
सर्वान्कामानवाप्नोति प्रेत्य स्वर्गे महीयते॥७८॥

One who worships the planets in this way, attains all his wishes and goes to heaven after death.

यस्तु पीडाकरो नित्यमल्पवित्तस्य वा ग्रहः।
तं च यत्नेन सम्पूज्य शेषानप्यर्चयेद्बुधः॥७९॥

The particular unlucky planet should be worshipped with great care, according to the prescribed full rites. Other planets should, then, be worshipped with abridged rites. This is for a man of limited means; otherwise all planets should be worshipped with full rites.

ग्रहा गावो नरेन्द्राश्च ब्राह्मणाश्च विशेषतः।
पूजिताः पूजयन्त्येते निर्दहन्त्यवमानिताः॥८०॥

The planets, cows, King and Brāhmaṇas, especially, are worthy of being worshipped. Those, who worship them, are nourished by them, and those, who insult them, are destroyed.

यथा बाणप्रहाराणां कवचं भवति वारणम्।
तद्वद्दैवोपघातानां शान्तिर्भवति वारणम्॥८१॥

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As the armour shields the warrior from the blows of arrows, similarly, the propitiation ceremony (śānti) protect them from the effects of the bad destiny.

तस्मान्न दक्षिणाहीनं कर्त्तव्यं भूतिमिच्छता।
सम्पूर्णया दक्षिणया यस्मादेवोऽपि तुष्यति॥८२॥

The person desirous of acquiring prosperity should not perform any sacrifice without giving away the fees (Dakṣiṇā), since by the giving of handsome fees, even the Deva is propitiated.

सदैवायुतहोमोऽयं नवग्रहमखे स्थितः।
विवाहोत्सवयज्ञेषु प्रतिष्ठादिषु कर्मसु॥८३॥

Homa sacrifice with ten thousand offerings is prescribed, in the ceremony of the propitiation of the Nine Planets. The same number of Homa offerings should be made in connection with the nuptial, festive, yajña ceremonies as well as with the ceremonies of the installation of sacred images.

निर्विघ्नार्थं मुनिश्रेष्ठ तथोद्वेगाद्भुतेषु च।
कथितोऽयुतहोमोऽयं लक्षहोममतः शृणु॥८४॥

O Sage! the ways of performing the sacrifice of ten thousand offerings to ward off obstacles, caused by one's past karmas, as well as the dangers arising from evil spirits, have been described. Now I shall explain to you the ways of performing the Homa sacrifice of a hundred thousands of offerings.

सर्वकामाप्तये यस्माल्लक्षहोमं विदुर्बुधाः।
पितृणां वल्लभं साक्षाद्भुक्तिमुक्तिफलप्रदम्॥८५॥

The learned have said that a sacrifice of a lac of offerings should be performed for the fulfilment of all desires. It is very pleasing to the Pitṛs, and is the giver of prosperity and emancipation.

ग्रहताराबलं लब्ध्वा कृत्वा ब्राह्मणवाचनम्।
गृहस्योत्तरपूर्वेण मण्डपं कारयेद्बुधः॥८६॥
रुद्रायतनभूमौ वा चतुरस्रमुदङ्मुखम्।
दशहस्तमथाष्टौ वा हस्तान्कुर्याद्विधानतः॥८७॥

The devotee should get the blessings invoked by Brāhmaṇas, after selecting an auspicious day, according to the benign influences of planets and stars, and then make a maṇḍapa to the north-east of the house, or a square maṇḍapa, measuring 10 or 8 hands, should be made to the north-east of a temple of Śiva.

प्रागुदक्प्लवनां भूमिं कारयेद्यत्नतो बुधः।
प्रागुत्तरं समासाद्य प्रदेशं मण्डपस्य तु॥८८॥
शोभनं कारयेत्कुण्डं यथावल्लक्षणान्वितम्।
चतुरस्रं समन्तात्तु योनिवक्त्रं समेखलम्॥८९॥

The altar should have a slant towards north-east, and it should be made with great care. the same north-east corner of the maṇḍapa, should be selected for the purpose of digging the fire pit. This pit should be a square, beautiful and according to rules. The pit should have girdles round it and of the form of the mouth of a yoni.

चतुरङ्गुलविस्तारा मेखला तद्वदुच्छ्रिता।
प्रागुदक्प्लवना कार्या सर्वतः समवस्थिता॥९०॥

The girdle should be 4 fingers in breadth and of the same height, slanting from east to north. It should be even in other directions.

शान्त्यर्थं सर्वलोकानां नवग्रहमखः स्मृतः।
मानहीनाधिकं कुण्डमनेकभयदं भवेत्।
यस्मात्तस्मात्सुसंपूर्णं शान्तिकुण्डं विधीयते॥९१॥

The sacrifice for the propitiation of the nine planets has been laid down for the peace of all. It is dangerous to make the sacrificial pond of more or less dimensions than prescribed. Therefore, it should be made carefully, as described above.

अस्माद्दशगुणः प्रोक्तो लक्षहोमः स्वयम्भुवा।
आहुतीभिः प्रयत्नेन दक्षिणाभिस्तथैव च॥९२॥

Brahmā has said that the sacrificial pit in the ceremony of a hundred thousands of Homa, should be ten times the dimensions given above. The dakṣiṇā to the priests should be ten times that given in the ordinary ten thousand homas.

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द्विहस्तविस्तृतं तद्वच्चर्तुहस्तायतं पुनः।
लक्षहोमे भवेत्कुण्डं योनिवक्त्रं त्रिमेखलम्॥ ९३॥

To perform the sacrifice of a lac of offerings, a sacrificial pond of 4 hands in length and 2 in breadth should be made. Its mouth should be made of the shape of a conical triangle. Three girdles should also be made to surround the pit.

तस्य चोत्तरपूर्वेण वितस्तित्रयसंस्थितम्।
प्रागुदक्प्लवनं तच्च चतुरस्रं समन्ततः॥ ९४॥

To the north-east of the pandal, after leaving a space of three vitastis,[1] the sacrificial pond should be dug. On the land selected for it, a square altar slanting north-east should be erected.

विष्कम्भार्धोच्छ्रितं प्रोक्तं स्थण्डिलं विश्वकर्मणा।
संस्थापनाय देवानां वप्रत्रयसमावृतम्॥ ९५॥

Viśvakarmā has said that the buttress of the altar should be 1½ vitasti, that is, half of the above measurement, and should have three girdles. The Deities should be located on this buttress.

द्व्यङ्गुलेह्युच्छ्रितो वप्रः प्रथमः स उदाहृतः।
अंगुलोच्छ्रयसंयुक्तं वप्रद्वयमथोपरि॥ ९६॥

The first girdles should be 2 fingers high and the remaining two should be only one finger high.

त्र्यंगुलस्य च विस्तारः सर्वेषां कथ्यते बुधैः।
दशाङ्गुलोच्छ्रिता भित्तिः स्थण्डिले स्यात्तथोपरि।
तस्मिन्नावाहयेद्देवान्पूर्ववत्पुष्पतण्डुलैः॥ ९७॥

The breadth of all the three girdles should be three fingers and the wall round the altar should be ten fingers high. The Devas should be invoked on it, with flowers and uncooked rice.

आदित्याभिमुखाः सर्वाः साधिप्रत्यधिदेवताः।
स्थापनीया मुनिश्रेष्ठ नोत्तरेण पराङ्मुखाः॥ ९८॥

O Sage! the presiding (Adhi-devatā) and the minor (Pratyadhi devatās) Deities should all face the east, and not the north or the west.

गरुत्मानधिकस्तत्र सम्पूज्यः श्रियमिच्छता।
सामध्वनिशरीरस्त्वं वाहनं परमेष्ठिनः।
विषपापहरो नित्यमतः शान्तिं प्रयच्छ मे॥ ९९॥

Persons, desirous of acquiring wealth, should worship Garuḍa also in addition, by reciting the following mantra– `the chanting of the Sāmaveda, is your body; you are the vehicle of Viṣṇu and the destroyer of poison and sins, therefore grant me śānti.

पूर्ववत्कुम्भमामन्त्र्य तद्वद्धोमं समाचरेत्।
सहस्राणां शतं हुत्वा समित्संख्याधिकं पुनः।
घृतकुम्भवसोर्धारां पातयेदनलोपरि॥ १००॥

In the former manner, the pitcher of water should be placed, and then the homa should be performed. The sacrifice of a lac of offerings being finished, if there remain some more sacrificial fuels, then these should be thrown into the fire, with the pouring of *ghī* on the pitcher, in the form of a continuos stream known as Vasordhārā.

औदुम्बरी तथार्द्रा च ऋज्वीं कोटरवर्ज्जिताम्।
बाहुमात्रां स्रुचं कृत्वा ततः स्तम्भद्वयोपरि।
घृतधारां तया सम्यगग्नेरुपरि पातयेत्॥ १०१॥

The sacrificial ladle should be made of the fig tree. It should be of fresh, sappy wood, and straight, and free from rot. It should be one hand in length. This ladle should be placed on two supports, and clarified butter should be poured through it in a continuous stream into the fire.

श्रावयेत् सूक्तमाग्नेयं वैष्णवं रौद्रमैन्दवम्।
महावैश्वानरं साम ज्येष्ठसाम च वाचयेत्॥ १०२॥

The hymns of the Āgneya-sūkta, Vaiṣṇava-

1. Defined either as a long span between the extended thumb and little finger, or as the distance between the wrist and the tip of the fingers, = 12 Aṅgulas or about 9 inches.

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sūkta, Raudra-sūkta, Candra-sūkta, Mahā-vaisvānara-sūkta, Sāma and Jyeṣṭha Sāma should be recited, while so pouring.

स्नानं च यजमानस्य पूर्ववत् स्वस्तिवाचनम्।
दातव्या यजमानेन पूर्ववद्दक्षिणाः पृथक्॥ १०३॥

The bathing of the devotee with the holy waters and the Svastivācana should be done as before, and the devotee should also give Dakṣiṇā separately, as before.

कामक्रोधविहीनेन ऋत्विग्भ्यः शान्तचेतसा।
नवग्रहमखे विप्राश्चत्वारो वेदवेदिनः॥ १०४॥
अथवा ऋत्विजौ शान्तौ द्वावेव श्रुतिकोविदौ।
कार्यावयुतहोमे तु न प्रसज्येत विस्तरे॥ १०५॥

The Dakṣiṇā to the sacrificial priests should be given free from anger and bias, and with a calm mind. There should be four Brāhmaṇas well-versed in the Vedas, to officiate on the occasion of the sacrifice of the Nine Planets or only two such Brāhmaṇas, of peaceful disposition and versed in the Vedas, should be made officiating priests. This is in case of the sacrifice of ten thousand Homa offerings. The number of Brāhmaṇas need not be greater than those mentioned above.

तद्वच्च दश चाष्टौ च लक्षहोमे तु ऋत्विजः।
कर्तव्याः शक्तितस्तद्वच्चत्वारो वा विमत्सरः॥ १०६॥

In the sacrifice of a lac of offerings, there may be eight or ten priests, or even four, according to one's means.

नवग्रहमखात् सर्वं लक्षहोमे दशोत्तरम्।
भक्ष्यान् दद्यान्मुनिश्रेष्ठ भूषणान्यपि शक्तितः॥ १०७॥
शयनानि सवस्त्राणि हैमानि कटकानि च।
कर्णाङ्गुलिपवित्राणि कण्ठसूत्राणि शक्तिमान्॥ १०८॥

The sacrificial materials should be ten times more for the sacrifice of a lac of offerings, than what it is in the sacrifice in connection with the worship of Nine Planets. Eatables, ornaments, bedsteads, necklaces, sacred threads, rings, etc., should be given away, according to the means of the devotee.

न कुर्याद्दक्षिणाहीनं वित्तशाठ्येन मानवः।
अददल्लोभतो मोहात् कुलक्षयमवाप्नुते॥ १०९॥

Dakṣiṇā should be given according to the means of the devotee. It should not be reduced through miserliness. If he does not give any dakṣiṇā, through avarice or delusion, his family becomes extinct.

अन्नदानं यथाशक्त्या कर्त्तव्यं भूतिमिच्छता।
अन्नहीनः कृतो यस्माद्दुर्भिक्षफलदो भवेत्॥ ११०॥

The devotee, anxious for prosperity, should give away also grain in charity, according to his means, because the ceremony without the gift of grain brings famine on the sacrificer and his country.

अन्नहीनो दहेद्राष्ट्रं मन्त्रहीनस्तु ऋत्विजः।
यष्टारं दक्षिणाहीनं नास्ति यज्ञसमो रिपुः॥ १११॥

There is no greater enemy of mankind than an ill-conducted sacrifice; for the priests, if not versed in the rituals, are destroyed, and the devotee is destroyed by not giving Dakṣiṇā, and the country is destroyed where food grain is not given in charity.

न वाप्यल्पधनः कुर्याल्लक्षहोमं नरः क्वचित्।
यस्मात् पीडाकरो नित्यं यज्ञे भवति विग्रहः॥ ११२॥

A man in narrow circumstances should never perform a sacrifice of a lac of offerings, for the spending of even a small fortune in that case leads to disease and distress.

तमेव पूजयेद्भक्त्या द्वौ वा त्रीन् वा यथाविधि।
एकमप्यर्चयेद्भक्त्या ब्राह्मणं वेदपारगम्।
दक्षिणाभिः प्रयत्नेन न बहूनल्पवित्तवान्॥ ११३॥

The sacrificer, with devotion, according to prescribed rites, should engage even one, two, or three Brāhmaṇas, and the man in straitened circumstances may employ only one Brāhmaṇa, well versed in the Vedas whom he should properly honour and give full Dakṣiṇā.

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लक्षहोमस्तु कर्तव्यो यथा वित्तं भवेद्वहु।
यतः सर्वानवाप्नोति कुर्वन् कामान् विधानतः॥ ११४॥
पूज्यते शिवलोके च वस्वादित्यमरुद्गणैः।
यावत्कल्पशतान्यष्टावथ मोक्षमवाप्नुयात्॥ ११५॥

The sacrifice of a lac of offerings should be performed only by that man who possesses a large fortune; for the man performing such a sacrifice accurately, according to the prescribed rites, attains all his desires. The man who does so, is venerated by Vasu, Ādityas and Marutgaṇa, in the realm of Śiva, and attains emancipation after eight hundred kalpas.

सकामो यस्त्विमं कुर्याल्लक्षहोमं यथाविधि।
स तं काममवाप्नोति पदमानन्त्यमश्नुते॥ ११६॥

The man who performs this sacrifice of a lac of homas, with any object in view, attains his desires and goes to heaven, where he gets bliss.

पुत्रार्थी लभते पुत्रान् धनार्थी लभते धनम्।
भार्यार्थी शोभनां भार्यां कुमारी च शुभं पतिम्॥ ११७॥

The man desirous of sons, obtains sons, one desirous of riches, gets riches, the devotee, eager for a wife, gets a beautiful wife and if a maiden performs this sacrifice, she gets a good husband by virtue of it.

भ्रष्टराज्यस्तथा राज्यं श्रीकामः श्रियमाप्नुयात्।
यं यं प्रार्थयते कामं स वै भवति पुष्कलः।
निष्कामः कुरुते यस्तु स परं ब्रह्म गच्छति॥ ११८॥

Further more, by the virtue of this sacrifice, a dethroned sovereign gets back his realm, the man hankering after prosperity gets prosperity, infact, the devotee, desirous of anything, gets that thing. But the one, who performs it without any object in view, attains the Supreme Brahman.

अस्माच्छतगुणः प्रोक्तः कोटिहोमः स्वयम्भुवा।
आहुतीभिः प्रयत्नेन दक्षिणाभिः फलेन च॥ ११९॥

Koṭihoma is described by Lord Brahmā a hundred times more efficacious than the sacrifice of a lac of offerings. The money given away in Dakṣiṇā, and the effect and the result are a hundred times more than the last.

पूर्ववद्ग्रहदेवानामावाहनविसर्ज्जने।
होममन्त्रास्त एवोक्ताः स्नाने दाने तथैव च।
कुण्डमण्डपवेदीनां विशेषोऽयं निबोध मे॥ १२०॥

In performing this bigger sacrifice, invocation and dismissal of Devas should be done as before. The same mantras are to be used in ablutions, offering libations and giving charity. I shall now describe the special mode of preparing sacrificial pond, altar and maṇḍapa; listen to my words carefully.

कोटिहोमे चतुर्हस्तं चतुरस्रं तु सर्वतः।
योनिवक्रद्वयोपेतं तदप्याहुस्त्रिमेखलम्॥ १२१॥

In the sacrifice of a crore of offerings, the receptacle should measure four hands and should be made of a conical shape, on a square base, and surrounded by three girdles; while the pond should have two openings.

द्व्यङ्गुलाभ्युच्छ्रिता कार्या प्रथमा मेखला बुधैः।
त्र्यंगुलाभ्युच्छ्रिता तद्वद्द्वितीया परिकीर्तिता॥ १२२॥
उच्छ्रायविस्ताराभ्यां च तृतीया चतुरंगुला।
द्व्यंगुलश्चेति विस्तारः पूर्वयोरेव शस्यते॥ १२३॥

A wise man should make the first girdle two fingers high, the second three fingers, and the height as well as the thickness of the third one, should be four fingers. The thickness of the first and the second girdles should also be two fingers.

वितस्तिमात्रा योनिः स्यात् षट्सप्ताङ्गुलविस्तृता।
कूर्मपृष्ठोन्नता मध्ये पार्श्वयोश्चाङ्गुलोच्छ्रिता॥ १२४॥

The receptacle should be one vitasti (half a cubit, or 12 fingers) in extent, but the height should be of six or seven fingers. It should be raised in the centre as the back of a tortoise, and one finger high on the sides.

गजोष्ठसदृशी तद्वदायता छिद्रसंयुता।
एतत् सर्वेषु कुण्डेषु योनिलक्षणमुच्यते॥ १२५॥

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It should resemble the lips of an elephant in extent and in having a hole. Such will be the receptacle as regards all kinds of sacrificial ponds.

मेखलापरि सर्वत्र अश्वत्थदलसन्निभम्।
वेदी च कोटिहोमे स्याद्वितस्तीनां चतुष्टयम्।।१२६।।

Over the girdles everywhere, an altar of 4 vitasti in measurement (i.e. 2 cubits or 1 yard) and of the shape of a peepal leaf, should be made. This is in the case of the sacrifice of a crore of offerings.

चतुरस्रा समन्ताच्च त्रिभिर्वप्रैस्तु संयुता।
वप्रप्रमाणां पूर्वोक्तं वेदीनां च तथोच्छ्रयः।।१२७।।

In this form of sacrifice the altar should be made square, measuring four vitasti and having three girdles. Their height and extent should be as indicated before.

तथा षोडशहस्तः स्यान्मण्डपश्च चतुर्मुखः।
पूर्वद्वारे च संस्थाप्य बह्वृचं वेदपारगम्।।१२८।।

The maṇḍapa should be made of sixteen cubits in extent and should have 4 doorways. On the eastern gate, a Brāhmaṇa, proficient in the Ṛgveda, should be located.

यजुर्विदं तथा याम्ये पश्चिमे सामवेदिनम्।
अथर्ववेदिनं तद्वदुत्तरे स्थापयेद्बुधः।।१२९।।

A Brāhmaṇa, versed in the Yajurveda, should be located in the south, one versed in the Sāmaveda in the west, one knowing the Atharvaveda in the north.

अष्टौ तु होमकाः कार्या वेदवेदाङ्गवेदिनः।
एवं द्वादश विप्राः स्युर्वस्त्रमाल्यानुलेपनैः।
पूर्ववत् पूजयेद्भक्त्या वस्त्राभरणभूषणैः।।१३०।।

Eight more Brāhmaṇas, well up in the Vedas and Vedāṅgas, should be made to officiate as Homa-offering priests. These twelve Brāhmaṇas should be sincerely honoured with cloths, sandal, garlands and ornaments, as before.

रात्रिसूक्तं च रौद्रं च पावमानं सुमङ्गलम्।
पूर्वथो बह्वृचः शान्तिं पठन्नास्ते ह्युदङ्मुखः।।१३१।।

In the east, hymns from the Rātri-sūkta, Raudra and Pavamāna and Sumaṅgala mantras, for the peace of the universe, should be chanted by one Brāhmaṇa versed in the Ṛgveda and facing north.

शाक्तं शाक्रं च सौम्यं च कौष्माण्डं शान्तिमेव च।
पाठयेद्दक्षिणद्वारि यजुर्वेदिनमुत्तमम्।।१३२।।

A Brāhmaṇa, versed in Yajurveda seated in the south, should recite the mantras relating to Śānti, God Indra, Saumya, Kauṣmāṇḍa.

सुपर्णमथ वैराजमाग्नेयं रुद्रसंहिताम्।
ज्येष्ठसाम तथा शान्तिं छन्दोगः पश्चिमे जपेत्।।१३३।।

The Sāmavedī Brāhmaṇa, sitting in the west, should sing the hymns of Śuparṇa Vairāja, Āgneya, Rudrasaṁhitā, Jyeṣṭhasāma and peace chant.

शान्तिसूक्तं च सौरं च तथा शाकुनकं शुभम्।
पौष्टिकं च महाराज्यमुत्तरेणाप्यथर्ववित्।।१३४।।

The Atharvavedī Brāhmaṇa, seated in the north, should read the following mantras– Śānti Sūkta, Saura, Śākunaka, Pauṣṭika, Mahārājya.

पंचभिः सप्तभिर्वापि होमः कार्योऽत्र पूर्ववत्।
स्नाने दाने च मन्त्राः स्युस्त एव मुनिसत्तम।।१३५।।

Five or seven Brāhmaṇas should perform the homa sacrifice as before, (the remaining Homakas helping them). The mantras relating to bath and the gift are the same as before.

वसोर्धाराविधानं च लक्षहोमे विशिष्यते।
अनेन विधिना यस्तु कोटिहोमं समाचरेत्।
सर्वान् कामानवाप्नोति ततो विष्णुपदं व्रजेत्।।१३६।।

The Vasordhārā or the way of letting the stream of clarified butter fall in the fire from a vase is the only peculiar rite of the sacrifice of a lac of offerings (as mentioned before. That should be done here also). One who performs this sacrifice of a crore of offerings, according

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to the prescribed rites, attains all his wishes and becomes united with Viṣṇu.

यः पठेच्छृणुयाद्वापि ग्रहयज्ञत्रयं नरः।
सर्वपापविशुद्धात्मा पदमिन्द्रस्य गच्छति।।१३७।।

He who reads or hears this description of these three sacrifices of the Grahas (Planets) becomes purified of all sins and attains the rank of Indra.

अश्वमेधसहस्राणि दश चाष्टौ च धर्मवित्।
कृत्वा यत् फलमाप्नोति कोटिहोमात् तदश्नुते।।१३८।।

The benefits of this sacrifice are similar to those derived by the performance of 18,000 Aśvamedha sacrifices.

ब्रह्महत्यासहस्राणि भ्रूणहत्यार्बुदानि च।
कोटिहोमेन नश्यन्ति यथावच्छिवभाषितम्।।१३९।।

Śiva has said that the sin of killing a crore of Brāhmaṇas and of making 10 crores of abortions, is washed off by the performance of this sacrifice.

वश्यकर्माभिचारादि तथैवोच्चाटनादिकम्।
नवग्रहमखं कृत्वा ततः काम्यं समाचरेत्।।१४०।।

The sacrifice relating to the worship of the nine planets should be performed before the performance of the rites of Abhicāra (sorcery), Uccāṭana[1] and Vaśya Karma[2].

अन्यथा फलदं पुंसां न काम्यं जायते क्वचित्।
तस्मादयुतहोमस्य विधानं पूर्वमाचरेत्।।१४१।।

Otherwise, no rite has the desired effect; so this sacrifice of ten thousand offerings to the planets should necessarily be performed as a preliminary.

वृत्तं वोच्चाटने कुण्डं तथा च वशकर्मणि।
त्रिमेखलं चैकवक्त्रमरत्निर्विस्तरेण तु।।१४२।।
पलाशसमिधः शस्ता मधुगोरोचनान्विताः।
चन्दनागुरुणा तद्वत् कुङ्कुमेनाभिषिञ्चिताः।।१४३।।

In the sacrifice connected with Vaśīkaraṇa and Uccāṭana, the sacrificial pond should be made of the measure of a handful; it should be surrounded with three girdles, be circular in shape, and have one mouth, and the offering of the wood of Butea frondosa, sprinkled with honey, camphor, gorocana and agara, dissolved in water, mixed with saffron, should be made.

होमयेन्मधुसर्पिर्भ्यां बिल्वानि कमलानि च।
सहस्राणि दशैवोक्तं सर्वदैव स्वयम्भुवा।।१४४।।

An offering of woodapple (Bael) and lotuses, mixed with honey and clarified butter should be made. Brahmā has said that ten thousand offerings should be made in such sacrifices.

वश्यकर्मणि बिल्वानां पद्मानां चैव धर्मवित्।
सुमित्रिया न आप ओषधय इति होमयेत्।।१४५।।

In a sacrifice for Vaśīkaraṇa, the offerings of woodapple (Bael) and lotuses should be made, and the *Śumitriyāna Āpa oṣadha* mantra should be recited in offering Homa.

न चात्र स्थापनं कार्यं न च कुम्भाभिषेचनम्।
स्नानं सर्वौषधैः कृत्वा शुक्लपुष्पाम्बरो गृही।।१४६।।
कण्ठसूत्रैः सकनकैर्विप्रान् समभिपूजयेत्।
सूक्ष्मवस्त्राणि देयानि शुक्ला गावः सकाञ्चनाः।।१४७।।

No sprinkling with holy waters or location of a pitcher of water should be made in these forms of sacrifices. A householder should bathe in the water mixed with herbs, dress in white, put on white flowers, worship the Brāhmaṇas with gold threads. They should also be given fine costumes and Dakṣiṇā of gold. A white cow should also be given.

अवशानि वशीकुर्यात् सर्वशत्रुबलान्यपि।
अमित्राण्यपि मित्राणि होमोऽयं पापनाशनः।।१४८।।

This sacrifice subdues the worst of enemies, endears those who have no love and dispels ills.

विद्वेषणेऽभिचारे च त्रिकोणं कुण्डमिष्यते।
त्रिमेखलं कोणमुखं हस्तमात्रं च सर्वशः।।१४९।।

1. A magical incantation that causes a man to go away out of disgust.
2. A magical spell that fascinates and subdues a foe.

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The sacrificial pond for the performance of the sacrifice intended for Abhicāra and Vidveṣaṇa[1], should be triangular in shape, measuring one hand, surrounded by two girdles, and having openings towards the vertices.

होमं कुर्युस्ततो विप्रा रक्तमाल्यानुलेपनाः।
निवीतलोहितोष्णीषा लोहिताम्बरधारिणः।।१५०।।

Then the Brāhmaṇas wearing red garland, red sandal, red sacred thread, red turban and red raiments, should perform the sacrifice.

नववायसरक्ताढ्यपात्रत्रयसमन्विताः।
समिधो वामहस्तेन श्येनास्थिपलसंयुताः।
होतव्या मुक्तकेशैस्तु ध्यायद्भिरशिवं रिपौ।।१५१।।

With three vessels containing the blood of the young crows before them, bones of the hawks in their left hand and sacrificial fuel in the other, and their hair loose, the Brāhmaṇas should perform the sacrifice, all the while thinking ill of the enemies at the time of making these offerings.

दुर्मित्रियास्तस्मै सन्तु तथा हुंफडितीति च।
श्येनाभिचारमन्त्रेण क्षुरं समभिमन्त्र्य च।।१५२।।
प्रतिरूपं रिपोः कृत्वा क्षुरेण परिकर्त्तयेत्।
रिपुरूपस्य शकलान्यथैवाग्नौ विनिःक्षिपेत्।।१५३।।

With the śyenamantra, '*durmitriyāstasmai santu humphaṭa*', the razor should be sanctified; with this the image of the enemy should be cut piecemeal and offered to the fire.

ग्रहयज्ञविधानान्ते सदैवाभिचरन्पुनः।
विद्वेषणं तथा कुर्वन्नेतदेव समाचरेत्।।१५४।।

Having performed the sacrifice of the Grahas, the proper Abhicāra sacrifice should be performed. Such is the rule for "Vidveṣaṇa" sacrifice as well.

इहैव फलदं पुंसामेतन्नामुत्र शोभनम्।
तस्माच्छान्तिकमेवात्र कर्त्तव्यं भूतिमिच्छता।।१५५।।

Such deeds only bear fruit in the present life and do not beget good results in the next, so a man, desirous of ultimate good, should not indulge in such deeds.

ग्रहयज्ञत्रयं कुर्याद्यस्त्वकाम्येन मानवः।
स विष्णोः पदमाप्नोति पुनरावृत्तिदुर्लभम्।।१५६।।

One who performs the worship of the stars, along with the prescribed sacrifices, without any object in view, goes to the clime of Viṣṇu, from where he never returns to this world.

य इदं शृणुयान्नित्यं श्रावयेद्वापि मानवः।
न तस्य ग्रहपीडा स्यान्न च बन्धुजनक्षयः।।१५७।।

One who hears or relates this to others, never suffers from any pain, owing to the evil influence of the planets or to the destruction of friends.

ग्रहयज्ञत्रयं गेहे लिखितं यत्र तिष्ठति।
न पीडा तत्र बालानां न रोगो न च बन्धनम्।।१५८।।

The children of the house in which these sacrifices are written down, never suffer from any ill, mental or physical, or any other calamity.

अशेषयज्ञफलं निःशेषाघविनाशनम्।
कोटिहोमं विदुः प्राज्ञा भुक्तिमुक्तिफलप्रदम्।।१५९।।
अश्वमेधफलं प्राहुर्लक्षहोमं सुरोत्तमाः।
द्वादशाहमखस्तद्वन्नवग्रहमखः स्मृतः।।१६०।।

The sages are of opinion that this sacrifice of a crore of offerings begets fruits of many a sacrifice and dispels all ills; it is the giver of worldly prosperity and final emancipation. The sacrifice of a lac of offerings gives the benefit of the Aśvamedha sacrifice. The sacrifice performed in course of a twelve days and the sacrifice connected with the worship of stars, give equal benefits.

इति कथितमिदानीमुत्सवानन्दहेतोः
सकलकलुषहारी देवयज्ञाभिषेकः।
परिपठति य इत्थं यः शृणोति प्रसङ्ग-
दभिभवति स शत्रूनायुरारोग्ययुक्तः।।१६१।।

1. A spell that causes friction.

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Thus I have told the mode of the sacrifices of the Nine Grahas and the Abhiṣeka in divine sacrifices (the sprinkling of the devotee with the holy waters). These are to be done to dispel all ills and hindrances to ceremonies of rejoicing. These purge all sins. One who reads or listens to it subdues all his foes and gets longevity and health.

इति श्रीमात्स्ये महापुराणे नवग्रहोमशान्तिविधानं नाम त्रिनवतितमोऽध्यायः॥९३॥

* * *

CHAPTER 94

Description of the form of nine planets

शिव उवाच

पद्मासनः पद्मकरः पद्मगर्भसमद्युतिः।

सप्ताश्वः सप्तरज्जुश्च द्विभुजः स्यात्सदारविः॥१॥

Śiva said– The image of the God Sun who causes the lotus to bud, should be made as seated on a lotus (Padmāsana),[1] with colour like that of a lotus, with two hands, with a lotus in one hand and the other hand raised in the posture of giving blessings, and having seven horses in His chariot, drawn by seven reins.

श्वेतः श्वेताम्बरधरःश्वेताश्वःश्वेतवाहनः।

गदापाणिर्द्विबाहुश्च कर्त्तव्यो वरदः शशी॥२॥

The image of the Moon, the giver of boons, should be made in white colour, dressed in white robes, seated on a white chariot, having a white horse for His conveyance, having two hands, one holding a club and the other raised in the posture of giving blessings.

रक्तमाल्याम्बरधरः शक्तिशूल गदाधरः।

चतुर्भुजःश्वेतरोमा वरदः स्याद्धरासुतः॥३॥

The image of the Mars should be made, having white hair, four hands, armed with a spear, a lance and club, with the fourth hand raised in the posture of giving blessings, wearing red robes and garland.

पीतमाल्याम्बरधरः कर्णिकारसमद्युतिः।

खड्गचर्मगदापाणिः सिंहस्थो वरदो बुधः॥४॥

The image of the Mercury should be made yellow, dressed in yellow robes and wearing a yellow garland, with four hands armed with a sword, shield and club, and the fourth hand raised in the posture of giving blessings, and having a lion for his conveyance.

देवदैत्यगुरू तद्वत्पीतश्वेतौ चतुर्भुजौ।

दण्डिनौ वरदौ कार्यौ साक्षसूत्रकमण्डलू॥५॥

The Venus and the Jupiter should be made in white and yellow respectively. They should have four hands, holding staff, rosary and kamaṇḍalu, and the fourth hand raised in the posture of giving blessings.

इन्द्रनीलद्युतिः शूली वरदो गृध्रवाहनः।

बाणबाणासनधरः कर्त्तव्योऽर्कसुतस्तथा॥६॥

The Saturn should be of the colour and the lustre of an emerald, having a vulture for His conveyance and four hands armed with a lance, bow and arrow, and the fourth hand raised in the posture of giving blessings.

करालवदनः खड्गचर्मशूली वरप्रदः।

नीलसिंहासनस्थश्च राहुरत्र प्रशस्यते॥७॥

धूम्रा द्विबाहवः सर्वे गदिनो विकृताननाः।

गृध्रासनगता नित्यं केतवः स्युर्वरप्रदाः॥८॥

The image of Rāhu[2] should be made, having a terrible mouth or appearance, seated on a blue-coloured lion, having four hands, armed

1. These are the various Āsanas or postures in which a Yogin sits to practise his devotion. *Āsana* is that in which he crosses his legs underneath him and lays hold of his feet on each side with his hands.

2. The ascending node; in mythology the son of *Siṁhikā*, a Daitya, with the tail of a dragon whose head was severed from his body by Viṣṇu, but being immortal the head and tall retained their separate existence and being transferred to the stellar sphere, became authors of eclipse the first specially, by endevouring at various times to swallow the sun and the moon.

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with a sword, a leather shield, a spear, and the fourth hand raised in the posture of giving blessings. The image of Ketu should be made of smoky colour, with a vulture for His conveyance and having two hands– one hand holding a mace and the other raised in the posture of giving blessings, and having a distorted face.

सर्वे किरीटिनः कार्या ग्रहा लोकहितावहाः।
ह्यङ्गुलेनोच्छ्रिताः सर्वे शतमष्टोत्तरं सदा।।९।।

All the planets should be made with a crown on their head, and the images should be two fingers high (or, of the height of one's own finger). The mantras relating to the planets should be recited on the rosary 108 times each. (It may also mean that the size of the planets should be 108 fingers or digits in height. If the aṅguli be one inch in length, the images will be nine feet high; if the measure of the aṅguli be 3/4th of an inch, then the height will be 4.5 feet. The sense is obscure).

इति श्रीमात्स्ये महापुराणे ग्रहरूपाख्यानं नाम
चतुर्नवतितमोऽध्यायः।।९४।।

* * *

CHAPTER 95

Method and merit of the ordinance of Śiva-caturdaśī

नारद उवाच

भगवन् भूतभव्येश तथान्यदपि यच्छुतम्।
भुक्तिमुक्तिफलायालं तत्पुनर्वक्तुमर्हसि।।१।।

Nārada said– O Lord, presiding over the Past and the Future! please tell me about some other ordinance that may be the giver of happiness and emancipation.

एवमुक्तोऽब्रवीच्छम्भुरयं वाङ्न्यपारगः।
मत्समस्तपसा ब्रह्मन्पुराणश्रुतिविस्तरैः।।२।।
धर्मोऽयं वृषरूपेण नन्दी नाम गणाधिपः।
धर्मान्माहेश्वरान्वक्ष्यत्यतःप्रभृति नारद।।३।।

Hearing the above words of the sage, Lord Śiva, the knower of all things, understood the inclination of Nārada and said– "O Nārada! This sacred bull, who is my principal attendant and who has become unified with me on account of his asceticism and knowledge of the Śruti and the Purāṇas, will explain to you the rituals connected with my ordinance (Māheśvara Dharma).

मत्स्य उवाच

इत्युक्त्वा देवदेवेशस्तत्रैवान्तरधीयत।
नारदोऽपि हि शुश्रूषुरपृच्छन्नन्दिकेश्वरम्।
आदिष्टस्त्वं शिवेनेह वद माहेश्वरं व्रतम्।।४।।

Lord Matsya said– Having said so, that Lord of the God of gods, vanished then and there. Nārada also, being anxious to hear, asked Nandikeśvara thus– O Nandikeśvara, you have been ordered by Śiva, therefore, tell me the Māheśvara vrata.

नन्दिकेश्वर उवाच

शृणुष्वावहितो ब्रह्मन् वक्ष्ये माहेश्वरं व्रतम्।
त्रिषु लोकेषु विख्याता नाम्ना शिवचतुर्दशी।।५।।

Nandikeśvara said– Hear with attention, O Brāhmaṇa! I shall tell you the Māheśvara vrata. It is well-known in all the three worlds by the name of Śiva Caturdaśī.

मार्गशीर्षत्रयोदश्यां सितायामेकभोजनः।
प्रार्थयेद्देवदेवेशं त्वामहं शरणं गतः।।६।।
चतुर्दश्यां निराहारः सम्यगभ्यर्च्य शङ्करम्।
सुवर्णवृषभं दत्त्वा भोक्ष्यामि च परेऽहनि।।७।।
एवं नियमकृत्सुप्त्वा प्रातरुत्थाय मानवः।

In the month of Mārgaśirā, on the thirteenth day of the bright fortnight, the devotee should take his meals once and pray to Śiva with this Saṅkalpa mantra, "O Lord of all the Deities! I take refuge in you. Tomorrow, the Caturdaśī day, I shall observe a complete fast, without eating anything, and worship Śiva. I shall also give away a bull, made of gold, and then take my meals the next day."

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कृतस्नानजपः पश्चादुमया सह शङ्करम्।
पुजयेत्कमलैः शुभ्रैर्गन्धमाल्यानुलेपनैः।।८।।

Having made this Saṅkalpa, the devotee should go to bed and then rise early on the next morning and worship Śiva along with His Consort (Umā), with white lotus flowers, sandal, etc.

पादौ नमः शिवायेति शिरः सर्वात्मने नमः।
त्रिनेत्रायेति नेत्राणि ललाटं हरये नमः।।९।।
मुखमिन्दुमुखायेति श्रीकण्ठायेति कन्धराम्।
सद्योजाताय कर्णौ तु वामदेवाय वै भुजौ।।१०।।
अघोरहृदयायेति हृदयं चाभिपूजयेत्।
स्तनौ तत्पुरुषायेति तथेशानाय चोदरम्।।११।।
पार्श्वौ चानन्तधर्माय ज्ञानभूताय वै कटिम्।
ऊरू चानन्तवैराग्यसिंहायेत्यभिपूजयेत्।।१२।।
अनन्तैश्वर्यनाथाय जानुनी चार्चयेद्बुधः।
प्रधानाय नमो जङ्घे गुल्फौ व्योमात्मने नमः।।१३।।
व्योमकेशात्मरूपाय केशान्पृष्ठं च पूजयेत्।
नमः पुष्ट्यै नमस्तुष्ट्यै पार्वतीं चापि पूजयेत्।।१४।।

(1) The feet should be worshipped, after reciting `*Śivāya namaḥ*' (2) the head, after reciting `*Sarvātmane namaḥ*' (3) the eyes, after reciting `*Trinetrāya namaḥ*' (4) the forehead, after reciting `*Haraye namaḥ*' (5) the mouth, after reciting `*Indumukhāya namaḥ*' (6) the throat after reciting `*Śrīkaṇṭhāya namaḥ*' (7) the ears, after reciting `*Sadyojātāya namaḥ*' (8) the arms, after reciting `*Vāmadevāya namaḥ*' (9) the heart, after reciting `*Aghorahṛdayāya namaḥ*' (10) the breasts, after reciting `*Tatpuruṣāya namaḥ*' (11) the stomach, after reciting `*Iśānāya namaḥ*' (12) the ribs, after reciting `*Anantadharmāya namaḥ*' (13) the waist, after reciting `*Jñānabhutāya namaḥ*' (!4) the thighs, after reciting `*Ananta Vairāgyasiṁhāya namaḥ*' (15) the knees should be worshipped, after reciting `*Anantaiśvaryanāthāya namaḥ*' (16) the legs, after reciting `*Pradhānāya namaḥ* (17) the ankles, after reciting `*Vyomātmane namaḥ*' (18) the hair, after reciting `*Vyomakeśātmarūpāya namaḥ* (19) the back, after reciting `*Puṣṭyai namaḥ*' and (20) *Tuṣṭyayi namaḥ*'.

ततस्तु वृषभं हैममुदकुम्भसमन्वितम्।
शुक्लमाल्याम्बरधरं पंचरत्नसमन्वितम्।
भक्ष्यैर्नानाविधैर्युक्तं ब्राह्मणांय निवेदयेत्।।१५।।

Then the devotee should give to the Brāhmaṇas; a golden bull, along with a pitcher, full of water, white garments, Pañcaratna and various kinds of eatables.

ततो विप्रान्समाहूय तर्पयेद्भक्तितः शुभान्।
पृषदाज्यं च संप्राश्य स्वपेद्भूमावुदङ्मुखः।।१६।।
पञ्चदश्यां ततः पूज्य विप्रान् भुञ्जीत वाग्यतः।
तद्वत्कृष्णचतुर्दश्यामेतत् सर्वं समाचरेत्।।१७।।

Really good Brāhmaṇas should be invited and well-fed, after which curd mixed with clarified butter, saved from the sacrificial offerings, should be taken by the devotee, who should sleep on the ground, with his head towards the north. On the full moon-day, he should feed the Brāhmaṇas and then take his own meals in silence. Similarly, he should do on the fourteenth day of the dark fortnight.

चतुर्दशीषु सर्वासु कुर्यात्पूर्ववदर्चनम्।
ये तु मासे विशेषाः स्युस्तान्निबोध क्रमादिह।।१८।।

The worship should be performed in the same way all the fourteenth days of each fortnight of every month. Now the special mantras to be recited in each month will be explained.

मार्गशीर्षादिमासेषु क्रमादेतदुदीरयेत्।
शंकराय नमस्तेऽस्तु नमस्ते करवीरक।।१९।।
त्र्यम्बकाय नमस्तेस्तु महेश्वरमतः परम्।
नमस्तेऽस्तु महादेव स्थाणवे च ततः परम्।।२०।।
नमः पशुपते नाथ नमस्ते शम्भवे पुनः।
नमस्ते परमानन्द नमः सोमार्द्धधारिणे।।२१।।
नमो श्रीमान् उमेशं त्वामहं शरणंगतः।

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Commencing with the month of Mārgaśira, the mantras hereafter mentioned should be pronounced one by one– 1. *Śaṅkarāya namaḥ* (in Mārgaśira); 2. *Karavīrakāya namaḥ* (Pauṣa); 3. *Tryambakāya namaḥ* (in Māgha); 4. *Maheśvarāya namaḥ* (in Phālguna); 5. *Mahādevāya namaḥ* (in Caitra); 6. *Sthāṇave namaḥ* (in Vaiśākha); 7. *Paśupataye namaḥ* (in Jyeṣṭha); 8. *Nāthāya namaḥ* (in Āṣāḍha.) 9. *Sambhave namaḥ* (in Śrāvaṇa); 10. *Namaste Paramānanda* (in Bhādra); 11. *Somārdhadhāriṇe namaḥ* (in Āśvina); 12. *Bhīmāya namaḥ* (in Kārtika). I am at your Mercy. These names should be recited one by one, each month, from Mārgaśira.

गोमूत्रं गोमयं क्षीरं दधि सर्पिः कुशोदकम्।।२२।।

पंचगव्यं ततो बिल्वं कर्पूरं चागुरुं यवाः।

तिलाः कृष्णाश्च विधिवत्प्राशनं क्रमशः स्मृतम्।

प्रतिमासं चतुर्दश्योरेकैकं प्राशनं स्मृतम्।।२३।।

The devotee should offer as Prāsana– (1) cow's urine, (2) cow-dung, (3) milk, (4) curds, (5) clarified butter, (6) water mixed with kuśa-grass, (7) pañcagavya, (8) woodapple (Aegle marinelos), (9) camphor, (10) aguru, (Aquilaria agallocha) (11) barley, (12) black-sesamum, on the Caturdaśī of each month.

मन्दारमालतीभिश्च तथा धत्तूरकैरपि।

सिन्धुवारैरशोकैश्च मल्लिकाभिश्च पाटलैः।।२४।।

अर्कपुष्पैः कदम्बैश्च शतपत्र्या तथोत्पलैः।

एकैकेन चतुर्दश्योरर्च्चयेत्पार्वतीपतिम्।।२५।।

The worship of Śiva should be conducted from the month of Mārgaśira onward, by offering the following flowers, turn by turn, viz. (1) Mandāra,[1] (2) Jasmine, (3) Dhatūra, (4) Sambhālū (Sindulvara), (5) Aśoka, (6) Mallikā,[2] (7) Pātala,[3] (8) Arka flower, (9) Kadamba,[4] (10) lotus (Śatapatrī), (11) Kamalinī (Utpala).

पुनश्च कार्तिके मासे प्राप्ते सन्तर्पयेद्विजान्।

अन्नैर्नानाविधैर्भक्ष्यैर्वस्त्रमाल्यविभूषणैः।।२६।।

Again, when the month of Kārtika arrives, the Brāhmaṇas should be fed with various kinds of eatables and offered garments, ornaments and garlands.

कृत्वा नीलवृषोत्सर्गं श्रुत्युक्त विधिना नरः।

उमामहेश्वरं हैमं वृषभं च गवा सह।।२७।।

Afterwards, the devotee should let loose a black bull, in conjunction with the Vedic rites. A golden image of Śiva and Pāravatī should be made and given away to a Brāhmaṇa, along with a bull and a cow.

मुक्ताफलाष्टकयुतं सितनेत्रपटावृताम्।

सर्वोपस्करसंयुक्तां शय्यां दद्यात्स कुम्भकाम्।।२८।।

A bedstead, with the following things, should also be given away: Eight white pearls, sheets, pillows, and a vase full of water.

ताम्रपात्रोपरि पुनः शालितण्डुलसंयुतम्।

स्थाप्य विप्राय शान्ताय वेदव्रतपराय च।।२९।।

The images of Śiva and Pārvatī should be placed in a copper vessel, full of rice and then located on top of the pitcher of water, after which they should be given away to a Brāhmaṇa versed in the Vedas, observing ordinances and having a calm disposition.

ज्येष्ठसामविदे देयं नवकव्रतिने क्वचित्।

गुणज्ञे श्रोत्रिये दद्यादाचार्ये तत्त्ववेदिनि।।३०।।

It is best to give it to one acquainted with Sāmaveda; it should never and on no account be given to a hypocrite. Only one versed in the Vedas, knowing the Vedic principles, is fit to receive such an offering.

अव्यङ्गाङ्गाय सौम्याय सदा कल्याणकारिणे।

सपत्नीकाय संपूज्य वस्त्रमाल्यविभूषणैः।।३१।।

A Brāhmaṇa, free from deformity and of simple habits, should be worshipped, along with

1. Hibiscus Rosesinansis.
2. Jarminum Sambae
3. Sleriospermum Suaveolens
4. Naucleа Parviflora

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his wife, with garments, garlands and ornaments.

गुरौ सति गुरोर्देयं तदभावे द्विजातये।
न वित्तशाठ्यं कुर्वीत कुर्वन्दोषात्पतत्यधः।।३२।।

These things might be given to the preceptor (Guru), if there be one; otherwise, to a really good Brāhmaṇa, free from all feeling of miserliness; for such a feeling leads one to the lower region.

अनेन विधिना यस्तु कुर्याच्छिवचतुर्दशीम्।
सोऽश्वमेधसहस्रस्य फलं प्राप्नोति मानवः।।३३।।

One who observes the Śiva Caturdaśī ordinance, according to these rites, gets the benefit of a thousand Aśvamedha sacrifices.

ब्रह्महत्यादिकं किञ्चिद्यदन्नामुत्र वा कृतम्।
पितृभिर्भ्रातृभिर्वापि तत्सर्वं नाशमाप्नुयात्।।३४।।

And the sins of killing a Brāhmaṇa and also against the parents, committed in this or in the previous life, are destroyed in a moment.

दीर्घायुरारोग्यकुलान्नवृद्धि-
रत्राक्षयामुत्र चतुर्भुजत्वम्।
गणाधिपत्यं दिवि कल्पकोटि-
शतान्युषित्वा पदमेति शम्भोः।।३५।।

The devotee gets long life, health, domestic prosperity and promotion in his husbandry. He then eventually goes near the Lord of four hands, whose chief attendant he becomes; and then after, passing crores of kalpas in the heaven, he becomes unified with Śiva.

न बृहस्पतिरप्यनन्तमस्याः
फलमिन्द्रो न पितामहोऽपि वक्तुम्।
न च सिद्धगणोऽप्यलं न चाहं
यदि जिह्वायुतकोटयोऽपि वक्त्रे।।३६।।

Even the sage Bṛhaspati, the Devas, like the mighty Indra and Brahmā, cannot adequately describe the glories of this ordinance. Siddhas are not able to explain it and even I cannot do so with ten crore of tongues.

भवत्यमरवल्लभः पठति यः स्मरेद्वा सदा
शृणोत्यपि विमत्सरः सकलपापनिर्मोचनीम्।
इमां शिवचतुर्दशीममरकामिनीकोटयः
स्तुवन्ति तमनिन्दितं किमु समाचरेद्यः सदा।।३७

One who void of jealously reads, hears or thinks about the glory of the Śivacaturdaśī ordinance which is dispeller of all sins, becomes beloved to the Devas and crore of Divine Consorts venerate him; those who bring this into pracice, what to say about them?

या वाथ नारी कुरुतेऽतिभक्त्या
भर्त्तारमापृच्छ्य सुतान् गुरून्वा।
सापि प्रसादात्परमेश्वरस्य
परं पदं याति पिनाकपाणेः।।३८।।

If a woman who observes this ordinance with great devotion taking the permission of her husband, son or the preceptor also attains bliss by the grace of Śiva, the holder of Pināka bow.

इति श्रीमात्स्ये महापुराणे शिवचतुर्दशीव्रतं नाम
पंचनवतितमोऽध्यायः।।९५।।

* * *

CHAPTER 96

The greatness of giving up of all fruits

नन्दिकेश्वर उवाच

फलत्यागस्य माहात्म्यं यद्भवेच्छृणु नारद।
यदक्षयं परं लोके सर्वकामफलप्रदम्।।१।।

Nandikeśvara said– O Nārada! Also hear the benefits that accrue to the devotee in his next life, by his relinquishing the fruits of this ordinance.

मार्गशीर्षे शुभे मासि तृतीयायां मुने व्रतम्।
द्वादश्यामथवाष्टम्यां चतुर्दश्यामथापि वा।
आरभेच्छुक्लपक्षस्य कृत्वा ब्राह्मणवाचनम्।।२।।

O Sage! the ordinance (vrata) should be commenced on any one of the following days, in the month of Mārgaśīrṣa; the third, the twelfth, the eight or the fourteenth day of the

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bright fortnight, after invoking the Brāhmaṇas.

अन्येष्वपि हि मासेषु पुण्येषु मुनिसत्तम।
सदक्षिणं पायसेन भोजयेच्छक्तितो द्विजान्।।३।।

O Nārada! In other auspicious months also, the devotee should, to the best of his ability, feed the Brāhmaṇas with rice cooked in milk and mixed with sugar, and then satisfy them with Dakṣiṇā.

अष्टादशानां धान्यानामवद्यं फलमूलकैः।
वर्ज्ञयेदब्दमेकं तु ऋते औषधकारणम्।
सवृषं कांचनं रुद्रं धर्मराजं च कारयेत्।।४।।

The prohibited grains of eighteen kinds and fruits and roots should be avoided for a period of one year; but there is no harm in taking anything in the form of a medicine. A golden image of Śiva and a bull should be made. The image of Dharmarāja should be made similarly.

कूष्माण्डं मातुलुङ्गं च वार्त्ताकं पनसं तथा।
आम्रातकं कपित्थानि कलिङ्गमथ वालुकम्।।५।।
श्रीफलाश्वत्थबदरं जम्बीरं कदलीफलम्।
काश्मरं दाडिमं शक्त्या कालधौतानि षोडश।।६।।

The following sixteen kinds of fruits should be made in gold, according to the means of the devotee, viz.– pumpkins, Citrus Medica, egg-plants, bread-fruits, mangoes, hog-plums, woodapples, Indra grains, cucumbers, coconuts, the holy figs, the jujubes, the lemons, the plantains, saffron and pomegranates.

मूलकामलकं जम्बूतिन्तिडी करमर्दकम्।
कङ्कोलैलाकतुण्डीरकररीकुटजं शमी।।७।।
औदुम्बरं नारिकेलं द्राक्षाऽथ बृहतीद्वयम्।
रौप्याणि कारयेच्छक्त्या फलानीमानि षोडश।।८।।

The following should be made of silver, according to the means of the devotee, viz.– Muli (Radish, Raphanus Sativus), Emblic Myrobalans, Jambul, tamarind, Karaundā, Kaṅkola, cardamom, cotton, bamboo, Kuṭaja, Śamī, Udumbara (Fig tree), coconut, grapes, two kinds of egg-plants (Solanun Indecum).

ताम्रं तालफलं कुर्यादगस्तिफलमेव च।
पिण्डारकाश्मर्यफलं तथा सूरणकन्दकम्।।९।।
रक्तालुकाकन्दकं च कनकाह्वं च चिर्भिटम्।
चित्रवल्लीफलं तद्वत्कूटशाल्मलिजं फलम्।।१०।।
आम्रनिष्पावमधुकवटमुद्गपटोलकम्।
ताम्राणि षोडशैताति कारयेच्छक्तितो नरः।।११।।

The fruits of the following should be made of copper, according to the means of the devotee:– Palms, Agasti grandiflora, Kāyaphala, Gāmbhārī, esculent root, the red esculent root, a bulbous root, svarṇakhīrī, cucumber, citravalli, Śālmalī, mango, liquorice, kidney-bean, fig tree, paṭola (a species of cucumber).

उदकुम्भद्वयं कुर्याद्धान्योपरि सवस्त्रकम्।
ततश्च कारयेच्छय्यां यथोपरि सुवाससी।।१२।।

Two pitchers of water, covered with cloth, should be placed on grain, and a bed should also be arranged and covered with cloth.

भक्ष्यपात्रत्रयोपेतं यमरुद्रवृषान्वितम्।
धेन्वा सहैव शान्ताय विप्रायाथ कुटुम्बिने।
सपत्नीकाय सम्पूज्य पुण्येऽह्नि विनिवेदयेत्।।१३।।

On some sacred day, the devotee should give away all these things as well as three food plates, the images of Dharmarāja, Śiva, with that of the sacred bull and a cow, to a peaceful Brāhmaṇa couple who may have a big family, having first worshipped them.

यथा फलेषु सर्वेषु वसन्त्यमरकोटयः।
तथा सर्वफलत्यागव्रताद्भक्तिः शिवेऽस्तु मे।।१४।।

"As the numberless Devas dwell in all kinds of fruits, so let my devotion be to Śiva, as a consequence of my performing this vrata of relinquishing the fruits of my actions."

यथा शिवश्च धर्मश्च सदानन्तफलप्रदौ।
तद्युक्तफलदानेन तौ स्यातां मे वरप्रदौ।।१५।।

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"Śiva and Dharmarāja are known to be the great Givers of boons; let them therefore confer boons on me for giving away these likenesses, together with these appropriate fruits in charity."

यथा फलान्यनन्तानि शिवभक्तेषु सर्वदा।
तथानन्तफलावाप्तिरस्तु जन्मनि जन्मनि।।१६।।

"As in the devotees of Śiva are always (to be found) endless fruits, so let me also have fruits endless, in life after life."

यथा भेदं न पश्यामि शिवविष्ण्वर्कपद्मजान्।
तथा ममास्तु विश्वात्मा शंकरः शंकरः सदा।।१७।।

"I do not make any (invidious) distinction between Śiva, Viṣṇu, Sun, Brahmā; let the Lord Śiva, the soul of the universe, bless me with eternal happiness."

इति दत्त्वा च तत्सर्वमलंकृत्य च भूषणैः।
शक्तिश्चेच्छयनं दद्यात् सर्वोपस्करसंयुतम्।।१८।।
अशक्तस्तु फलान्येव यथोक्तानि विधानतः।
तथोदकुम्भसंयुक्तौ शिवधर्मौ च कांचनौ।।१९।।
विप्राय दत्त्वा भुञ्जीत वाग्यतस्तैलवर्ज्जितम्।
अन्यान्यपि यथाशक्त्या भोजयेच्छक्तितो द्विजान्।।२०।।

The articles (to be given away) should be given to the Brāhmaṇa, having first decorated him. The devotee may also give a bedding, with all its requisites, if he had the means to do so, otherwise he may only give away the fruits mentioned before. The golden images of Śiva and Dharmarāja being given to the Brāhmaṇa, with the pitchers of water, he should feed himself on food devoid of oil, by observing the vow of silence, and should also feed the Brāhmaṇas, according to his means.

एतद्भागवतानां तु सौरवैष्णवयोगिनाम्।
शुभं सर्वफलत्यागव्रतं वेदविदो विदुः।।२१।।

This is the way of a devotee of Viṣṇu, Sun or a Yogī or a Bhāgvat to relinquish the fruits of their actions, as laid down by the Brāhmaṇas versed in the Vedas.

नारीभिश्च यथाशक्त्या कर्त्तव्यं द्विजपुङ्गव।
एतस्मान्नापरं किंचिदिह लोके परत्र च।
व्रतमस्ति मुनिश्रेष्ठ यदनन्तफलप्रदम्।।२२।।

"O Sage Nārada! This ordinance should be observed, to the best of their ability, by the womenfolk, too. There is no ordinance like this that can give such everlasting boons in this world, as well as in the next.

सौवर्णरौप्यताम्रेषु यावन्तः परमाणवः।
भवन्ति चूर्ण्यमानेषु फलेषु मुनिसत्तम।
तावद्युगसहस्राणि रुद्रलोके महीयते।।२३।।

"O Sage! the devotee remains in the region of Śiva for as many thousand Yugas as there are atoms of gold, silver, and copper in this world, when these latter are ground to a powder.

एतत्समस्तकलुषापहरं जनाना-
माजीवनाय मनुजेषु च सर्वदा स्यात्।
जन्मान्तरेष्वपि न पुत्रवियोगदुःख-
माप्नोति धाम च पुरन्दरलोकजुष्टम्।।२४।।

This ordinance washes off all the lifelong sins of the devotee. He never has the pain of losing his son, and he attains the region inhabited by Gods.

यो वा शृणोति पुरुषोऽल्पधनः पठेद्वा
देवालयेषु भवनेषु च धार्मिकाणाम्।
पापैर्वियुक्तवपुरत्र पुरं मुरारे-
रानन्दकृत्यपदमुपैति मुनीन्द्र सोऽपि।।२५।।

The poor man who hears or reads this, either in some sacred place (place of a God), or in the house of a pious man, goes to the region of Śiva where he gets into the place of Deities and enjoys, after being liberated from all his sins.

इति श्रीमात्स्ये महापुराणे सर्वफलत्यागमाहात्म्यं नाम
षण्णवतितमोऽध्यायः।।९६।।

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CHAPTER 97

The method of Sunday ordinance

नारद उवाच

यदारोग्यकरं पुंसां यदनन्तफलप्रदम्।

यच्छान्तये च मर्त्यानां वद नन्दीश तद्व्रतम्।।१।।

Nārada said– O Nandikeśvara! Please describe to me the ordinance that may be the giver of peace, health and everlasting benefits to the people.

नन्दिकेश्वर उवाच

यत्तद्विश्वात्मनो धाम परं ब्रह्म सनातनम्।

सूर्याग्निचन्द्ररूपेण तत्त्रिधा जगति स्थितम्।।२।।

तदाराध्य पुमान् विप्र प्राप्नोति कुशलं सदा।

तस्मादादित्यवारेण सदा नक्ताशनो भवेत्।।३।।

Nandikeśvara said– That which is the eternal abode of the soul of the universe, is known as the Sun, the Fire and the Moon, in this world; by the worship of these a man attains happiness. The devotee observing it should always take his meals at night time only on Sundays.

यदा हस्तेन संयुक्तमादित्यस्य च वासरम्।

तदा शनिदिने कुर्यादेकभक्तं विमत्सरः।।४।।

In the case of the asterism Hasta falling on Sunday, the devotee should take his meals only once on Saturday, purging his heart of all vanity.

नक्तमादित्यवारेण भोजयित्वा द्विजोत्तमान्।

पत्रैर्द्वादशसंयुक्तं रक्तचन्दनपंकजम्।।५।।

On Sunday night, the devotee, after feeding good Brāhmaṇas, should draw a lotus of twelve petals with red sandal.

विलिख्य विन्यसेत्सूर्यं नमस्कारेण पूर्वतः।

दिवाकरं तथाग्नेये विवस्वन्तमतः परम्।।६।।

भगं तु नैर्ऋते देवं वरुणं पश्चिमे दले।

महेन्द्रमनिले तद्वदादित्यं च तथोत्तरे।।७।।

शान्तमीशानभागे तु नमस्कारेण विन्यसेत्।

कर्णिकापूर्वपत्रे तु सूर्यस्य तुरगान्न्यसेत्।।८।।

दक्षिणेऽर्यमनामानं मार्त्तण्डं पश्चिमे दले।

उत्तरे तु रविं देवं कर्णिकायां च भास्करम्।।९।।

To the east of it he should place, after salutations, the Sun (Sūrya), to the south-east Divākara, to the south Vivasvāna, to the south-west Bhaga, to the west Varuṇa, to the north-west Mahendra, to the north Āditya, to the north-east Śānta. In the forepart of the lotus, the horses of the Sun should be inscribed, in the south the Āryamā Devas, in the west Mārtaṇḍa, and on the northern petal Ravi Bhāskara on the pericarp of the lotus.

रक्तपुष्पोदकेनार्घ्यं सतिलारुणचन्दनम्।

तस्मिन्पद्मे ततो दद्यादिमं मन्त्रमुदीरयेत्।।१०।।

Afterwards, red flowers, red sandal, sesamum, mixed with water, should be poured on the lotus, and the following mantra should be recited at the time.

कालात्मा सर्वभूतात्मा वेदात्मा विश्वतोमुखः।

यस्मादग्नीन्द्ररूपस्त्वमतः पाहि दिवाकर।।११।।

"O Divākara (the giver of day)! You are the soul of time, creation and the Vedas. You have your face turned to each direction. You are of the form of Indra and Agni: therefore shelter me."

अग्निमीले नमस्तुभ्यमिषेत्वोर्ज्जे च भास्कर।

अग्न आयाहि वरद नमस्ते ज्योतिषांपते।।१२।।

अर्घ्यं दत्त्वा विसृज्याथ निशि तैलविवर्ज्जितम्।

भुञ्जीत वत्सरान्ते तु काञ्चनं कमलोत्तमम्।

पुरुषं च यथाशक्त्या कारयेद्द्विभुजं तथा।।१३।।

"*Agnimīle namastubhyamiṣetvorjje ca bhāskara.*" "*Agna āyāhi varada namaste jyotiṣāmpate.*" With this mantra Arghya should be offered, and the Deity dismissed. He should take his meals at night free from oil. When a year has elapsed in this way, he should make a lotus of gold and an image with two hands.

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सुवर्णशृङ्गीं कपिलां महार्घ्यां
रौप्यैः खुरैः कांस्यदोहां सवत्साम्।
पूर्णे गृडस्योपरि ताम्रपात्रे
निधाय पद्मं पुरुषं च दद्यात्।।१४।।

He should then give away in charity a milch cow, with her horns covered with gold, the hoofs with silver, along with her calf, and a mlking vessel of bell metal, while the lotus and image should be placed in a pot of copper completely full of molasses.

सम्पूज्य रक्ताम्बरमाल्यधूपैर्द्विजं च रक्तैरथ हेमशृङ्गैः।
सङ्कल्पयित्वा पुरुषं सपद्मं दद्यादनेकव्रतदानकाय।
अव्यंगरूपाय जितेन्द्रियाय कुटुम्बिने देयमनुद्धताय।।१५।।

The devotee, after worshipping the Brāhmaṇa with red cloth, sandal, garland, incense, etc., should bestow his gifts, viz.– the lotus and the image, etc., on him, he having a large family, and being free from deformity and pride, and able to restrain his passions and the object of charity in many other vratas.

नमो नमः पापविनाशनाय
विश्वात्मने सप्ततुरङ्गमाय।
सामर्ग्यजुर्द्धामनिधे विधात्रे
भवाब्धिपोताय जगत्सवित्रे।।१६।।

At that time, the devotee should utter the following words:– "O Dispeller of sins, the Soul of the universe, your chariot drawn by seven horses, the vase of Ṛk, Yaju and Sāma Vedas, the boat of the ocean of universe, I salute you oft and often."

इत्यनेन विधिना समाचरे-
दब्दमेकमिह यस्तु मानवः।
सोऽधिरोहति विनष्टकल्मषः
सूर्यधाम धुतचामरावलिः।।१७।।

One who observes these rituals and keeps up this vrata for a year, is freed from all sins and goes to the solar region fanned by cāmara.

धर्मसंक्षयमवाप्य भूपतिः शोकदुःखभयरोगवर्जितः।
द्वीपसप्तकपतिः पुनः पुनर्धर्म्ममूर्तिरमितौजसा युतः।।१८।।

On the consumption of his store of piety he becomes the sovereign of the seven Dvīpas, and never gets pain, suffering or disease. He becomes most powerful and virtuous.

या च भर्तृगुरुदेवतत्परा
वेदमूर्तिदिननक्तमाचरेत्।
सापि लोकममरेशवन्दिता
याति नारद रवेर्न संशयः।।१९।।

O Nārada! The woman who is devoted to her husband, God and preceptor, and observes this ordinance, and eats at night only on Sundays, undoubtedly reaches the solar region, which is honoured by the Devas.

यः पठेदपि शृणोति मानवः
पठ्यमानमथ वानुमोदते।
सोऽपि शक्रभुवनस्थितोऽमरैः
पूज्यते वसति चाक्षयं दिवि।।२०।।

The person who reads or hears, or approves of the reading of this ordinance, also goes to the region of Indra where he is served by the Devas, and remains there for innumerable kalpas.

इति श्रीमात्स्ये महापुराणे आदित्यवारकल्पो नाम
सप्तनवतितमोऽध्यायः।।९७।।

* * *

CHAPTER 98

The process of bringing Saṁkrānti to a close

नन्दिकेश्वर उवाच

अथान्यदपि वक्ष्यामि संक्रान्त्युद्यापने फलम्।
यदक्षयं परे लोके सर्वकामफलप्रदम्।।१।।

Nandikeśvara said– O Nārada! I shall now describe to you the way how the ordinance of Saṁkrānti, which in the next world gives everlasting boons of all kinds, is to be brought

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to a close?

अयने विषुवे वापि संक्रातिव्रतमाचरेत्।
पूर्वेह्युरेकभक्तेन दन्तधावनपूर्व्वकम्।
संक्रान्तिवासरे प्रातस्तिलैः स्नानं विधीयते।।२।।

The Saṁkrānti ordinance should be observed on the day of equinoxes or solstices. The day, prior to Saṁkrānti, the devotee should have his meals only once; and on the following day, he should bathe in water mixed with sesamum, after brushing his teeth.

रविसंक्रमणे भूमौ चन्दनेनाष्टपत्रकम्।
पद्मं सकर्णिकं कुर्यात्तस्मिन्नावाहयेद्रविम्।।३।।

On the day of the Saṁkrānti, the devotee should draw on the earth a lotus of eight petals with sandal, in the centre of which pericarps should be made, where the presence of the Sun should be invoked.

कर्णिकायां न्यसेत्सूर्यमादित्यं पूर्वतस्ततः।
नम उष्णार्चिषे याम्ये नमो ऋङ्मण्डलाय च।।४।।
नमः सवित्रे नैर्ऋत्ये वारुणे तपनं पुनः।
वायव्ये तु भगं न्यस्य पुनः पुनरथार्च्यते।।५।।
मार्तण्डमुत्तरे विष्णुमीशाने विन्यसेत्सदा।
गन्धमाल्यफलैर्भक्ष्यैः स्थण्डिले पूजयेत्ततः।।६।।

The Sun should be located in the pericarp, Āditya in the east and salutations should be made in the south, after reciting `*Ūṣṇāriṣe namaḥ, Ṛṅgmaṇḍalāya namaḥ*', "*Savitre namaḥ*" in the south-west, "*Tapanāya namaḥ*" in the west, Bhaga in the north-west should be located and worshipped constantly. Mārtaṇḍa should be located in the north and Viṣṇu in the north-east. These should be adored with incense, flowers, fruits and eatables, on an altar.

द्विजाय सोदकुम्भं च घृतपात्रं हिरण्मयम्।
कमलं च यथाशक्त्या कारयित्वा निवेदयेत्।।७।।

A golden vessel of clarified butter, with a pitcher of water, should be given away to the Brāhmaṇa; and the lotus should also be made of gold, according to the means of the devotee, and given away to the Brāhmaṇa.

चन्दनोदकपुष्पैश्च देवायार्घ्यं न्यसेद्भुवि।
विश्वाय विश्वरूपाय विश्वधाम्ने स्वयम्भुवे।
नमोऽनन्त नमो धात्रे ऋक्सामयजुषांपते।।८।।

Afterwards, the Arghya, consisting of water, sandal and flowers, should be placed on the floor as an oblation to the Sun, by reciting the following mantra: "*Viśvāya Viśvarūpāya Viśvadhāmne Svayambhuve Namo'nanta namo dhātre Ṛksām Yajuṣāmpate.*"

अनेन विधिना सर्वं मासि मासि समाचरेत्।
वत्सरान्तेऽथवा कुर्यात्सर्वं द्वादशधा नरः।।९।।

This ritual should be observed each month, or at the end of the year. All the twelve vratas should be done at the same time.

संवत्सरांते घृतपायसेन
सन्तर्प्य वह्निं द्विजपुङ्गवांश्च।
कुम्भान्पुनर्द्वादशधेनुयुक्तान्
सरत्नहैरण्मयपद्मयुक्तान्।।१०।।
पयस्विनीः शीलवतीश्च दद्या-
द्धैमैः शृङ्गैः रौप्यखुरैश्च युक्ताः।
गावोऽष्ट वा सप्त सकांस्यदोहा
माल्याम्बरा वा चतुरोऽप्यशक्तः।।११।।
दौर्गत्ययुक्तः कपिलामथैकां
निवेदयेद्ब्राह्मणपुङ्गवाय।।११।।
हैमीं च दद्यात्पृथिवीं सशेषा-
माकार्य रूप्यामथ वा च ताम्रीम्।
पैष्टीमशक्तः प्रतिमां विधाय
सौवर्णसूर्येण समं प्रदद्यात्।
न वित्तशाठ्यं पुरुषोऽत्र कुर्यात्
कुर्वन्नधो याति न संशयोऽत्र।।१२।।

Then libations of rice cooked in milk and sugar, should be poured into the fire and Brāhmaṇas should be satisfied with eatables. On that occasion, twelve pitchers of water, with a few gems, twelve golden lotus flowers and

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twelve milch cows of gentle disposition or only 8, 7 or 4 such cows (in the last case, the cows being dressed and garlanded), according to the means of the devotee, should be given to a poor and deserving Brāhmaṇa, after their horns being covered with gold, their hoofs with silver, along with milking pots of bell metal. In case, the devotee be a very poor man, he may give only one milch cow. Afterwards, an image of earth, along with that of the serpent Śeṣa, should be made in gold, silver, copper or even of kneaded flour, according to the means of the devotee, and given away to the Brāhmaṇa, along with a golden image of the Sun. As far as possible, no miserliness should be exercised in this ritual; for the man doing so, inspite of having riches undoubtedly goes to hell.

यावन्महेन्द्रप्रमुखैर्नगेन्द्रैः
पृथ्वी च सप्ताब्धियुतेह तिष्ठेत्।
तावत् स गन्धर्वगणैरशेषैः
सम्पूज्यते नारद नाकपृष्ठे॥१३॥

O Nārada! One who observes this ordinance, enjoys in heaven the honour and respect by all the Gandharvas, for as long as Indra and other gods, earth and the seven oceans, the Himālayas and other mountains survive.

ततस्तु कर्मक्षयमाप्य सप्त-
द्वीपाधिपः स्यात् कुलशीलयुक्तः।
सृष्टेर्मुखेऽव्यङ्गवपुः सभार्यः
प्रभूतपुत्रान्वयवन्दिताङ्घ्रिः॥१४॥

His piety being consumed, the devotee is born, in the beginning of creation, a sovereign of good family, endowed with all kingly virtues and blessed with handsome form (devoid of deformity) and many a child, wife, friend and relation.

इति पठति शृणोति वाथ भक्त्या
विधिमखिलं रविसंक्रमस्य पुण्यम्।
मतिमपि च ददाति सोऽपि देवै-
रमरपतेर्भवने प्रपूज्यते च॥१५॥

One who reads or hears about the ordinance of Sūrya Saṁkrānti with devotion, or also advises others to perform it, is honoured by the Devas in the realm of Indra.

इति श्रीमात्स्ये महापुराणे
संक्रान्त्युद्यापनविधिर्नामाष्टनवतितमोऽध्यायः॥९८॥

* * *

CHAPTER 99

The vow of Viṣṇu-vratam, known as the Vibhūti-Dvādaśī

नन्दिकेश्वर उवाच

शृणु नारद वक्ष्यामि विष्णोर्व्रतमनुत्तमम्।
विभूतिद्वादशी नाम सर्वदेवनमस्कृतम्॥१॥

Nandikeśvara said– "O Nārada! I shall now relate to you Viṣṇu-vratam, known as the Vibhūti-Dvādaśī vrata, which is held in veneration by all the Devas."

कार्तिके चैत्रवैशाखे मार्गशीर्षे च फाल्गुने।
आषाढे वा दशम्यां तु शुक्लायां लघुभुङ्नरः।
कृत्वा सायन्तनीं सन्ध्यां गृह्णीयान्नियमं बुधः॥२॥

On the tenth day of the bright fortnight, in the month of Kārtika, Caitra, Vaiśākha, Mārgaśīrṣa, Phālguna or Āṣāḍha, the devotee should have a light meal; and in the day time, after performing his evening prayers, make the following resolution.

एकादश्यां निराहारः समभ्यर्च्च्य जनार्दनम्।
द्वादश्यां द्विजसंयुक्तः करिष्ये भोजनं विभो॥३॥

"Oh God, on the eleventh day I shall keep a rigid fast and worship Janārdana. I shall break the fast on the twelfth day, in company of the Brāhmaṇas.

तदविघ्नेन मे यातु सफलं स्याच्च केशव।
नमो नारायणायेति वाच्यं च स्वपता निशि॥४॥

"O Keśava! Let there be no hindrance in the

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observance of my fast." He should utter "Oṁ namo Nārāyaṇāya namaḥ" (Oṁ, Salutations be to Nārāyaṇa) before retiring to bed.

ततः प्रभात उत्थाय कृतस्नानजपः शुचिः।
पूजयेत् पुण्डरीकाक्षं शुक्लमाल्यानुलेपनैः।।५।।

On getting up in the morning, he should recite Gāyatrī 108 times, and then worship Lord Viṣṇu with white sandal and flowers.

विभूतये नमः पादावशोकाय च जानुनी।
नमः शिवायेत्यूरू च विश्वमूर्त्ते नमः कटिम्।।६।।
कन्दर्पाय नमो मेढ्रमादित्याय नमः करौ।
दामोदरायेत्युदरं वासुदेवाय च स्तनौ।।७।।
माधवायेत्युरो विष्णोः कण्ठमुत्कण्ठिने नमः।
श्रीधराय मुखं केशान्केशवायेति नारद।।८।।
पृष्ठं शार्ङ्गधरायेति श्रवणौ वरदाय वै।
स्वनाम्ना शङ्खचक्रासिगदाजलजपाणये।
शिरः सर्वात्मने ब्रह्मन्नम इत्यभिपूजयेत्।।९।।

The feet should be worshipped after reciting "*Vibhūtaye namaḥ*", the knees after reciting "*Aśokāya namaḥ*", the thighs after reciting "*Śivāya namaḥ*," the waist after reciting "*Viśvamūrtaye namaḥ*," the male organ of generation after reciting "*Kandarpāya namaḥ*," the hands after reciting "*Ādityāya namaḥ*", the stomach after reciting "*Dāmodarāya namaḥ*," the breasts after reciting "*Vāsudevāya namaḥ*," the chest after reciting "*Mādhavāya namaḥ*," the neck after reciting "*Utkaṇṭhine namaḥ*," the mouth after reciting "*Śrīdharāya namaḥ*," and the hair after reciting "*Keśavāya namaḥ*," the back after reciting "*Śāraṅgadharāya namaḥ*," the ears after reciting "*Varadāya namaḥ*," the head after reciting "*Sarvātmane namaḥ*," with His other names, viz., "*Śaṅkapāṇye namaḥ*", "*Cakrapāṇye namaḥ*," "*Asipāṇaye namaḥ*, "*Gadāpāṇaye namaḥ*," and "*Padmapāṇaye namaḥ*."

मत्स्यमुत्पलसंयुक्तं हैमं कृत्वा तु शक्तितः।
उदकुम्भसमायुक्तमग्रतः स्थापयेद्बुधः।।१०।।

A golden fish should be made and also a lotus of gold, according to the means and wishes of the devotee; and a pitcher, full of water, should be placed in front of it.

गुडपात्रं तिलैर्युक्तं सितवस्त्राभिवेष्टितम्।
रात्रौ जागरणं कुर्यादितिहासकथादिना।।११।।

Afterwards, a vessel, full of molasses and covered with a white cloth, together with some sesamum, should be placed. The devotee should keep up the night with the recitation of Itihāsas.

प्रभातायां तु शर्वर्य्यां ब्राह्मणाय कुटुम्बिने।
सकाञ्चनोत्पलं देवं सोदकुम्भं निवेदयेत्।।१२।।

On the following morning the golden fish and lotus, along with the pitcher of water, should be given away to some good Brāhmaṇa with a large family.

यथा न मुच्यसे देव सदा सर्वविभूतिभिः।
तथा मामुद्धराशेषदुःखसंसारकर्दमात्।।१३।।

At that time, the devotee should pray: "As you, O Lord Viṣṇu, are never devoid of any prosperity (Vibhūti), so please extricate me from the meshes and manifold calamities of this world."

दशावताररूपाणि प्रतिमासं क्रमान्मुने।
दत्तात्रेयं तथा व्यासमुत्पलेन समन्वितम्।
दद्यादेवं समा यावत्पाषण्डानभिवर्जयेत्।।१४।।

The devotee should give away one in each month of the year the golden images of the ten incarnations (of the supreme God) as well as of Dattātreya and Vedavyāsa, along with a lotus of gold. During this period the devotee should avoid the company of rogues and the wicked.

समाप्यैवं यथाशक्त्या द्वादश द्वादशीः पुनः।
संवत्सरान्ते लवणपर्वतेन समन्विताम्।
शय्यां दद्यान्मुनिश्रेष्ठ गुरवे धेनुसंयुताम्।।१५।।

After observing the fast like this for twelve months, on each Dvādasī, the devotee at the conclusion of the year, should give away to his preceptor a bedding, a mount of salt and a cow.

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ग्रामं च शक्तिमान्दद्यात्क्षेत्रं वा भवनान्वितम्।
गुरुं सम्पूज्य विधिवद्वस्त्रालङ्कारभूषणैः॥१६॥

A man of means may also give away a village or a house and honour his preceptor with diverse raiments and ornaments.

अन्यानपि यथाशक्त्या भोजयित्वा द्विजोत्तमान्।
तर्पयेद्वस्त्रगोदानै रत्नौघधनसंचयैः।
अल्पवित्तो यथाशक्त्या स्तोकं स्तोकं समाचरेत्॥१७॥

Other Brāhmaṇas should be feasted, according to the means of the devotee and satisfied by being given clothes, jewels, money, ornaments, cows etc.. A man with limited means should give only as much as he can afford.

यश्चाप्यतीव निःस्वः स्याद्भक्तिमान्माधवं प्रति।
पुष्पार्चनविधानेन स कुर्याद्वत्सरद्वयम्॥१८॥

A very poor man, but having sincere devotion to Lord Mādhava, may worship Lord Viṣṇu for a couple of years with flowers alone.

अनेन विधिना यस्तु विभूतिद्वादशीव्रतम्।
कुर्यात्पापविनिर्मुक्तः पितॄणां तारयेच्छतम्॥१९॥
जन्मनां शतसाहस्रं न शोकफलभाग्भवेत्।
न च व्याधिर्भवेत्तस्य न दारिद्र्यं न बन्धनम्।

One who observes the Vibhūti–dvādaśī ordinance like this, liberates himself from all sins and also frees hundreds of his ancestors. He is not oppressed with grief, disease or poverty during thousands of births.

वैष्णवो वाथ शैवो वा भवेज्जन्मनि जन्मनि॥२०॥
यावद्युगसहस्राणां शतमष्टोत्तरं भवेत्।
तावत्स्वर्गे वसेद्ब्रह्मन्भूपतिश्च पुनर्भवेत्॥२१॥

He is always born as a devotee of Viṣṇu or Śiva, and after spending 108 thousand yugas in heaven, is born as a king.

इति श्रीमात्स्ये महापुराणे विष्णुव्रतं नाम
नवनवतितमोऽध्यायः॥९९॥

* * *

CHAPTER 100

Description of the vow of Viṣṇu-vratam

नन्दिकेश्वर उवाच
पुरा रथन्तरे कल्पे राजासीत् पुष्पवाहनः।
नाम्ना लोकेषु विख्यातस्तेजसा सूर्यसन्निभः॥१॥

Nandikeśvara said– In the days gone by, during the Rathantara Kalpa, there lived a mighty king, as illustrious the Sun, who was known by the name of Puṣpavāhana.

तपसा तस्य तुष्टेन चतुर्वक्त्रेण नारद।
कमलं काञ्चनं दत्तं यथाकामगमं मुने॥२॥

O Nārada! Brahmā, being pleased with his asceticism, presented him with a lotus of gold that could move about at will.

लोकैः समस्तैर्नगरवासिभिः सहितो नृपः।
द्वीपानि सुरलोकं च यथेष्टं व्यचरत्तदा॥३॥

(With its help) the king began to wander about at his pleasure in the seven dvīpas as well as in the abode of the gods, in company of his citizens.

कल्पादौ सप्तमं द्वीपं तस्य पुष्करवासिनः।
लोके च पूजितं यस्मात् पुष्करद्वीपमुच्यते॥४॥

At the beginning of the kalpa, the kingdom of this king, who lived in the lotus, was the seventh dvīpa:– on account of the great praise and honour given to it by the people, it came to be known as Puṣkara dvīpa.

देवेन ब्रह्मणा दत्तं यानमस्य यतोऽम्बुजम्।
पुष्पवाहनमित्याहुस्तस्मात् तं देवदानवाः॥५॥

The king was called Puṣpavāhana by the Devas and the Dānavas on account of his having received the lotus for his conveyance.

नागम्यमस्यास्ति जगत् त्रयेऽपि
ब्रह्माम्बुजस्थस्य तपोऽनुभावात्।
पत्नी च तस्याप्रतिमा मुनीन्द्र
नारीसहस्रैरभितोऽभिनन्द्या।

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नाम्ना च लावण्यवती बभूव
सा पार्वतीवेष्टतमा भवस्य।।६।।

Owing to his powers, acquired by the practice of penances, no place in the three worlds was inaccessible to him, seated on his lotus given by Lord Brahmā. His queen, Lāvaṇyavatī, was worthy to be honoured by thousands of ladies. In beauty and womanly virtues, she had no equal. She was like the Goddess Pārvatī, the noble Consort of the Lord Śiva.

तस्यात्मजानामयुतं बभूव
धर्मात्मनामग्र्यधनुर्धराणाम्।
तदात्मनः सर्वमवेक्ष्य राजा
मुहुर्मुहुर्विस्मयमाससाद।
सोऽभ्यागतं वीक्ष्य मुनिप्रवीरं
प्राचेतसं वाक्यमिदं बभाषे।।७।।

The king became the father of ten thousand virtuous princes, who all were renowned in archery. The king began to wonder at his incomparable prosperity. One day, seeing the great sage Prāceta, approaching, he addressed him thus:

राजोवाच

कस्माद्विभूतिरमलामरमर्त्त्यपूज्या
जाता च सर्वविजितामरसुन्दरीणाम्।
भार्या ममाल्पतपसा परितोषितेन
दत्तं ममाम्बुजगृहं च मुनीन्द्र धात्रा।।८।।
यस्मिन्प्रविष्टमपि कोटिशतं नृपाणां
सामात्यकुञ्जररथौघजनावृतानाम्।
नो लक्ष्यते क्व गतमम्बरमध्य इन्दु-
स्तारागणैरिव गतः परितः स्फुरद्भिः।।९।।

O Sage! how is it that there is such an abundance of prosperity in my house? How have I got a queen who is venerated even by the Devas, and who has no equal even among the goddesses? Why has Brahmā become so much pleased with my little asceticism as to present me with such a lotus, (vast wonderful), that when myriads of kings, with ministers, elephants, people and chariots entered into it, they appear small indeed, like so many galaxies of twinkling stars with the moon herself in the immeasurable expanse of the firmament.

तस्मात् किमन्यजननीजठरोद्भवेन
धर्मादिकं कृतमशेषफलाप्तिहेतुः।
भगवन्मयाथ तनयैरथवाऽनयापि
भद्रं यदेतदखिलं कथय प्रचेतः।।१०।।

"Hence, O Lord, what is the use of being born in the separate womb of the mother? To obtain endless (good) results, I have performed many a religious rite. Now please tell us what is of ultimate good to me, my wife and sons."

मुनिरभ्यधादथ भवान्तरितं समीक्ष्य
पृथ्वीपतेः प्रसभमद्भुतहेतुवृत्तम्।
जन्माभवत् तव तु लुब्धकुलेऽतिघोरे
जातस्त्वमप्यनुदिनं किल पापकारी।।११।।

Hearing the above words of the king, the sage, after meditation, spoke the following words, about the wonderful former lives of the king: "King! Previously you are were born in the house of a hunter, and you led a life of sin from day to day.

वपुरप्यभूत्तव पुनः पुरुषाङ्गसन्धि-
दुर्गन्धिसत्त्वभुजगावरणं समन्तात्।
न च ते सुहृन्न सुतबन्धुजनो न तात-
स्त्वादृक् स्वसा न जननी च तदाभिशस्ता।।१२।।

Your body was hard, rough and also offensively stinking. Snakes coiled all over it. You had no friend, nor sons; neither kinsmen, nor sisters, nor parents. All were abused and cursed by you. This beloved consort of yours was also against you.

अभिसङ्गता परमभीष्टतमा
विमुखी महीश तव योषिदियम्।
अभूदनावृष्टिरतीव रौद्रा

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कदाचिदाहारनिमित्तमस्मिन्।।
क्षुत्पीडितेनाथ तदा न किञ्चि-
दासादितं धान्यफलामिषाद्यम्।।१३।।

Then the land was visited by a terrible drought, when you were over-whelmed with hunger, but could not get grain, fruits, flesh or any kind of eatables to quench it, though you searched for them everywhere.

अथाभिदृष्टं महदम्बुजाढ्यं
सरोवरं पंकपरीतरोधः।
पद्मान्यथादाय ततो बहूनि
गतः पुरं वैदिशनामधेयम्।।१४।।

On that occasion you came to a tank, full of muddy banks, but which was abundantly full of lotus flowers. You called a heap of lotuses out of that tank and carried them home to Vaidiśa the city in which you lived.

तन्मौल्यलाभाय पुरं समस्तं
भ्रान्तं त्वया शेषमहस्तदासीत्।
क्रेता न कश्चित् कमलेषु जातः
श्रान्तो भृशं क्षुत्परिपीडितश्च।।१५।।

You wandered about the whole city to sell those lotuses, but could not find a purchaser. Eventually you were overpowered with hunger and fatigue.

उपविष्टस्त्वमेकस्मिन्सभार्यो भवनाङ्गणे।
अथ मङ्गलशब्दश्च त्वया रात्रौ महाञ्छुतः।।१६।।

And you went and sat with your wife in the courtyard of some one where in the night you heard some nice and auspicious sound.

सभार्यस्तत्र गतवान्यत्रासौ मङ्गलध्वनिः।
तत्र मण्डपमध्यस्थां विष्णोरर्चावलोकिता।।१७।।

You went to the spot where the sound was heard with your wife. There you saw the worship of Lord Viṣṇu conducted in a maṇḍapa.

वेश्याऽनंगवती नाम विभूतिद्वादशीव्रतम्।
समाप्तौ माघमासस्य लवणाचलमुत्तमम्।।१८।।

The worship in question was the concluding chapter of Vibhūti-dvādaśī ordinance, in the month of Māgha, which was kept up by a courtezan, named Anaṁgavatī.

निवेदयन्ती गुरवे शय्यां चोपस्कारान्विताम्।
अलंकृत्य हृषीकेशं सौवर्णामरपादपम्।।१९।।

At that time, she was giving away the mount of salt, the bedstead along with other things, the decorated image of the merciful Lord Viṣṇu and the golden Kalpa tree, to her preceptor.

तां तु दृष्ट्वा ततस्ताभ्यामिदं च परिचिन्तितम्।
किमेभिः कमलैः कार्यं वरं विष्णुरलंकृतः।।२०।।

On seeing all that, you said to yourself, "What would I now do with these lotus flowers, I should better offer them to Viṣṇu.

इति भक्तिस्तदा जाता दम्पत्योस्तु नराधिप।
तत्प्रसङ्गात्समभ्यर्च्य केशवं लवणाचलम्।
शय्या च पुष्पप्रकरैः पूजिता भूश्च सर्वतः।।२१।।

O King! Thus devotion came to the hearts of both of you; and you worshipped the Lord as well as the mount of salt, the bedding, and even the earth with your lotus flowers.

अथानङ्गवती तुष्टा तयोर्धनशतत्रयम्।
दीयतामादिदेशाथ कलधौतशतत्रयम्।।२२।।
न गृहीतं ततस्ताभ्यां बहुसत्त्वावलम्बनात्।
अनङ्गवत्या च पुनस्तयोरन्नं चतुर्विधम्।
आनीय व्याहृतं चात्र भुज्यतामिति भूपते।।२३।।
ताभ्यां तु तदपि त्यक्तं भोक्ष्यावो वै वरानने।
प्रसङ्गादुपवासेन तवाद्य सुखमावयोः।।२४।।

The courtezan was very much pleased with your devotion and offered you 300 gold coins which both of you did not accept, as you were both then filled with sattvaguṇa (i.e. your hearts became pure), at which the courtezan became still more pleased with you, had four kinds of delicious foods brought and asked you to eat. You again declined to partake of her hospitality

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and said– "We shall have food at some other time. We are exceedingly glad today with your acquaintance and the keeping fast.

जन्मप्रभृति पापिष्ठौ कुकर्माणौ दृढव्रते।
तत्प्रसङ्गात्तयोर्मध्ये धर्मलेशस्तु तेऽनघ।।२५।।

Hitherto we have been carrying a vicious life and have been sinners all along." By her contact you had then acquired some virtue.

इति जागरणं ताभ्यां तत्प्रसङ्गादनुष्ठितम्।
प्रभाते च तया दत्ता शय्या सलवणाचला।।२६।।
ग्रामश्च गुरवे भक्त्या विप्रेषु द्वादशैव तु।
वस्त्रालङ्कारसंयुक्ता गावश्च करकान्विताः।।२७।।

In that way, you kept up all the night with that courtezan and, on the following morning, she gave the mount of salt and the bedding as well as villages to her preceptor and to a dozen Brāhmaṇas, garments, ornaments, kamaṇḍalu and cows.

भोजनं च सुहृन्मित्रदीनान्धकृपणैः समम्।
तद्य लुब्धकदाम्पत्यं पूजयित्वा विसर्ज्जितम्।।२८।।

After that, she fed her friends, poor men, blind men, misers, compeers and kinsmen, and at the same time she also honoured in the same way and dismissed you both.

स भवाँल्लुब्धको जातः सपत्नीको नृपेश्वरः।
पुष्करप्रकरात्तस्मात्केशवस्य च पूजनात्।।२९।।

King! Owing to this worship of Keśava by lotus flowers, the same hunter and his wife have been now born in the persons of yourself and your consort.

विनष्टाशेषपापस्य तव पुष्करमन्दिरम्।
तस्य सत्त्वस्य माहात्म्यादल्पेन तपसा नृप।।३०।।
यथाकामगमं जातं लोकनाथश्चतुर्मुखः।
सन्तुष्टस्तव राजेन्द्र ब्रह्मरूपी जनार्द्दनः।।३१।।

You have been freed of all your sins by the virtue of your little self-denial and purity of heart. Hence this wonderful lotus moving at will. This has been given to you by Janārdana, the Lord of creation in the person of four faced Brahmā, because he was pleased with you.

साप्यनङ्गवती वेश्या कामदेवस्य साम्प्रतम्।
पत्नीसपत्नी सञ्जाता रत्याः प्रीतिरिति श्रुता।
लोकेष्वानन्दजननी सकलामरपूजिता।।३२।।

That courtezan is now the rival of Rati, the wife of Cupid, and is known as Prīti. She is the giver of happiness to the womanfolk, and is venerated by the Devas.

तस्मादुत्सृज्य राजेन्द्र पुष्करं तन्महीतले।
गङ्गातटं समाश्रित्य विभूतिद्वादशीव्रतम्।
कुरु राजेन्द्र निर्वाणमवश्यं समवाप्स्यसि।।३३।।

O King! Even now abandon this Puṣkara-dvīpa and observe the vibhūti-dvādaśī fast on the banks of the Gaṅgā river, so that you may attain final beatitude (Nirvāṇa).

नन्दिकेश्वर उवाच

इत्युक्त्वा स मुनिर्ब्रह्मांस्तत्रैवान्तरधीयत।
राजा यथोक्तं च पुनरकरोत्पुष्पवाहनः।।३४।।

Nandikeśvara said– "O Nārada! That sage vanished then and there, after telling all that to the king, and the latter observed the ordinance, as dicated."

इदमाचरतो ब्रह्मन्नखण्डव्रतमाचरेत्।
यथाकथंचित् कमलैर्द्वादश द्वादशीर्मुने।।३५।।
कर्त्तव्याः शक्तितो देया विप्रेभ्यो दक्षिणाऽनघ।
न वित्तशाठ्यं कुर्वीत भक्त्या तुष्यति केशवः।।३६।।

O Nārada! The devotee, observing this ordinance, should keep up the penance and perform the rites with molasses of any kind whatsoever, as prescribed, for 12 months, and give alms to the Brāhmaṇas, without any feeling of miserliness. Keśava is pleased with devotion alone.

इति कलुषविदारणजनाना-
मपि पठतीह शृणोति चाथ भक्त्या।

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मतिमपि च ददाति देवलोके
वसति स कोटिशतानि वत्सराणाम्।।३७।।

One who reads, or listens to it or also advises to others to observe this ordinance, which dispels all sins of the men, remains in the heaven for a hundred crores of years.

इति श्रीमात्स्ये महापुराणे विभूतिद्वादशीव्रतं नाम शततमोऽध्यायः।।१००।।

* * *

CHAPTER 101

Prescribing of the sixty vratas and the related glory

नन्दिकेश्वर उवाच

अथातः सम्प्रवक्ष्यामि व्रतषष्टिमनुत्तमाम्।
रुद्रेणाभिहितां दिव्यां महापातकनाशिनीम्।।१।।

Nandīkeśvara said– "O Nārada, now, I am going to describe the best of the sixty *vratas*, about which Śiva has himself spoken, which are divine and are the remover of all the sins.

नक्तमब्दं चरित्वा तु गवा सार्द्धं कुटुम्बिने।
हैमं चक्रं त्रिशूलं च दद्याद्विप्राय वाससी।।२।।
शिवरूपस्ततोऽस्माभिः शिवलोके स मोदते।
एतद्देवव्रतं नाम महापातकनाशनम्।।३।।
यस्त्वेकभक्तेन समां शिवं हैमवृषान्वितम्।
धेनुं तिलमयीं दद्यात्स पदं याति शांकरम्।
एतद्रुद्रव्रतं नाम पापशोकविनाशनम्।।४।।

A person, who consuming food once in the night, gives away in charity two *cakras* of gold, a trident, a cow to the Brāhmaṇas with family, he is turned in the form of Śiva and enjoys all the pleasures with us. This is the destroyer of grave sins, and is like the god himself. A person who taking food once in a day gives away in charity a cow with the bull he indeed achieves Śivaloka. It destroys the sins and the ailments and is known as *Rudravrata*.

यस्तु नीलोत्पलं हैमं शर्करापात्रसंयुतम्।
एकान्तरितनक्ताशी समान्ते वृषसंयुतम्।
स वैष्णवं पदं याति लीलाव्रतमिदं स्मृतम्।।५।।

A person who takes food once on alternate days and at the end of the year, gives away in charity a gold lotus with a vase filled with sugar and the bull, he achieves Viṣṇuloka.

आषाढादि चतुर्मासमभ्यङ्गं वर्ज्जयेन्नरः।
भोजनोपस्करं दद्यात्स याति भवनं हरेः।
जने प्रीतिकरं नृणां प्रीतिव्रतमिहोच्यते।।६।।

A person, who starting from the month of Āṣāḍha, does not apply oil on the body for four months, and gives away in charity the good stuffs, he achieves the abode of Śrī Hari. He becomes loveable of all in this world and this is known by the name of *Prītivrata*.

वर्ज्जयित्वा मधौ यस्तु दधिक्षीरघृतैक्षवम्।
दद्याद्वस्त्राणि सूक्ष्माणि रसपात्रैश्च संयुतम्।।७।।
सम्पूज्य विप्रमिथुनं गौरी मे प्रीयतामिति।।
एतद्गौरीव्रतं नाम भवानीलोकदायकम्।।८।।

A person who in the month of Caitra, does not use curd, milk, *ghee* and sugar, and feeds a Brāhmaṇa couple appropriately and gives away in charity fine clothes to them, he achieves the place of Gaurī.

पुष्यादौ यस्त्रयोदश्यां कृत्वा नक्तं मधौ पुनः।
अशोकं काञ्चनं दद्यादिक्षुयुक्तं दशांगुलम्।।९।।
विप्राय वस्त्रसंयुक्तं प्रद्युम्नः प्रीयतामिति।
कल्पं विष्णुपदं स्थित्वा विशोकः स्यात्पुनर्नरः।
एतत्कामव्रतं नाम सदा शोकविनाशनम्।।१०।।

A person who on the thirteenth day in the Puṣya constellation, takes food once in the night, and making an Aśoka tree of ten fingers in gold, gives away in charity for the pleasure of Pradyumna, he resides in Viṣṇuloka for a *kalpa*. He becomes free from grief, gets his desires fulfilled.

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आषाढादिव्रतं यस्तु वर्ज्जयेन्नखकर्तनम्।
वार्त्ताकं च चतुर्मासं मधुसर्पिर्घटान्वितम्।।११।।
कार्त्तिक्यां तत्पुनर्हैमं ब्राह्मणाय निवेदयेत्।
स रुद्रलोकमाप्नोति शिवव्रतमिदं स्मृतम्।।१२।।

A person who in the *caturmāsā* (four months) starting from Āṣāḍha from full moon day, to the end of he month of Kārtika does not have a haircut, and also does not eat brinjal, and then gives away in charity on the full moon day of Kārttika, pitchers filled with *ghee* and a brinjal of gold to a Brāhmaṇa, he achieves the place of Rudra. This is called Śivavrata.

वर्ज्जयेद्यस्तु पुष्पाणि हेमन्तशिशिरावृतू।
पुष्पत्रयं च फाल्गुन्यां कृत्वा शक्त्या च काञ्चनम्।।१३।।
तद्याद्द्विकालवेलायां प्रीयेतां शिवकेशवौ।
दत्वा परं पदं याति सौम्यव्रतमिदं स्मृतम्।।१४।।

A person who does not make use of the flowers in autumn and the winter season, and on the full moon day of the month of Kārttika, getting three gold flowers made as per his competence, offers to lord Śiva in the evening for the pleasure of lord Keśava, with this intention, he achieves the highest position. This is called the *Saumya-vrata*.

फाल्गुन्यादि तृतीयायां लवणं यस्तु वर्ज्जयेत्।
समान्ते शयनं दद्याद्गृहं चोपस्करान्वितम्।।१५।।
सम्पूज्य विप्रमिथुनं भवानी प्रीयतामिति।
गौरीलोके वसेत्कल्पं सौभाग्यव्रतमुच्यते।।१६।।

A person who starting from the third day of the month of Phālguna, discontinues the use of salt and upto the end of the rainy season, adores a Brāhmaṇa couple with household utensils, besides the bed, he resides in the abode of Gaurī for a *kalpa*. This is called *Saubhāgya-vrata*.

सन्ध्यामौनं ततः कृत्वा समान्ते घृतकुम्भकम्।
वस्त्रयुग्मं तिलान्घण्टां ब्राह्मणाय निवेदयेत्।।१७।।
सारस्वतं पदं याति पुनरावृत्तिदुर्लभम्।
एतत्सारस्वतं नाम रूपविद्याप्रदायकम्।।१८।।

A person who follows the rule of keeping silence during the evening and at the end of a year gives away in charity a pitcher filled with sugar, two cloths, seasamum, and a bell to a Brāhmaṇa, he, getting free from the cycle of birth and death, achieves the position of a Sārasvata. This *vrata* is called Sārasavata, which bestows beauty, learnings and knowledge.

लक्ष्मीमभ्यर्च्च्य पंचम्यामुपवासी भवेन्नरः।
समान्ते हेमकमलं दद्याद्धेनुसमन्विताम्।।१९।।
स वैष्णवं पदं याति लक्ष्मीवाञ्जन्मजन्मनि।
एतत्सम्पद्व्रतं नामसदा पापविनाशनम्।।२०।।

A person who on the fifth day of a fortnight, remaining without food, adores Lakṣmī, and on the last day of the year, gives away in charity, a gold lotus with a cow, he achieves *Viṣṇuloka* and in each and every future birth, he enjoys all the riches. This is called *Sampadvrata*, which destroys all the griefs and sufferings.

कृत्वोपलेपनं शम्भोरग्रतः केशवस्य च।
यावदब्दं पुनर्दद्याद्धेनुं जलघटान्विताम्।।२१।।
जन्मायुतं स राजा स्यात्ततः शिवपुरं व्रजेत्।
एतदायुर्व्रतं नाम सर्वकामप्रदायकम्।।२२।।

A person who after plastering the earth before the images of Keśava and Śiva, gives away in charity a pitcher filled with water and a cow, he becomes a king for ten thousand years and after his death, he achieves the place of Śiva. This is called the *Ayuvrata*, which fulfills all the desires.

अश्वत्थं भास्करं गङ्गां प्रणम्यैकत्र वाग्यतः।
एकभक्तं नरः कुर्यादब्दमेकं विमत्सरः।।२३।।
व्रतान्ते विप्रमिथुनं पूज्यं धेनुत्रयान्वितम्।
वृक्षं हिरण्मयं दद्यात्सोश्वमेधफलं लभेत्।
एतत्कीर्त्तिव्रतं नाम भूतिकीर्तिफलप्रदम्।।२४।।

A person, who for a year, remaining free from jealousy, taking food once in a day, keeping silence, adores the pipal tree, Gaṅgā

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and the sun, and at the end of the *vrata* gives away in charity to a Brāhmaṇa couple, three cows and a tree made of gold, he achieves the reward of performing the Aśvamedha sacrifice. This is called *Kīrtivrata* which bestows glory and fortunes.

घृतेन स्नपनं कुर्याच्छम्भोर्वा केशवस्य च।
अक्षताभिः सपुष्पाभिः कृत्वा गोमयमण्डलम्।।२५।।
तिलधेनुसमोपेतं समान्ते हेमपंकजम्।
शुद्धमष्टाङ्गुलं दद्याच्छिवलोके महीयते।
सामगाय ततश्चैतत्सामव्रतमिहोच्यते।।२६।।

A person who making a diagram with cow dung, adores lord Śiva or Keśava with *ghee*, offering flowers, unbroken rice etc. and at the end of the year gives away in charity the cow with sesamum, besides a lotus flower made of gold having the length of eight fingers, to a Brāhmaṇa well-versed in *Sāmaveda*, he is established in the abode of Śiva. This is called *Sāmavrata* in the world.

नवम्यामेकभक्तं तु कृत्वा कन्याश्च शक्तितः।
भोजयित्वाऽऽसनं दद्याद्धैमकं चक्रवाससी।।२७।।
हैमं सिंहं च विप्राय दत्त्वा शिवपदं व्रजेत्।
जन्मार्ब्बुदं सुरूपः स्याच्छत्रुभिश्चापराजितः।
एतद्वीरव्रतं नाम नारीणां च सुखप्रदम्।।२८।।

A person who on the ninth day of the moon, taking food once in a day, feeding the girls as per his means, gives them in charity the seats and the bodices embroidered with gold wire, besides the *sārīs*, and also gives away a lion made of gold to a Brāhmaṇa, he surely achieves the place of Śiva. He achieves beauty for a hundred crores of years becoming invincible. This is called *Vīravrata* and bestows comforts to the women.

यावत्समा भवेद्यस्तु पंचदश्यां पयोव्रतः।
समान्ते श्राद्धकृद्दद्यात्पंच गास्तु पयस्विनीः।।२९।।
वासांसि च पिशङ्गानि जलकुम्भयुतानि च।
स याति वैष्णवं लोकं पितॄणां तारयेच्छतम्।
कल्पान्ते राजराजः स्यात्पितृव्रतमिदं स्मृतम्।।३०।।
चैत्रादिचतुरो मासाञ्जलं दद्यादयाचितम्।
व्रतान्ते मणिकं दद्यादन्नवस्त्रसमन्वितम्।।३१।।
तिलपात्रं हिरण्यं च ब्रह्मलोके महीयते।
कल्पान्ते भूपतिर्नूनमानन्दव्रतमुच्यते।।३२।।

A person who lives on taking milk for a year on full moon days, and performs *Śrāddha* at the end of the year, and gives away in charity the red garments, giving away in charity the milching cows with water vases, he achieves the place of Viṣṇu, redeeming his manes for a hundred generations. Then after the lapse of a *kalpa*, he becomes the king of kings on earth. This is called *Pitṛ-vrata*. A person who starting from the month of Caitra, gives in charity water without being asked for the same, and at the end of the *vrata* gives away in charity an earthen pitcher with cereals and cloth, a vase filled with sesamum seeds, besides the gold, he is established in the abode of Brahmā. After the lapse of a *kalpa*, he surely becomes a king. This is called *Ānanda-vrata*.

पंचामृतेन स्नपनं कृत्वा संवत्सरं विभोः।
वत्सरान्ते पुनर्दद्याद्धेनुं पंचामृतेन हि।।३३।।
विप्राय दद्याच्छंखं च स पदं याति शांकरम्।
राजा भवति कल्पान्ते धृतिव्रतमिदं स्मृतम्।।३४।।

One who bathes the images of the lord with *Pañcāmṛta*. Then after a year the one who gives away in charity a cow with *Pañcāmṛta*, a cow and a conch to a Brāhmaṇa, he achieves the place of Śiva and becomes a king on earth after a *kalpa*. This is called *Dhṛti-vrata*.

वर्ज्जयित्वा पुमान्मांसमब्दान्ते गोप्रदो भवेत्।
तद्वद्धेममृगं दद्यात्सोऽश्वमेधफलं लभेत्।
अहिंसाव्रतमित्युक्तं कल्पान्ते भूपतिर्भवेत्।।३५।।

A person who becoming vegetarian and leaving meat eating, and gives away a cow in charity at the end of a year together with a golden deer, he becomes entitled to the reward

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of *Aśvamedha* sacrifice. He becomes a king at the end of a *kalpa*. This is called *ahiṁsā-vrata*.

माघमास्युषसि स्नानं कृत्वा दाम्पत्यमर्च्चयेत्।
भोजयित्वा यथाशक्त्या माल्यवस्त्रविभूषणः।
सूर्यलोके वसेत्कल्पं सूर्यव्रतमिदं स्मृतम्।।३६।।

A person who in the month of Māgha, taking bath in the early morning, feeds a Brāhmaṇa couple as per one's means, adores the couple with flower garland, clothes and ornaments, he remains in Sūryaloka for a *kalpa*. This is called *Sūrya-vrata*.

आषाढादिचतुर्मासं प्रातः स्नायी भवेन्नरः।
विप्रेषु भोजनं दद्यात्कार्त्तिक्यां गोप्रदो भवेत्।
स वैष्णवं पदं याति विष्णुव्रतमिदं शुभम्।।३७।।

A person who starting from the month of Āṣāḍha has a lotus bath for four months continuously, and serves food to the Brāhmaṇas and gives away in charity a Cow in the month of Kārttika's full-moon day, he achieves *Viṣṇuloka*. This is called *Viṣṇu-vrata* which bestows welfare.

अयनादयनं यावद्वर्ज्जयेत्पुष्पसर्पिषी।
तदन्ते पुष्पदामानि घृतधेन्वा सहैव तु।।३८।।
दत्त्वा शिवपदं गच्छेद्विप्राय घृतपायसम्।
एतच्छीलव्रतं नाम शीलारोग्यफलप्रदम्।।३९।।

A person who discards the use of *ghee* and flowers from one half year to another half year, and at the end of the *vrata* gives away in charity, cow decorated with flower garlands, *ghee* and other eatables made of *ghee* and milk to a Brāhmaṇa, he achieves *Śivaloka*. This is called *Śīla-vrata*, which bestows humility and body without ailments.

सन्ध्यादीपप्रदो यस्तु समां तैलं विवर्ज्जयेत्।
समान्ते दीपिकां दद्याच्चक्रशूले च कांचने।।४०।।
वस्त्रयुग्मं च विप्राय तेजस्वी स भवेदिह।
रुद्रलोकमवाप्नोति दीप्तिव्रतमिदं स्मृतम्।।४१।।

A person who gives away in charity a lamp, discards the use of oil or ghee and at the end of the year gives away to a Brāhmaṇa in charity a *cakra*, a trident, two pieces of cloth, besides the lamp, he becomes illustrious in this world and after his death, he achieves the place of Rudra. This is called *Dīpti-vrata*.

कार्त्तिक्यादितृतीयायां प्राश्य गोमूत्रयावकम्।
नक्तं चरेदब्दमेकमब्दान्ते गोप्रदो भवेत्।।४२।।
गौरीलोके वसेत्कल्पं ततो राजा भवेदिह।
एतद्रुद्रव्रतं नाम सदा कल्याणकारकम्।।४३।।

A person who with the start of the month of Kārttika, on the third moon day, consumes the stuff made of cow's urine as well as barley, follows the *Nakta-vrata* and gives away in charity a cow at the end of the year, he lives in Gaurīloka for a *kalpa*, and then becomes a king on earth. This is called *Rudra-vrata* which bestows welfare always.

वर्ज्जयेच्चैत्रमासे च यश्च गन्धानुलेपनम्।
शुक्तिं गन्धभृतां दत्त्वा विप्राय सितवाससी।
वारुणां पदमाप्नोति दृढव्रतमिदं स्मृतम्।।४४।।

A person who discards the use of fragrant oils etc. in the month of Caitra, and at the end of the *vrata*, gives away in charity two pieces of white cloth and fragrant materials as per his means, he achieves the place of Varuṇa. This is called as *Dṛḍha-vrata*.

वैशाखे पुष्पलवणं वर्ज्जयित्वाथ गोप्रदः।
भूत्वा विष्णुपदे कल्पं स्थित्वा राजा भवेदिह।
एतत्कान्तिव्रतं नाम कान्तिकीर्त्तिफलप्रदम्।।४५।।

One who discards the use of salt in the month of Vaiśākha, besides the flowers and gives away in charity a cow at the end of the *vrata*, he after living for a *kalpa* in the abode of Viṣṇu becomes a king on earth. This is called *Kāntivrata*. It bestows grace and glory.

ब्रह्माण्डं काञ्चनं कृत्वा तिलराशिसमन्वितम्।
स्वयं तिलप्रदो भूत्वा वह्निं सन्तर्प्य सद्विजम्।।४६।।

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सम्पूज्य विप्रदाम्पत्यं माल्यवस्त्रविभूषणैः।
शक्तितस्त्रिपलादूर्ध्वं विश्वात्मा प्रीयतामिति।।४७।।
पुण्येऽह्नि दद्यात् स परं ब्रह्म यात्यपुनर्भवम्।
एतद्ब्रह्मव्रतं नाम निर्वाणपददायकम्।।४८।।

A person who on an auspicious day, gives away in charity a globe made of three *palas* of gold and establishes it on his own *rāśī* and serves food to Brāhmaṇas to their satisfaction, for three days; on fourth day he gives away in charity to a Brāhmaṇa couple, the flower garland, cloth, ornaments, adoring the couple appropriately, for the pleasure of the supreme soul, and then gives away the globe, he achieves the place of Brahman, getting relieved of the cycle of the birth and death. This is the *Brahma-vrata* which bestows salvation.

यश्चोभयमुखीं दद्यात् प्रभूतकनकान्विताम्।
दिनं पयोव्रतस्तिष्ठेत्स याति परमं पदम्।
एतद्धेनुव्रतं नाम पुनरावृत्तिदुर्लभम्।।४९।।
त्र्यहं पयो व्रते स्थित्वा काञ्चनं कल्पपादपम्।
पलादूर्ध्वं यथाशक्त्या तण्डुलैस्तूपसंयुतम्।
दत्त्वा ब्रह्मपदं याति कल्पव्रतमिदं स्मृतम्।।५०।।

A person who consumes the milk and gives away in charity a two faced cow made of gold or a cow with a calf, he indeed achieves the highest position. This is called *Dhenu-vrata* a person who consuming milk for three days, gives away in charity a *kalpavṛkṣa* made of a *pala* and keeping it over a heap of rice, he achieves *Brahmapada*.

मासोपवासी यो दद्याद्धेनुं विप्राय शोभनाम्।
स वैष्णवं पदं याति भीमव्रतमिदं स्मृतम्।।५१।।

A person who remains without food for a month, gives away in charity a beautiful cow to a Brāhmaṇa, he goes to the place of Viṣṇu. This is called *Bhīmavrata*.

दद्याद्विंशत्पलादूर्ध्वं महीं कृत्वा तु काञ्चनीम्।
दिनं पयोव्रतस्तिष्ठेद्रुद्रलोके महीयते।
धराव्रतमिदं प्रोक्तं सप्तकल्पशतानुगम्।।५२।।

A person who performs *Payavrata* during the day, and then gives away in charity an image of earth in gold, he gets established in *Rudraloka*. This is called *Dharā-vrata*, who follows the donor for seven hundred *kalpas*.

माघे मासेऽथवा चैत्रे गुडधेनुप्रदो भवेत्।
गुडव्रतस्तृतीयायां गौरीलोके महीयते।
महाव्रतमिदं नाम परमानन्दकारकम्।।५३।।

A person who performs the *Guḍavrata* on the third monday of the month of Caitra and gives away in charity the *Guḍadhenu*, he gets established in the *Gaurīloka*. This is the great *vrata* which bestows the supreme bliss.

पक्षोपवासी यो दद्याद्विप्राय कपिलाद्वयम्।
ब्रह्मलोकमवाप्नोति देवासुरसुपूजितम्।
कल्पान्ते राजराजः स्यात्प्रभाव्रतमिदं स्मृतम्।।५४।।

A person who remaining without food for a fortnight, gives away in charity two tawny coloured cows, he achieves *Brahmaloka* and after the lapse of a *kalpa* he becomes an emperor on earth. This is called *Prabhāvrata*.

वत्सरं त्वेकभक्ताशी सभक्ष्यजलकुम्भदः।
शिवलोके वसेत्कल्पं प्राप्तिव्रतमिदं स्मृतम्।।५५।।

A person who takes food once in a day for a year, and at the end of the *vrata* gives away in charity a vase filled with water together with eatables, he remains in the abode of Śiva for a *kalpa*. This is called *Prāptivrata*.

नक्ताशी चाष्टमीषु स्याद्वत्सरान्ते च धेनुदः।
पौरन्दरं पुरं याति सुगतिव्रतमुच्यते।।५६।।

A person, who on the eighth day of the moon, takes food only once in a month, and gives away in charity a cow at the end of the year, he achieves the abode of Indra. This is called *Sugati-vrata*.

विप्रायेन्धनदो यस्तु वर्षादिचतुरो ऋतून्।
घृतधेनुप्रदोऽन्ते च स याति ब्रह्म गच्छति।

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वैश्वानरव्रतं नाम सर्वपापविनाशनम्।।५७।।

The one who starting from the rainy season, gives to the Brāhmaṇas, the burning wood for four seasons, and also gives in charity *ghee* and a cow at the end of the *vrata*, he achieves the supreme Brahman. This is called the *Vaiśvānara-vrata*, which relieves one of all the sins.

एकादश्यां च नक्ताशी यश्चक्रं विनिवेदयेत्।
समान्ते वैष्णवं हैमं स विष्णोः पदमाप्नुयात्।
एतत्कृष्णव्रतं नाम कल्पान्ते राज्यभाग्भवेत्।।५८।।

The one who on the eleventh day of the moon having food once at the night, getting a *cakra* made in gold, gives it away in charity, he achieves the place of Viṣṇu, and after the lapse of a *kalpa*, he becomes a king on earth. This is called *Kṛṣṇa-vrata*.

पायसाशी समान्ते तु दद्याद्विप्राय गोयुगम्।
लक्ष्मीलोकमवाप्नोति ह्येतद्देवीव्रतं स्मृतम्।।५९।।

A person, who consuming *pāyasam* as food, gives away in charity two cows to a Brāhmaṇa, after the lapse of two years, he achieves the abode of Lakṣmī. This is called *Devī-vrata*.

सप्तम्यां नक्तभुग्दद्यात्समान्ते गां पयस्विनीम्।
सूर्यलोकमवाप्नोति भानुव्रतमिदं स्मृतम्।।६०।।

The one who takes food only once in the night on the seventh day of the moon, and at the end of the year gives away in charity a milching cow, he achieves the abode of the sun. This is called *Bhānuvrata*.

चतुर्थ्यां नक्तभुग्दद्यादब्दान्ते हेमवारणम्।
व्रतं वैनायकं नाम शिवलोकफलप्रदम्।।६१।।

A person who taking food one on the fourth day of the moon, gives away in charity an elephant made in gold, he achieves the place of Śiva. This is called *Vināyaka-vrata*, which bestows *Śivaloka*.

महाफलानि यस्त्यक्त्वा चतुर्मासं द्विजातये।
हैमानि कार्त्तिके दद्याद्गोयुगेन समन्वितम्

एतत् फलव्रतं नाम विष्णुलोकफलप्रदम्।।६२।।

A person who in the *Caturmāsā* (four months of the rainy season) discards five important fruits and making the fruits of gold, gives them away in charity together with two cows, he surely achieves the place of Viṣṇu. This is called *Phala-vrata* because it bestows the fruits.

यश्चोपवासी सप्तम्यां समान्ते हैमपङ्कजम्।
गाश्च वै शक्तितो दद्याद्धेमान्नघटसंयुताः।
एतत् सौरव्रतं नाम सूर्यलोकफलप्रदम्।।६३।।

A person who fasting on the seventh day of the moon, at the end of the year, gives away in charity, as per his means, a gold lotus, food and cows with water pitchers, he achieves the abode of the sun. This is called *Saura-vrata* because it bestows the place of the sun.

द्वादश द्वादशीर्यस्तु समाप्योपोषणेन च।
गोवस्त्रकांचनैर्विप्रान् पूजयेच्छक्तितो नरः।
परमं पदमाप्नोति विष्णुव्रतमिदं स्मृतम्।।६४।।

A person who fasting on the twelve *Dvādaśīs* (twelfth day of the moon), gives away in charity, as per his means, cows, costumes and gold, adoring the Brāhmaṇas, he achieves the supreme position. This is called *Viṣṇu-vrata*.

कार्त्तिक्यां च वृषोत्सर्गं कृत्वा नक्तं समाचरेत्।
शैवं पदमवाप्नोति वार्षव्रतमिदं स्मृतम्।।६५।।

A person who on the day of Kārttika-Pūrṇimā, performs the *Nakta-vrata* releasing a bull, he achieves *Śivaloka*. This is called *Vārṣa-vrata*.

कृच्छ्रान्ते गोप्रदः कुर्याद्भोजनं शक्तितः पदम्।
विप्राणां शांकरं याति प्रजापत्यमिदं व्रतम्।।६६।।
चतुर्दश्यां तु नक्ताशी समान्ते गोधनप्रदः।
शैवं पदमवाप्नोति त्रैयम्बकमिदं व्रतम्।।६७।।

A person who on the conclusion of the *Kṛcchra-cāndrāyaṇa-vrata*, giving away a cow in charity, feeds the Brāhmaṇas as per his

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means, he achieves the place of Śiva. This is called *Prajāpatya-vrata*. A person who on the night of the fourth moon day, consumes food only once in a day and gives away in charity a cow at the end of the year, he achieves the place of Śiva. This is called *Tryaṁbaka-vrata*.

सप्तरात्रोषितो दद्याद्धृतकुम्भं द्विजातये।
घृतव्रतमिदं प्राहुर्ब्रह्मलोकफलप्रदम्।।६८।।

A person who fasting for seven nights and gives away to the Brāhmaṇa, a pitcher filled with *ghee*, he achieves *Brahmaloka*. This is called *Ghṛta-vrata* which bestows access to the abode of Brahmā.

आकाशशायी वर्षासु धेनुमन्ते पयस्विनीम्।
शक्रलोके वसेन्नित्यमिन्द्रव्रतमिदं स्मृतम्।।६९।।
अनग्निपक्वमश्नाति तृतीयायां तु यो नरः।
गां दत्त्वा शिवमभ्येति पुनरावृत्तिदुर्लभम्।
इह चानन्दकृत् पुंसां श्रेयोव्रतमिदं स्मृतम्।।७०।।

A person, who sleeps in the open in the rainy season, and at the end of the *vrata* gives away a milching cow in charity at the end of the *vrata*, he resides in Indra's place for all times to come. This is called *Indravrata*. A person who on the third day of the moon, consumes the food cooked in fire and gives away in charity a cow at the end of the *vrata*, he achieves the abode of Śiva, which is free from the cycle of birth and death. This is called *Śreya-vrata* which bestows delight to the people.

हैमं पलद्वयादूर्ध्वं रथमश्वयुगान्वितम्।
ददत् कृतोपवासः स्याद्दिवि कल्पशतं वसेत्।
कल्पान्ते राजराजः स्यादश्वव्रतमिदं स्मृतम्।।७१।।

A person who by fasting completely, getting prepared a chariot in gold with two horses, and gives it in charity, he lives in the heaven for a hundred *kalpas* and at the end of that period he becomes an Emperor of the kings. This is the called *Aśva-vrata*.

तद्वद्धेमरथं दद्यात् करिभ्यां संयुतं नरः।
सत्यलोके वसेत् कल्पं सहस्रमथ भूपतिः।
भवेदुपोषितो भूत्वा करिव्रतमिदं स्मृतम्।।७२।।

Similarly a person who getting a chariot yoked with two elephants, made in gold and gives it to a Brāhmaṇa, he resides in Satyaloka for a thousand years and thereafter he becomes a king one earth. This is called *Karivrata*.

उपवासं परित्यज्य समान्ते गोप्रदो भवेत्।
यक्षाधिपत्यमाप्नोति सुखव्रतमिदं स्मृतम्।।७३।।

Similarly a person, who at the end of the year, discarding fasting, gives away a cow in charity, he becomes the lord of Yakṣas. This is called *Sukha-vrata*.

निशि कृत्वा जले वासं प्रभाते गोप्रदो भवेत्।
वारुणं लोकमाप्नोति वरुणव्रतमुच्यते।।७४।।

A person, who remains in water for the whole night and gives away a cow in charity in the morning, he achieves the place of Varuṇa. This is called *Varuṇa-vrata*.

चान्द्रायणं च यः कुर्याद्धेमचन्द्रं निवेदयेत्।
चन्द्रव्रतमिदं प्रोक्तं चन्द्रलोकफलप्रदम्।।७५।।

A person who, after performing the *Cāndrāyaṇa-vrata* gives away in charity the moon of gold, he achieves *Candraloka*. This is called the *Candravrata* because by performing the same, a person achieves access to Candraloka.

ज्येष्ठे पञ्चतपाः सायं हेमधेनुप्रदो दिवम्।
यात्यष्टमी चतुर्दश्यो रुद्रव्रतमिदं स्मृतम्।।७६।।

A person who on the eighth and the fourth lunar days of the month facing the five fires, gives away in charity a gold cow in the evening, he achieves the heaven. This is called *Rudravrata*.

सकृद्धितानकं कुर्यात् तृतीयायां शिवालये।
समान्ते धेनुदो याति भवानीव्रतमुच्यते।।७७।।

A person who on the third day of the moon, fixes a canopy in a Śiva temple and gives away

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a cow in charity at the end of the month, he achieves the place of Bhavānī. This is called *Bhavānī-vrata.*

माघे निश्यार्द्रवासाः स्यात् सप्तम्यां गोप्रदो भवेत्।
दिवि कल्पमुषित्वेह राजा स्यात् पवनं व्रतम्।।७८।।

A person who on the seventh day of the moon, remains clad in wet cloth and gives away a cow in charity in the morning, he spend a *kalpa* in the heaven and then becomes a king on earth. This is called *Pavana-vrata.*

त्रिरात्रोपोषितो दद्यात् फाल्गुन्यां भवनं शुभम्।
आदित्यलोकमाप्नोति धामव्रतमिदं स्मृतम्।।७९।।

A person who fasting for three nights, on the full moon day of the month of Phālguna, gives away in charity a beautiful house, he achieves the Sūryaloka. This *vrata* is known by the name of *Dhāma-vrata.*

त्रिसन्ध्यं पूज्य दाम्पत्यमुपवासी विभूषणैः।
अन्नं गाश्च समाप्नोति मोक्षमिन्द्रव्रतादिह।।८०।।

A person, who fasting completely for the day (morning, noon and the evening) adores the Brāhmaṇa couples, he achieves much more of cereals (food) and cows, as compared with *Indra-vrata* and he achieves *mokṣa* as well.

दत्त्वा सितद्वितीयायामिन्दोर्लवणभाजनम्।
समान्ते गोप्रदो याति विप्राय शिवमन्दिरम्।
कल्पान्ते राजराजः स्यात् सोमव्रतमिदं स्मृतम्।।८१।।

A person who on the bright second day of the moon, for the sake of the moon gives away in charity a vase filled with salt, to a Brāhmaṇa, and at the end of the year, gives away a cow in charity, he surely achieves *Śivaloka* and after spending a *kalpa* there, he becomes the emperor. This is called *Somavrata.*

प्रतिपद्येकभक्ताशी समान्ते कपिलाप्रदः।
वैश्वानरपदं याति शिवव्रतमिदं स्मृतम्।।८२।।

A person who on the first moon day consumes food only once, and at the end of the year gives away in charity a tawny cow, he proceeds to the *Vaiśvānaraloka.* This is called *Śiva-vrata.*

दशम्यामेकभक्ताशी समान्ते दशधेनुदः।
दिशश्च कांचनैर्दद्याद्ब्रह्माण्डाधिपतिर्भवेत्।
एतद्विश्वव्रतं नाम महापातकनाशनम्।।८३।।

A person who on the tenth day of the moon, consumes food only once, and at the end of the year, gives away ten cows in charity together with ten gold images of the ten directions, he becomes the lord of the globe. This is called the *Viṣṇu-vrata* which destroys the grave sins.

यः पठेच्छृणुयाद्वापि व्रतषष्टिमनुत्तमाम्।
मन्वन्तरशतं सोऽपि गन्धर्वाधिपतिर्भवेत्।।८४।।

A person who performs the *Ṣaṣṭi-vrata* of sixty days, reads it or recites it, he becomes the lord of Gandharvaloka for a hundred *manvantras.*

षष्टिव्रतं नारद पुण्यमेतत्
तवोदितं विश्वजनीनमन्यत्।
श्रोतुं तैवेच्छा तदुदीरयामि
प्रियेषु किंवाऽकथनीयमस्ति।।८५।।

O Nārada, this *Ṣaṣṭi-vrata* is extremely meritorious and is beneficial for all the living beings. I have explained the same to you. In case you are desirous of listening to something else, then I shall explain the same to you, because nothing is inexplicable to the near and dear ones.

इति श्रीमात्स्ये महापुराणे षष्टिव्रतमाहात्म्यं
नामैकाधिकशततमोऽध्यायः।।१०१।।

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CHAPTER 102

Method of taking bath and the performing of *tarpaṇa*

नन्दिकेश्वर उवाच

नैर्मल्यं भावशुद्धिश्च विना स्नानं न विद्यते।
तस्मात्मनोविशुद्ध्यर्थं स्नानमादौ विधीयते।।१।।

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अनुद्धृतैरुद्धृतैर्वा जलैः स्नानं समाचरेत्।
तीर्थं च कल्पयेद्विद्वान् मूलमन्त्रेण मन्त्रवित्।
नमो नारायणायेति मूलमन्त्र उदाहृतः।।२।।

Nandikeśvara said– "O Nārada, without taking the bath, the body cannot become clean nor does the mind get purified. Therefore for the purification of the mind, in all the *Vratas* provision for taking of the bath, has been made. One should take bath with the water drawn out of the well or the water from a tank or the river. A person well-versed with the *mantras*, should imagine the water of the sacred place in the water with which he is going to take bath. *Oṁ-namo-Nārāyaṇāya*– this is called the *mūla mantra*.

दर्भपाणिस्तु विधिना आचान्तः प्रयतः शुचिः।
चतुर्हस्तसमायुक्तं चतुरस्रं समन्ततः।
प्रकल्प्यावाहयेद्गङ्गामेभिर्मन्त्रैर्विचक्षणः।।३।।

A person should initially perform *ācamana* holding *Kuśā* in hand. Then with a pure mind, controlling all the sense organs, one should draw a square diagram around himself and should imagine a sacred place therein. Then the Gaṅgā should be invoked reciting the *mantras*.

विष्णोः पादप्रसूतासि वैष्णवी विष्णुदेवता।
त्राहि नस्त्वेनसस्तस्मादाजन्ममरणान्तिकात्।।४।।
तिस्रः कोट्योऽर्द्धकोटी च तीर्थानां वायुरब्रवीत्।
दिवि भूम्यन्तरिक्षे च तानि ते सन्ति जाह्नवि।।५।।

"O Goddess you have appeared from the feet of lord Viṣṇu. You are called Vaiṣṇavī and Viṣṇu happens to be your lord. Therefore you protect us from the sins starting from the birth to death. O Daughter of Jāhnu, Vāyudeva has spoken of three and a half crores of sacred places in the heaven, earth and the space. All of them reside in you.

नन्दिनीत्येव ते नाम देवेषु नलिनीति च।
दक्षा पृथ्वी च विहगा विश्वकायाऽमृता शिवा।।६।।
विद्याधरी सुप्रशान्ता तथा विश्वप्रसादिनी।
क्षेमा च जाह्नवी चैव शान्ता शान्तिप्रदायिनी।।७।।

You are known as Nalinī and Nandinī among the gods. Besides these, you are also known by the names of Dakṣā, Pṛthvī, Vihagā, Viśvakāyā, Amṛtā, Śivā, Vidyādharī, Supraśāntā, Viśvaprasādinī, Kṣemā, Jāhnvī, Śāntā and Śāntipradāyinī.

एतानि पुण्यनामानि स्नानकाले प्रकीर्तयेत्।
भवेत्सन्निहिता तत्र गङ्गा त्रिपथगामिनी।।८।।

At the time of taking the bath, these auspicious names should be recited and by doing so, the Gaṅgā will be present there.

सप्तवाराभिजप्तेन करसम्पुटयोजितः।
मूर्ध्नि कुर्याज्जलं भूयस्त्रिचतुःपञ्चसप्तकम्।
स्नानं कुर्यान्मृदा तद्वदामन्त्र्य तु विधानतः।।९।।

Closing the hands, one should utter these names seven times. Thereafter one should sprinkle water over his head thrice, four, five or seven times. Thereafter the earth should be invoked appropriately and then applying the earth over the body one should take bath with water.

अश्वक्रांते रथक्रान्ते विष्णुक्रान्ते वसुन्धरे।
मृत्तिके हर मे पापं यन्मया दुष्कृतं कृतम्।।१०।।
उद्धृतासि वराहेण कृष्णेन शतबाहुना।
मृत्तिके ब्रह्मदत्तासि काश्यपेनाभिमन्त्रिता।
आरुह्य मम गात्राणि सर्वं पापं प्रचोदय।।११।।
मृत्तिके देहि नः पुष्टिं त्वयि सर्वं प्रतिष्ठितम्।
नमस्ते सर्वलोकानां प्रभवारणि सुव्रते।।१२।।

The *mantra* for invoking her is as follows– O Earth, you are purified at the time of collecting of the fire, you are purified by the horse. You have been purified with the chariot of Śiva, and with the foot of Viṣṇu during his boar incarnation. All the riches are enshrined in your womb. Therefore whatever sins have been committed by me, you kindly wash them out. O

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Earth, Lord Viṣṇu with a hundred hands, taking to the form of Varāha (boar) of dark complexion, had redeemed you from Pātāla. Again the sage Kaśyapa, after invoking you gave you over to the Brāhmaṇas. Therefore, you riding over my limbs remove all my sins. O Earth, all the articles of the world are enshrined in you. Therefore you grant us the progress. O Suvrata, you are the cause of the birth of all the living beings. You are the form of *Araṇī*, salutation to you.

एवं स्नात्वा ततः पश्चादाचम्य च विधानतः।
उत्थाय वाससी शुक्ले शुद्धे तु परिधाय वै।
ततस्तु तर्पणं कुर्यात् त्रैलोक्याप्यायनाय वै॥१३॥

Thus applying the earth over the body, one should take bath and thereafter, one should perform the *ācamana* appropriately. Then getting out of the water, he should wear two pieces of clothes of white colour.

देवा यक्षास्तथा नागा गन्धर्वाप्सरसोऽसुराः।
क्रूराः सर्पाः सुपर्णाश्च तरवो जम्बुकाः खगाः॥१४॥
वाय्वाधारा जलाधारास्तथैवाकाशगामिनः।
निराधाराश्च ये जीवाः पापे धर्मे रताश्च ये॥१५॥
तेषामाप्यायनायैतद्दीयते सलिलं मया।
कृतोपवीती देवेभ्यो निवीति च भवेत्ततः॥१६॥
मनुष्यांस्तर्पयेद्भक्त्या ब्रह्मपुत्रानृषींस्तथा।
सनकश्च सनन्दश्च तृतीयश्च सनातनः॥१७॥
कपिलश्चासुरिश्चैव वोढुः पंचशिखस्तथा।
सर्वे तु तृप्तिमायान्तु मद्दत्तेनाम्बुना सदा॥१८॥

Thereafter for the satisfaction of the three worlds, one should perform oblation thus. Then he wearing the sacred thread, should initially perform oblation for *Pitṛs* and should recite these *mantras*– the Gods, Yakṣas, Nāgas, Gandharvas, Apsarās, Demons, horrible serpents, Garuḍa and other birds, trees, jackals, other besides the creatures living on air, or the water, those which roam in the sky or without support, and the beings engaged in sin and *dharma*, I am offering the water for the satisfaction of the same. Thereafter the *yajñopavīta* should be worn like a garland. Thereafter he should aspire for performing of *tarpaṇa* for the *ṛṣis*, like Sanaka, Sanandana, Sanātana, Kapila, Āsurī, Pañcaśikhā, Voḍhu, who should accept the water given by me.

मरीचिमव्यङ्गिरसं पुलस्त्यं पुलहं क्रतुम्।
प्रचेतसं वसिष्ठं च भृगुं नारदमेव च।
देवब्रह्मऋषीन्सर्वांस्तर्पयेदक्षतोदकैः॥१९॥

Thereafter, there is a provision for offering oblation of Marīci, Atri, Aṅgirā, Pulastya, Pulaha, Kratu, Pracetā, Vasiṣṭha, Bhṛgu and Nārada, who happen to be Brahmarṣis or Devarṣis. Oblation should be offered to them with water.

अपसव्यं ततः कृत्वा सव्यं जान्वाच्य भूतले।
अग्निष्वात्तास्तथा सौम्या हविष्मन्तस्तथोष्मपाः॥२०॥
सुकालिनो बर्हिषदस्तथान्ये वाज्यपाः पुनः।

Thereafter placing the *yajñopavīta* over the right shoulder, and kneeling with the left knee, oblations should be offered to Agniṣvāta, Saumya, Haivṣmān, Uṣmapa, Sukāli, Barhiṣad, Ajyapa and other *Pitṛs*. The water mixed with sandal paste, etc., should be offered to them.

सन्तर्प्याः पितरो भक्त्या सतिलोदकचन्दनैः॥२१॥
यमाय धर्मराजाय मृत्यवे चान्तकाय च।
वैवस्वताय कालाय सर्वभूतक्षयाय च॥२२॥
औदुम्बराय दण्डाय नीलाय परमेष्ठिने।
वृकोदराय चित्राय चित्रगुप्ताय वै नमः।
दर्भपाणिस्तु विधिना पितॄन्सन्तर्पयेद्बुधः॥२३॥

Again, a person with wisdom, holding *kuśā* in hand, oblation should be offered to the divine *Pitṛs*, who happen to be fourteen in number. They are Yama, Dharmarāja, Mṛtyu, Antaka, Vaivasvata, Kāla, Sarvabhūtakṣaya, Audumbara, Daṇḍa, Nīla, Parameṣṭhī, Vṛkodara, Citrā and Citragupta. After offering these fourteen *Pitṛs*, one should offer his

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salutation to them.

पित्रादीन्नामगोत्रेण तथा मातामहानपि।
सन्तर्प्य विधिना भक्त्या इमं मन्त्रमुदीरयेत्।।२४।।
येऽबान्धवा बान्धवा वा येऽन्यजन्मनि बान्धवाः।
ते तृप्तिमखिलां यान्तु यश्चास्मत्तोऽभिवाञ्छति।।२५।।

Thereafter reciting the names of his father and maternal grandfather, oblation should be offered to them with devotion, reciting the *mantra*– "Those who had been my relatives, during this birth, or those who had been born int he same family, or had been related to me in earlier births, or anyone else who would be expecting the water from me, let them all be completely satisfied.

ततश्चाचम्य विधिवदालिखेत्पद्ममग्रतः।
अक्षतार्भिः सपुष्पाभिः सजलारुणचन्दनम्।
अर्घ्यं दद्यात्प्रयत्नेन सूर्यनामानि कीर्त्तयेत्।।२६।।
नमस्ते विष्णुरूपाय नमो विष्णुमुखाय वै।
सहस्ररश्मये नित्यं नमस्ते सर्वतेजसे।।२७।।

Thereafter performing the *ācamana* appropriately drawing a sketch of lotus on the ground, one should adore the sun appropriately, reciting the names of the sun at the same time. Then he should offer the water mixed with red sandal paste to the sun. He should then offer prayer to him thus– "O Sūryadeva, you are the form of Viṣṇu, salutation to you. You are the face of Viṣṇu, salutation to you. You have the thousand rays, you are the abode of all the lustres, I always offer my salutation to you.

नमस्ते शिव सर्वेश नमस्ते सर्ववत्सल।
जगत्स्वामिन्नमस्तेऽस्तु दिव्यचन्दनभूषित।।२८।।
पद्मासन नमस्तेऽस्तु कुण्डलाङ्गदभूषित।
नमस्ते सर्वलोकेश जगत्सर्वं विबोधसे।।२९।।

O Lord of all, you are adorned with the divine sandal paste. You are the form of Rudra Śiva. You bestow welfare on all the living beings and have the fatherly affection for them. Salutation to you again and again. O Padmāsana, you are always decorated with *kuṇḍalas* and the armlets. Salutation to you. You are the lord of all the lokas. You are responsible for awakening the entire universe, salutation to you.

सुकृतं दुष्कृतं चैव सर्वं पश्यसि सर्वग।
सत्यदेव नमस्तेऽस्तु प्रसीद मम भास्कर।।३०।।
दिवाकर नमस्तेऽस्तु प्रभाकर नमोऽस्तु ते।
एवं सूर्यं नमस्कृत्य त्रिःकृत्वाथ प्रदक्षिणम्।
द्विजं गां काञ्चनं स्पृष्ट्वा ततो विष्णुगृहं व्रजेत्।।३१।।

O Satyadeva, you move everywhere. You are the witness of the good or bad deeds of all the living beings. Salutation to you. O Bhāskara, be pleased with me. O Divākara salutation to you." Thus after offering prayer to the sun, circumambulating thrice, one should offer his salutation to the sun. Thereafter, touching the Brāhmaṇa, cow and the gold, one should go to his abode.

इति श्रीमात्स्ये महापुराणे स्नानविधिर्नाम
द्व्यधिकशततमोऽध्यायः।।१०२।।

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CHAPTER 103

Anxiety of Yudhiṣṭhira, his meeting with the sage Mārkaṇḍeya

नन्दिकेश्वर उवाच

अतःपरं प्रवक्ष्यामि प्रयागस्योपवर्णनम्।
मार्कण्डेयेन कथितं यत्पुरा पाण्डुसूनवे।।१।।
भारते तु यदा वृत्ते प्राप्तराज्ये पृथासुते।
एतस्मिन्नन्तरे राजा कुन्तीपुत्रो युधिष्ठिरः।।२।।
भ्रातृशोकेन सन्तप्तश्चिन्तयन्स पुनः पुनः।
आसीत् सुयोधनो राजा एकादशचमूपतिः।।३।।
अस्मान् सन्ताप्य बहुशः सर्वे ते निधनं गताः।
वासुदेवं समाश्रित्य पंच शेषास्तु पाण्डवाः।।४।।

Nandikeśvara said– "O Nārada, hereafter, I am going to narrate the glory of Prayāga, which

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in earlier times was narrated by Maharṣi Mārkaṇḍeya to Yudhiṣṭhira the son of Pāṇḍu. After the end of the *Mahābhārata* war, Yudhiṣṭhira– the son of Kuntī became the king, in the mean time Yudhiṣṭhira, feeling grieved of the death of his brothers, repeatedly lamented about them– "Alas! The king Duryodhana, who had at his command eleven *akṣauṇi*-army, who put all of us variously in precarious situations, has gone to the jaws of death with all his associates. Taking refuge in Vāsudeva, only five Pāṇḍavas have escaped death.

हत्वा भीष्मं च द्रोणं च कर्णं चैव महाबलम्।
दुर्योधनं च राजानं पुत्रभ्रातृसमन्वितम्॥५॥
राजानो निहताः सर्वे ये चान्ये शूरमानिनः।
किं नो राज्येन गोविदन किं भोगैर्जीवितेन वा॥६॥

O Govinda, we have the great warriors like Bhīṣma, Droṇa, immensely valorous Karṇa, besides Duryodhana with his sons and brothers, have been killed by other valorous kings. Under these circumstances, what have we to do with the kingdom. Now what is the use of pleasure and the life?

धिक् कष्टमिति संचिन्त्य राजा वैक्लव्यमागतः।
निर्विचेष्टो निरुत्साहः किंचित्तिष्ठत्यधोमुखः॥७॥

Alas! what a disgrace, we have been placed in a precarious condition." Thus thinking Yudhiṣṭhira was upset. He became motionless and was devoid of enthusiasm. He kept on sitting there lowering his head for sometime.

लब्धसंज्ञो यदा राजा चिन्तयन् स पुनः पुनः।
कतरो विनियोगो वा नियमं तीर्थमेव च॥८॥
येनाहं शीघ्रमामुंचे महापातककिल्बिषात्।
यत्र स्थित्वा नरो याति विष्णुलोकमनुत्तमम्॥९॥

Then the king Yudhiṣṭhira after regaining consciousness, started thinking thus. "what is the type of repentance, *vrata* or the holy place serving which, I could atonce be relieved of the grave sin or which is the place visiting which a person could achieve the best of Viṣṇuloka.

कथं पृच्छामि वै कृष्णं येनेदं कारितोऽस्म्यहम्।
धृतराष्ट्रं कथं पृच्छे यस्य पुत्रशतं हतम्॥१०॥

For this purpose, I should consult Kṛṣṇa, because it is he who has made me to move in this way. I cannot enquire of Dhṛtarāṣṭra– the grand-sire, because a hundred of his sons have been killed already."

एवं वैक्लव्यमापन्नो धर्मराजो युधिष्ठिरः।
रुदन्ति पाण्डवाः सर्वे भ्रातृशोकपरिप्लुताः॥११॥

Thus thinking Dharmarāja Yudhiṣṭhira was upset completely. All the five Pāṇḍavas started crying at the grief of their brother.

ये च तत्र महात्मानः समेताः पाण्डवाः स्मृताः।
कुन्ती च द्रौपदी चैव ये च तत्र समागताः।
भूमौ निपतिताः सर्वे रुदन्तस्तु समन्ततः॥१२॥

All the noble people, who had arrived there to meet Yudhiṣṭhira including Kuntī, Draupadī and others surrounded Yudhiṣṭhira while crying and fell on the ground.

वाराणस्यां मार्कण्डेयस्तेन ज्ञातो युधिष्ठिरः।
यथा वैक्लव्यमापन्नो रोदमानस्तु दुःखितः॥१३॥

At that point of time the sage Mārkaṇḍeya was stationed at Vārāṇasī. He came to know, the way Yudhiṣṭhira was upset and crying.

अचिरेणैव कालेन मार्कण्डेयो महातपाः।
सम्प्राप्तो हास्तिन पुरं राजद्वारे ह्यतिष्ठतः॥१४॥

Then Mārkaṇḍeya the great sage reached Hastināpura rapidly and stood at the royal entrance.

द्वारपालोऽपि तं दृष्ट्वा राज्ञः कथितवान् द्रुतम्।
त्वां द्रष्टुकामो मार्कण्डो द्वारि तिष्ठत्यसौ मुनिः।
त्वरितो धर्मपुत्रस्तु द्वारमागादतः परम्॥१५॥

On his arrival, the gate-keeper atonce went to the king and informed him– "Mārkaṇḍeya– the great sage is waiting at the gate to meet

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you." On hearing this Yudhiṣṭhira at once reached the gate.

युधिष्ठिर उवाच

स्वागतं ते महाभाग स्वागतं ते महामुने।
अद्य मे सफलं जन्म अद्य मे तारितं कुलम्॥ १६॥
अद्य मे पितरस्तुष्टास्त्वयि दृष्टे महामुने।
अद्याहं पूतदेहोऽस्मि यत्त्वया सह दर्शनम्॥ १७॥

Yudhiṣṭhira said– "O Excellent one, You are welcome here. O Great sage, you are welcome. O Great sage, By meeting you my life has met with success. Today my entire race has been redeemed. My manes have been pleased today. By having an audience with you my body has been purified."

नन्दिकेश्वर उवाच

सिंहासने समास्थाप्य पादशौचार्चनादिभिः।
युधिष्ठिरो महात्मा वै पूजयामास तं मुनिम्॥ १८॥

Nandikeśvara said– "O Nārada, thereafter, Yudhiṣṭhira– the great, made the sage Mārkaṇḍeya to occupy a lion-throne. Then he washed his feet and adored him appropriately.

ततः स तुष्टो मार्कण्डः पूजितश्चाह तं नृपम्।
आख्याहि त्वरितं राजन्किमर्थं रुदितं त्वया।
केन वा विक्लवीभूतः का बाधा ते किमप्रियम्॥ १९॥

Having been satisfied with the adoration, Mārkaṇḍeya– the great sage, asked the king Yudhiṣṭhira, "Why are you crying, O Great King? Who has made you upset? Which one of the obstruction is causing pain to you? What type of misfortune has befallen on you? You speak out to me atonce."

युधिष्ठिर उवाच

अस्माकं चैव यद्वृत्तं राज्यस्यार्थे महामुने।
एतत्सर्वं विदित्वा तु चिन्तावशमुपागतः॥ २०॥

Yudhiṣṭhira said– "O Great sage, I feel anxious for the way we have conducted ourselves, for the gaining of the kingdom.

मार्कण्डेय उवाच

शृणु राजन् महाबाहो क्षत्रधर्मव्यवस्थितम्।
नैव दृष्टं रणे पापं युध्यमानस्य धीमतः॥ २१॥
किं पुना राजधर्मेण क्षत्रियस्य विशेषतः।
तदेव हृदयं कृत्वा तस्मात्पापं न चिन्तयेत्॥ २२॥
ततो युधिष्ठिरो राजा प्रणम्य शिरसा मुनिम्।
पप्रच्छ विनयोपेतः सर्वपातकनाशनम्॥ २३॥

Mārkaṇḍeya said– "O Immensely valorous one, you better listen to the duties of the kṣatriyas. According to the same, while fighting in the battlefield, no sin has been prescribed for an intelligent person. Then according to the *Rājadharma* and especially for the kṣatriyas fighting in the battle-field, there is no question of committing of a sin. Thus thinking in your mind, relieve yourself of the feeling of having committed a sin in the battlefield." Thereafter the king Yudhiṣṭhira bowed in reverence to the sage Mārkaṇḍeya and then questioned him quite humbly about the means to get himself relieved of the sins so earned.

युधिष्ठिर उवाच

पृच्छामि त्वां महाप्राज्ञ नित्यं त्रैलोक्यदर्शिनम्।
कथय त्वं समासेन येन मुच्येत किल्बिषात्॥ २४॥

Yudhiṣṭhira asked– "O Intelligent one, you are always omniscient, therefore I am asking you. You kindly tell me in brief such of the means, following which, I could be relieved of the sins."

मार्कण्डेय उवाच

शृणु राजन्महाबाहो सर्वपातकनाशनम्।
प्रयागगमनं श्रेष्ठं नराणां पुण्यकर्मणाम्॥ २५॥

Mārkaṇḍeya said– O Warrior with great arms, O King, you please listen, for the sinless people, a pilgrimage to Prayāga, relieves them of all the sins.

इति श्रीमात्स्ये महापुराणे प्रयागमाहात्म्ये
त्र्यधिकशततमोऽध्यायः॥ १०३॥

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CHAPTER 104

The glory of Prayāga and description of various sacred places

युधिष्ठिर उवाच

भगवञ्छ्रोतुमिच्छामि पुरा कल्पे यथा स्थितम्।
ब्रह्मणा देवमुख्येन यथावत्कथितं मुने॥ १॥
कथं प्रयागे गमनं नराणां तत्र कीदृशम्।
मृतानां का गतिस्तत्र स्नातानां तत्र किं फलम्॥ २॥

Yudhiṣṭhira said– "O Fortunate sage, in the ancient *kalpa*, what was the position of Prayāga-kṣetra, and the way Brahmā the best of gods, had described about it, I would like to listen to the same. O Sage, how should the pilgrimage of Prayāga be performed? What is the method for the sages to conduct themselves there? What type of position is achieved by a person meeting with his death there?

ये वसन्ति प्रयागे तु ब्रूहि तेषां च किं फलम्।
एतन्मे सर्वमाख्याहि परं कौतूहलं हि मे॥ ३॥

What type of merit is achieved by taking a bath there. The people who always live in Prayāga, what type of reward is received by them. You kindly explain the whole of it to me, because I am anxious to learn about the same.

मार्कण्डेय उवाच

कथयिष्यामि ते वत्स यच्छ्रेष्ठं तत्र यत्फलम्।
पुरा हि सर्वविप्राणां कथ्यमानं मया श्रुतम्॥ ४॥
आ प्रयागप्रतिष्ठानादा पुराद्वासुकेर्ह्रदात्।
कम्बलाश्वतरौ नागौ नागश्च बहुमूलकः।
एतत्प्रजापतेः क्षेत्रं त्रिषु लोकेषु विश्रुतम्॥ ५॥

Mārkaṇḍeya said– "Whatever are the sacred places in Prayāga and the type of reward are achieved by visiting those places, I have heard about the same from the sages and the Brāhmaṇas. I am going to speak out the same. The region at Prayāga from Pratiṣṭhānapura to the region of Vāsuki which is inhabited by the serpents like Kambala, Aśvatara, Bahumūlaka, is known as the Prajāpati-kṣetra.

तत्र स्नात्वा दिवं यान्ति ये मृतास्तेऽपुनर्भवाः।
ततो ब्रह्मादयो देवा रक्षां कुर्वन्ति सङ्गताः॥ ६॥

By taking a bath there, people, achieve the heaven. Those who meet with their death there they are never reborn. The gods like Brahmā and others protect the people who live there, collectively.

अन्ये च बहवस्तीर्थाः सर्वपापहराः शुभाः।
न शक्याः कथितुं राजन्बहुवर्षशतैरपि।
संक्षेपेण प्रवक्ष्यामि प्रयागस्य तु कीर्त्तनम्॥ ७॥
षष्ट्यिधनुःसहस्राणि यानि रक्षन्ति जाह्नवीम्।
यमुनां रक्षति सदा सविता सप्तवाहनः॥ ८॥

O King, besides this, there are several sacred places, which are auspicious and remove all the sins of the people, which cannot be described even in hundreds of years. Therefore I am going to describe Prayāga in brief. Sixty thousand armed warriors protect the Gaṅgā here. The sun mounted over a chariot driven by seven horses, looks after the river Yamunā.

प्रयागं तु विशेषेण सदा रक्षति वासवः।
मण्डलं रक्षति हरिर्देवतैः सह सङ्गतः॥ ९॥

Indra particularly is engaged in the protection of Prayāga. Accompanied with other gods, Śrī Hari, protects the entire region of Prayāga.

तं वटं रक्षति सदा शूलपाणिर्महेश्वरः।
स्थानं रक्षन्ति वै देवाः सर्वपापहरं शुभम्॥ १०॥
अधर्मेणावृतो लोके नैव गच्छति तत्पदम्।
स्वल्पमल्पतरं पापं यदा ते स्यान्नराधिप।
प्रयागं स्मरमाणस्य सर्वमायाति संक्षयम्॥ ११॥
दर्शनात्तस्य तीर्थस्य नामसंकीर्त्तनादपि।
मृत्तिकालम्भनाद्वापि नरः पापात्प्रमुच्यते॥ १२॥

Lord Maheśvara, holding a trident in his hand, always guards the banyan tree. The gods

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remain engaged in the protection of the auspicious place, therefore, a person having been overpowered with sins fails to enter the region of Prayāga. In case one has the smallest of the sin or even smaller than that, it vanishes merely with the reciting of the name of Prayāga, because it has been prescribed that with the mere look at Prayāga or by reciting its name, or with the touch of its dust, a person is relieved of his sins.

पंच कुण्डानि राजेन्द्र तेषां मध्ये तु जाह्नवी।
प्रयागस्य प्रवेशे तु पापं नश्यति तत्क्षणात्॥ १३॥

O Indra among the kings, there are five *kuṇḍas* (Enclosed space for the sacrificial fire) in the Prayāga region, through which flows the Gaṅgā. Therefore the sins of a person are washed out with the mere entry of a person in Prayāga.

योजनानां सहस्रेषु गङ्गायाः स्मरणान्नरः।
अपि दुष्कृतकर्मा तु लभते परमां गतिम्॥ १४॥
कीर्त्तनान्मुच्यते पापाद्दृष्ट्वा भद्रामि पश्यति।
अवगाह्य च पीत्वा तु पुनात्यासप्तमं कुलम्॥ १५॥

Irrespective of one's being a grave sinner, in case he remembers Gaṅgā thousands of *yojanas* away, he attains the highest position. With the mere mention of the name of the Gaṅgā, one is relieved of all the sins. By having a look at the Gaṅgā, one comes across many auspicious occasions in the life. By having a bath in the Gaṅgā, one redeems and purifies his seven generations.

सत्यवादी जितक्रोधो ह्यहिंसायां व्यवस्थितः।
धर्मानुसारी तत्त्वज्ञो गोब्राह्मणहिते रतः॥ १६॥
गङ्गायमुनयोर्मध्ये स्नातो मुच्यते किल्बिषात्।
मनसा चिन्तयन्कामानवाप्नोति सुपुष्कलान्॥ १७॥
ततो गत्वा प्रयागं तु सर्वदेवाभिरक्षितम्।
ब्रह्मचारी वसेन्मासं पितॄन्देवांश्च तर्पयेत्।
ईप्सितांल्लभते कामान्यत्र यत्राभिजायत॥ १८॥
तपनस्य सुता देवी त्रिषु लोकेषु विश्रुता।
समागता महाभागा यमुना तत्र निम्नगा।
तत्र सन्निहितो नित्यं साक्षाद्देवो महेश्वरः॥ १९॥

A truthful person, being free of anger, follower of *ahiṁsā* (non-violence), religious minded, well-versed in *tattvas*, always engaged in the welfare of the Brāhmaṇas, when takes bath at the confluence of the Gaṅgā and Yamunā, he gets relieved of all the sins and the one who mentally thinks of the same, the maximum of his desires are fulfilled. Therefore by visiting the Prayāga kṣetra which is guarded by all the gods, following *Brahmacarya* the one should live there for a month, offering oblation to the *Pitṛs*, while staying there, wherever a person goes, he gets the desired things. The auspicious Yamunā– the daughter of Sūrya and well known in the three worlds has arrived there in the form of a river. Lord Śiva, always resides there.

दुष्प्राप्यं मानुषैः पुण्यं प्रयागं तु युधिष्ठिर।
देवदानवगन्धर्वा ऋषयः सिद्धचारणाः।
तदुपस्पृश्य राजेन्द्र स्वर्गलोकमुपासते॥ २०॥

Therefore, O Yudhiṣṭhira, the auspicious Prayāga is inaccessible for the human beings. O Indra among the kings, with the mere touch of the water of the Gaṅgā, the gods, demons, Gandharvas, *ṛṣis, siddhas, cāraṇas* and others reach the heaven.

इति श्रीमात्स्ये महापुराणे प्रयागमाहात्म्ये
चतुरधिकशततमोऽध्यायः॥ १०४॥

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CHAPTER 105

Position of those who die at Prayāga and the importance of giving a cow in charity

मार्कण्डेय उवाच

शृणु राजन्प्रयागस्य माहात्म्यं पुनरेव तु।
यच्छ्रुत्वा सर्वपापेभ्यो मुच्यते नात्र संशयः॥ १॥

Mārkaṇḍeya said– "O King, you again listen to the glory of Prayāga, listening to which all

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the sins are washed out, there is no doubt about it.

आर्त्तानां हि दरिद्राणां निश्चितव्यवसायिनाम्।
स्थानमुक्तं प्रयागं तु नाख्येयं तु कदाचन॥ २॥

For the people suffering various, the poor and for the welfare of those engaged in various types of trades, the region of Prayāga is said to be the best. This fact should not be revealed to anyone.

व्याधितो यदि वा दीनो वृद्धो वापि भवेन्नरः।
गङ्गायमुनयोर्मध्ये यस्तु प्राणान्परित्यजेत्॥ ३॥
दीप्तकाञ्चनवर्णाभैर्विमानैः सूर्यसन्निभैः।
गन्धर्वाप्सरसां मध्ये स्वर्गे क्रीडति मानवः।
ईप्सिताँल्लभते कामान्वदन्ति ऋषिपुङ्गवाः॥ ४॥

It is said by the best of the *Ṛṣis* that when an ailing person, a miserable one or the one having been overpowered by old age, ends his life at the confluence of the Gaṅgā and Yamunā, he mounting over the glittering planes having the lustre of the sun, reach the heaven and enjoys all the pleasures with the Gandharvas and *apsarās* in the heaven. While living there he achieves all his desires. This is the statement of the great *ṛṣis*.

सर्वरत्नमयैर्दिव्यैर्नानाध्वजसमाकुलैः।
वराङ्गनासमाकीर्णैर्मोदते शुभलक्षणैः॥ ५॥
गीतवाद्यविनिर्घोषैः प्रसुप्तः प्रतिबुध्यते।
यावन्न स्मरते जन्म तावत्स्वर्गे महीयते॥ ६॥

There in the heaven, he boarding the divine plane studded with gems, having flag of different colours, crowded by the *apsarās*, having auspicious symbols, enjoys all the pleasures and is woken up from sleep with the playing of the auspicious and sweet music. Thus he remains in the heaven till he remembers his earlier birth.

ततः स्वर्गात्परिभ्रष्टः क्षीणकर्मा दिवश्च्युतः।
हिरण्यरत्नसम्पूर्णे समृद्धे जायते कुले।
तदेव स्मरते तीर्थं स्मरणात्तत्र गच्छति॥ ७॥

Thereafter with the decline of his merits, he falls from the heaven. Thus having been relieved of the heaven, the *jīva*, is born in a prosperous race possessing enough of gold and gems. In due course of time he is reminded of the same birth as a result of which has again to travel to the Prayāga region.

देशस्थो यदि वारण्ये विदेशस्थोऽथवा गृहे।
प्रयागं स्मरमाणोऽपि यस्तु प्राणान्परित्यजेत्।
ब्रह्मलोकमवाप्नोति वदन्ति ऋषिपुङ्गवाः॥ ८॥

The excellent sages say, that irrespective of a person being in the foreign land or in his own country, in the house or in the forest, incase he remembers Prayāga, while meeting his end, he surely achieves *Brahmaloka.*

सर्वकामफला वृक्षा मही यत्र हिरण्मयी।
ऋषयो मुनयः सिद्धास्तत्र लोके स गच्छति॥ ९॥

"He proceeds to such a region, where the land is of gold, where the trees yield fruits as per the desires of the people, and which happens to be the dwelling place of the *ṛṣis*, sages and the Siddhas.

स्त्रीसहस्रावृते रम्ये मन्दाकिन्यास्तटे शुभे।
मोदते ऋषिभिः सार्द्धं सुकृतेनेह कर्मणा॥ १०॥

He, with the influence of the deeds performed by him during this birth, enjoys all the pleasures over the bank of the Mandākinī river getting associated with thousands of damsels.

सिद्धचारणगन्धर्वैः पूज्यते दिवि दैवतैः।
ततः स्वर्गात्परिभ्रष्टो जम्बूद्वीपपतिर्भवेत्॥ ११॥
ततः शुभानि कर्माणि चिन्तयानः पुनः पुनः।
गुणवान्वित्तसम्पन्नो भवतीह न संशयः॥ १२॥

He, in the heaven is adored by the gods, *Siddhas, Cāraṇas* and Gandharvas. Then at the decline of his merits, falling from the heaven, he becomes the lord of Jambūdvīpa on earth.

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During this birth he is reminded again and again of his auspicious deeds, as a result of which he surely becomes meritorious and possesses all the riches. Such a person follows the truthful *dharma* with his action, thought and behaviour.

कर्मणा मनसा वाचा धर्मसत्यप्रतिष्ठितः।
गङ्गायमुनयोर्मध्ये यस्तु गां सम्प्रयच्छति॥ १३॥

A person who gives away a cow in charity, while performing the welfare ceremonies, at the confluence of the Gaṅgā and Yamunā, or does something for the pleasure of the *Pitṛs* or after the adoration of the god, he remains in the heaven for the number of years, comparable with the hair on the body of the cow.

सुवर्णमणिमुक्ताश्च यदिवान्यत्परिग्रहम्।
स्वकार्ये पितृकार्ये वा देवताभ्यर्चनेऽपि वा।
सफलं तस्य तत्तीर्थं यथावत्पुण्यमाप्नुयात्॥ १४॥
एवं तीर्थे न गृह्णीयात्पुण्येष्वायतनेषु च।
निमित्तेषु च सर्वेषु ह्यप्रमत्तो भवेद्द्विजः॥ १५॥

In case a person receive a cow in charity, receives gold, gems, beads, or any other materials, as charity, then till such time the relevant riches remain with him, his *tīrtha* upto that time becomes infructuous. In this way it would not be appropriate for a pilgrim to accept charities in the place of pilgrimage, the auspicious temple of a god, or one auspicious occasions. A Brāhmaṇa in this connection should remain especially alert.

कपिलां पाटलावर्णां यस्तु धेनुं प्रयच्छति।
स्वर्णशृङ्गीं रौप्यखुरां कांस्यदोहा पयस्विनीम्॥ १६॥
प्रयागे श्रोत्रियं सन्तं ग्राहयित्वा यथाविधि।
शुक्लाम्बरधरं शान्तं धर्मज्ञं वेदपागरम्॥ १७॥
सा गौस्तस्मै प्रदातव्या गङ्गायमुनसङ्गमे।
वासांसि च महार्हाणि रत्नानि विविधानि च॥ १८॥

A person who at Prayāga intends to donates a tawny coloured milching cow, with the horns covered with gold and hoofs covered with silver sheets, with a milking pot of bronze, at the confluence of Gaṅgā and Yamunā, then such a cow should be given to such a Brāhmaṇa, who should be *śrotrīya,* having noble temperament, wearing white costumes, peaceful, religious minded and is well-versed in all the Vedas. The precious costumes, several types of gems and diamonds should also be given with the cow.

यावद्रोमाणि तस्या गोः सन्ति गात्रेषु सत्तम।
तावद्वर्षसहस्राणि स्वर्गलोके महीयते॥ १९॥

O Best of the kings, one remains lodged in the heaven for the number of years, equivalent to the hair on the body of the cow.

यत्रासौ लभते जन्म सा गौस्तस्याभिजायते।
न च पश्यति तं घोरं नरकं तेन कर्मणा।
उत्तरान् स कुरून्प्राप्य मोदते कालमक्षयम्॥ २०॥
गवां शतसहस्रेभ्यो दद्यादेकां पयस्विनीम्।
पुत्रान्दारांस्तथा भृत्यान्गौरेका प्रति तारयेत्॥ २१॥

Thereafter, wherever, he is born, the cow is also born with him. With the influence of the auspicious deed, a person does not have even to look at the hell. On the contrary he enjoys all the pleasures in the Uttarakuru country. The giving of a milch cow is far better than the giving away of the lakhs of cows because such a cow redeems, the sons, women and even the servants.

तस्मात्सर्वेषु दानेषु गोदानं तु विशिष्यते।
दुर्गमे विषमे घोरे महापातकसम्भवे।
गौरेव रक्षां कुरुते तस्माद्देयां द्विजोत्तमे॥ २२॥

This is the reason, that of all the charities, the giving away in charity of a cow, has the special significance. It is the cow alone, which can protect a person, at the inaccessible places, in terrific situations, or at the time of the committing of a grave sin. Therefore a person should give away in charity a cow to the best of Brāhmaṇa.

इति श्रीमात्स्ये महापुराणे प्रयागमाहात्म्ये
पंचाधिकशततमोऽध्यायः॥ १०५॥

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CHAPTER 106

Glory of Prayāga and description of various auspicious places

युधिष्ठिर उवाच

यथायथा प्रयागस्य माहात्म्यं कथ्यते त्वया।
तथातथा प्रमुच्येऽहं सर्वपापैर्न संशयः॥ १॥
भगवन्केन विधिना गन्तव्यं धर्मनिश्चयैः।
प्रयागे यो विधिः प्रोक्तस्तन्मे ब्रूहि महामुने॥ २॥

Yudhiṣṭhira said– "With the narration of the glory of Prayāga, I am getting relieved, gradually of my sins. O Great sage, how should a person having deep faith in *dharma* go on pilgrimage to Prayāga. You kindly speak out the method prescribed in the scriptures for the purpose."

मार्कण्डेय उवाच

कथयिष्यामि ते राजस्तीर्थयात्राविधिक्रमम्।
आर्षेण विधिनानेन यथादृष्टं यथाश्रुतम्॥ ३॥

Mārkaṇḍeya said– "O King, I am speaking out the method of visiting Prayāga, as has been seen or heard by me about visiting Prayāga-*tīrtha*.

प्रयागतीर्थयात्रार्थी यः प्रयाति नरः क्वचित्।
बलीवर्दसमारूढः शृणु तस्यापि यत्फलम्॥ ४॥

A person from whichever place proceeds on pilgrimage, riding over a bull, you listen the merit that is received by him for the purpose.

नरके वसते घोरे गवां क्रोष्टा हि दारुणे।
सलिलं न च गृह्णन्ति पितरस्तस्य देहिनः॥ ५॥
यस्तु पुत्रांस्तथा बालान्स्नापयेत्पाययेत्तथा।
यथात्मना तथा सर्वं दानं विप्रेषु दापयेत्॥ ६॥

Such a person is the destroyer of the bred of cows and as such the *Pitṛs* do not accept the oblation of water, offered by such a person. Because the anger of the cows is quite terrific. A person who appropriately makes his sons and grandsons to take bath at Prayāga, consumes the water of the Gaṅgā, and gives away the charities to the Brāhmaṇas like himself, he enjoys the merits of visiting the sacred place.

ऐश्वर्यलोभमोहाद्वा गच्छेद्यानेन यो नरः।
निष्फलं तस्य तत्सर्वं तस्माद्यानं विवर्ज्जयेत्॥ ७॥

A person for the sake of greed, or out of delusion, sitting over vehicle takes to pilgrimage in Prayāga, for him that pilgrimage is destroyed or becomes infructuous. Therefore the use of the vehicle should be discarded.

गङ्गायमुनयोर्मध्ये यस्तु कन्यां प्रयच्छति।
आर्षेणैव विवाहेन यथाविभवसम्भवम्॥ ८॥
न स पश्यति तं घोरं नरकं तेन कर्मणा।
उत्तरान्स कुरून्गत्वा मोदते कालमक्षयम्।
पुत्रान्दारांश्च लभते धार्मिकान् रूपसंयुतान्॥ ९॥

A person who donates a daughter as prescribed in the scriptures or by the *Ṛṣis*, according to his own means, he does not have to face the hell because of the merit of the same. On the other hand, he reaching the country of Uttarakuru, enjoys all the pleasures for all times to come. Besides this, he also achieves the religious minded sons and besides a beautiful wife.

तत्र दानं प्रकर्त्तव्यं यथाविभवसम्भवम्।
तेन तीर्थफलं चैव वर्द्धते नात्र संशयः।
स्वर्गे तिष्ठति राजेन्द्र यावदाभूतसंप्लवम्॥ १०॥

Therefore, O Lord of kings! one should give away the charities in Prayāga according to one's own means and by doing so, the merit of the visit to the sacred place is increased. The donor lives in the heaven upto the time of dissolution.

वटमूलं समासाद्य यस्तु प्राणान्विमुंचति।
सर्वलोकानतिक्रम्य रुद्रलोकं स गच्छति॥ ११॥

A person, who meets with his death under the Akṣaya-vaṭa at Prayāga, he discarding all the auspicious *lokas* reaches the abode of Rudra.

तत्र ते द्वादशादित्यास्तपन्ति रुद्रसंश्रिताः।
निर्दहन्ति जगत्सर्वं वटमूलं न दह्यते॥ १२॥

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At the time of dissolution twelve Ādityas taking refuge in Rudra, start issuing lustre, they all reduce the entire universe to ashes. But they are unable to cause any harm to Akṣayavaṭa.

नष्टचन्द्रार्कभुवनं यदा चैकार्णवं जगत्।
स्थीयते तत्र वै विष्णुर्यजमानः पुनः पुनः॥ १३॥

When at the time of dissolution, the sun, moon and all the fourteen Bhuvanas, get destroyed, and the entire universe is drowned in water, at that time also lord Viṣṇu, remains present at Prayāga, keeps on performing the *yajña* again and again.

देवदानवगन्धर्वा ऋषयः सिद्धचारणाः।
सदा सेवन्ति तत्तीर्थं गङ्गायमुनसङ्गमम्॥ १४॥

All the gods, Gandharvas, *Ṛṣis*, Siddhas and *cāraṇas*, always serve at the confluence of the Gaṅgā and Yamunā.

ततो गच्छेत राजेन्द्र प्रयागं संस्तुवंश्च यत्।
यत्र ब्रह्मादयो देवा ऋषयः सिद्धचारणाः॥ १५॥
लोकपालाश्च साध्याश्च पितरो लोकसम्मताः।
सनत्कुमारप्रमुखास्तथैव परमर्षयः॥ १६॥
अङ्गिरःप्रमुखाश्चैव तथा ब्रह्मर्षयः परे।
तथा नागाः सुपर्णाश्च सिद्धाश्च खेचराश्च ये॥ १७॥
सागराः सरितः शैला नागा विद्याधराश्च ये।
हरिश्च भगवानास्ते प्रजापतिपुरःसरः॥ १८॥
गङ्गायमुनयोर्मध्ये पृथिव्या जघनं स्मृतम्।
प्रयागं राजशार्दूल त्रिषु लोकेषु विश्रुतम्।
ततः पुण्यतमं नास्ति त्रिषु लोकेषु भारत॥ १९॥

Therefore, O Indra among the kings! the place where reciting the praise of Prayāga, the gods like Brahmā and others, *Ṛṣis*, siddhas, *cāraṇas*, Lokapālas, Sādhyagaṇas, the manes, Sanatkumāras and other *Ṛṣis*, like Aṅgirā, Maharṣis and other Brahmarṣis, Nāgas, Garuḍa and other birds, siddhas, the creatures flying in the sky, the oceans, rivers, mountains, serpents, vidyādharas and Śrī Hari with Brahmā, always reside here, therefore one should always visit Prayāga. O Bharata, Prayāga is quite famous in the three lokas. Therefore, there is no other merit bigger than visiting Prayāga in the three worlds.

श्रवणात् तस्य तीर्थस्य नामसङ्कीर्त्तनादपि।
वृत्तिकालम्भनाद्वापि नरः पापात् प्रमुच्यते॥ २०॥
तत्राभिषेकं यः कुर्यात् सङ्गमे शंसितव्रतः।
तुल्यं फलमवाप्नोति राजसूयाश्वमेधयोः॥ २१॥

With the mere uttering of the name of Prayāga, by reciting its name, or with the mere touch of its dust, a person is relieved of all his sins. A person performing the *vratas*, where has a dip in the confluence, he earns the merits of performing the *Rājasūya* or *Aśvamedha* sacrifices.

न देववचनात् तात न लोकवचनात् तथा।
मतिरुत्क्रमणीया ते प्रयागगमनं प्रति॥ २२॥

O Dear one, therefore, neither because of any prescription of the Vedas, nor because of the pressure from the people, you should not change your ideas about the death in Prayāga.

दश तीर्थसहस्राणि षष्टि कोट्यस्तथापराः।
तेषां सान्निध्यमत्रैव ततस्तु कुरुनन्दन॥ २३॥

The ten thousand prominent sacred places on earth, dwell in Prayāga alone, O Son of the Kuru dynasty.

या गतिर्योगयुक्तस्य सत्यस्थस्य मनीषिणः।
सा गतिस्त्यजतः प्राणान् गङ्गायमुनसङ्गमे॥ २४॥

A person who meets with his death at the confluence of the Gaṅgā and the Yamunā, he achieves beautitude as is achieved by a truthful person well-versed in *yoga*.

न ते जीवन्ति लोकेऽस्मिंस्तत्र तत्र युधिष्ठिर।
ये प्रयागं न सम्प्राप्तास्त्रिषु लोकेषु वंचिताः॥ २५॥

O Yudhiṣṭhira, the persons who have not made a pilgrimage to Prayāga, they seem to have been cheated in the three worlds and their life in this world is of no consequence.

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एवं दृष्ट्वा तु तत् तीर्थं प्रयागं परमं पदम्।
मुच्यते सर्वपापेभ्यो शशांक इव राहुणा॥ २६॥

Thus by having a look at this *tīrtha* resembling the final emancipation, a person is relieved of all the sins in the same way as the moon is redeemed after the eclipse.

कम्बलाश्वतरौ नागौ विपुले यमुनातटे।
तत्र स्नात्वा च पीत्वा च सर्वपापैः प्रमुच्यते॥ २७॥

The two serpents known by the name of Kambala and Aśvatara, live on the eastern bank of Yamunā. Therefore, a person, by taking a bath there is relieved of all the sins.

तत्र गत्वा च संस्थानं महादेवस्य विश्रुतम्।
नरस्तारयते सर्वान् दश पूर्वान् दशापरान्॥ २८॥

By making a pilgrimage to the place of Mahādeva at Prayāga, a person redeems his ten past and ten future generations.

कृत्वाभिषेकं तु नरः सोश्वमेधफलं लभेत्।
स्वर्गलोकमवाप्नोति यावदाभूतसंप्लवम्॥ २९॥
पूर्वपार्श्वे तु गङ्गायास्त्रिषु लोकेषु भारत।
कूपं चैव तु सामुद्रं प्रतिष्ठानं च विश्रुतम्॥ ३०॥

A person who takes a bath there, he enjoys the merit for performing an *Aśvamedha* sacrifice and he lives in the heaven till the time of dissolution. O Bharata, on the eastern Bank of the Gaṅgā, there is an oceanic well which is well known in the three worlds, besides Pratiṣṭhānapura (Jhansi).

ब्रह्मचारी जितक्रोधस्त्रिरात्रं यदि तिष्ठति।
सर्वपापविशुद्धात्मा सोऽश्वमेधफलं लभेत्॥ ३१॥

In case a person spends three nights there, performing *Brahmacarya* controlling all the senses, his soul is freed from all the sins, and he gets purified and attains the reward for the performing of the *Aśvamedha* sacrifice.

उत्तरेण प्रतिष्ठानाद्भागीरथ्यास्तु पूर्वतः।
हंसप्रपतनं नाम तीर्थं त्रैलोक्यविश्रुतम्॥ ३२॥
अश्वमेधफलं तस्मिन् स्नानमात्रेण भारत।
यावच्चन्द्रश्च सूर्यश्च तावत् स्वर्गे महीयते॥ ३३॥

O Bharata, on the eastern bank of Bhāgirathī, to the north of Pratiṣṭhānapura (Jhansi), there is a sacred place known by the name of Hansaprapatana, well known in the three worlds. By merely taking a bath there, one achieves the merit of performing the Aśvamedha sacrifice and the person concerned is established in the heaven, till the sun and the moon last.

उर्वशीरमणे पुण्ये विपुले हंसपाण्डुरे।
परित्यजति यः प्राणान् शृणु तस्यापि यत्फलम्॥ ३४॥

Similarly a person who ends his life at Urvaśīramaṇa or Haṁsapāṇḍura– the auspicious places, you listen about the merits earned by him.

षष्टिवर्षसहस्राणि षष्टिवर्षशतानि च।
सेव्यते पितृभिः सार्द्धं स्वर्गलोके नराधिप॥ ३५॥
उर्वशीं तु सदा पश्येत् स्वर्गलोके नरोत्तम।
पूज्यते सततं पुत्र ऋषिगन्धर्वकिन्नरैः॥ ३६॥

He is served with the *Pitṛs* for sixty six thousand years and in the heaven, he always looks at Urvaśī. O Son, at the same time, the sage Yudhiṣṭhira, Gandharvas and Kinnaras, adore him.

ततः स्वर्गात्परिभ्रष्टः क्षीणकर्मा दिवश्च्युतः।
उर्वशीसदृशीनां तु कन्यानां लभते शतम्॥ ३७॥
मध्ये नारीसहस्राणां बहूनां च पतिर्भवेत्।
दशग्रामसहस्राणां भोक्ता भवति भूमिपः॥ ३८॥

After the decline of his merits, he becomes the ruler of ten thousand villages. He remaining with thousands of damsels, serves as a husband to them. A hundred daughters resembling Urvaśī are born to them.

काञ्चीनूपुरशब्देन सुप्तोऽसौ प्रतिबुद्ध्यते।
भुक्त्वा तु विपुलान्भोगांस्ततीर्थं भजते पुनः॥ ३९॥

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He is woken up with gingling sound of the anklets and waistbands. Thus enjoying enormous pleasures, he again makes a pilgrimage to Prayāga.

शुक्लाम्बरधरो नित्यं नियतः संयतेन्द्रियः।
एकं कालं तु भुञ्जानोमासं भूमिपतिर्भवेत्॥४०॥

A person who lives at Prayāga, clad in white costumes, controlling all the senses and following all the rules, consuming food once in a day, he becomes a king in many births.

सुवर्णालंकृतानां तु नारीणां लभते शतम्।
पृथिव्यामासमुद्रायां महाभूमिपतिर्भवेत्॥४१॥
धनधान्यसमायुक्तो दाता भवति नित्यशः।
भुक्त्वा तु विपुलान्भोगांस्तत्तीर्थं लभते पुनः॥४२॥

He becomes an emperor of the land upto the ocean. He achieves hundreds of damsels decorated with gold ornaments. Then he achieving all the riches and cereals, performs charities daily. Thus enjoying all the worldly pleasures for long, he again makes a pilgrimage to Prayāga.

अथ सन्ध्यावटे रम्ये ब्रह्मचारी जितेन्द्रियः।
उपवासी शुचिः सन्ध्यां ब्रह्मलोकमवाप्नुयात्॥४३॥

Thereafter he remaining without food, observing *Brahmacarya*, performs *sandhyā*. Ultimately he attains the region of Brahmā.

कोटितीर्थं समासाद्य यस्तु प्राणान्परित्यजेत्।
कोटिवर्षसहस्राणां स्वर्गलोके महीयते॥४४॥

One who meets the end of his life at *Koṭi-tīrtha* he remains in the heaven for thousands of crores of years.

ततः स्वर्गात्परिभ्रष्टः क्षीणकर्मा दिवश्च्युतः।
सुवर्णमणिमुक्ताढ्यकुले जायेत रूपवान्॥४५॥

After the decline of the merits, he falls from the heaven and then taking to a beautiful form, adorned with gold ornaments studded with gems, is reborn in a high family.

ततो भोगवतीं गत्वा वासुकेरुत्तरेण तु।
दशाश्वमेधकं नाम तीर्थं तत्रापरं भवेत्॥४६॥

Thereafter, to the north of *Vāsukihrada*, and to the north of *Bhogavatī-tīrtha*, he comes across another *tīrtha* of the name of Daśāśvamedha.

कृताभिषेकस्तु नरःसोऽश्वमेधफलं लभेत्।
धनाढ्यो रूपवान् दक्षो दाता भवति धार्मिकः॥४७॥

A person who takes his bath there, he earns the merit of performing the *Aśvamedha* sacrifice. He possessing all the riches and beauty, becomes a donor, clever and a religious minded one.

चतुर्वेदिषु यत्पुण्यं यत्पुण्यं सत्यवादिषु।
अहिंसायां तु यो धर्मो गमनादेव तत्फलम्॥४८॥

The merit one earns with the study of all the Vedas, as well as with the speaking of the truth, and the following of the *ahiṁsā-vrata*, all the said reward is achieved with the merit of making a pilgrimage to Prayāga.

कुरुक्षेत्रसमा गङ्गा यत्र यत्रावगाह्यते।
कुरुक्षेत्राद्दशगुणा यत्र विन्ध्येन सङ्गता॥४९॥

Wherever a person takes a bath in the Gaṅgā, the Gaṅgā there yields reward like Kurukṣetra. But when it is associated with the Vindhya mountain, the Gaṅgā them bestows merit ten times greater than Kurukṣetra.

यत्र गङ्गा महाभागा बहुतीर्था तपोधना।
सिद्धक्षेत्रं हि तज्ज्ञेयं नात्र कार्या विचारणा॥५०॥

The most auspicious and meritorious Gaṅgā flows through the several sacred places, such places should be treated as siddha-kṣetras. There is no scope of thinking otherwise.

क्षितौ तारयते मर्त्यान्नागांस्तारयतेऽप्यधः।
दिवि तारयते देवांस्तेन त्रिपथगा स्मृता॥५१॥

The Gaṅgā redeems the humans on earth, the serpents in the nether world and the gods in the heaven. Because of this, she is called

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Tripathagā.

यावदस्थीनि गंगायां तिष्ठन्ति हि शरीरिण:।
तावद्वर्षसहस्राणि स्वर्गलोके महीयते॥५२॥

The period upto which the bones of the dead remain lodged in the Gaṅgā, for the same number of years the person remains lodged in the heaven.

तत: स्वर्गात्परिभ्रष्टो जम्बूद्वीपपतिर्भवेत्।
तीर्थानां तु परं तीर्थं नदीनां तु महानदी।
मोक्षदा सर्वभूतानां महापातकिनामपि॥५३॥

Thereafter falling from the heaven with the decline of the merit, he becomes the lord of Jambūvīpa. Gaṅgā happens to be the best of all the holy places, the great (auspicious) river of all the rivers and washes away the gravest of the sins, besides the bestower of the *mokṣa.*

सर्वत्र सुलभा गंगा त्रिषु स्थानेषु दुर्लभा।
गंगाद्वारे प्रयागे च गंगासागरसंगमे।
तत्र स्नात्वा दिवं यान्ति ये मृतास्तेऽपुनर्भवा:॥५४॥

Though the Gaṅgā is found at several places, but it is inaccessible at Haridvāra , Prayāga as well as the confluence of Gaṅgāsāgara. By having a bath at these places, the people reach the heaven and those who meet with their end here, they are freed from rebirth.

सर्वेषामैव भूतानां पापोपहतचेतसाम्।
गतिमन्विष्यमाणानां नास्ति गङ्गासमा गति:॥५५॥

Those, whose minds have been overpowered with sins, and are struggling for redemption, for all of them there is no other go, except the Gaṅgā.

पवित्राणां पवित्रं च मङ्गलानां च मङ्गलम्।
महेश्वरशिरोभ्रष्टा सर्वपापहरा शुभा॥५६॥

Having fallen from the locks of hair of lord Śiva, the auspicious Gaṅgā, washes away all the sins. She is the most auspicious one out of all the auspicious rivers, and is the form of welfare.

इति श्रीमात्स्ये महापुराणे प्रयागमाहात्म्ये
षडधिकशततमोध्याय:॥१०६॥

CHAPTER 107

Description of the various sacred places of Prayāga

मार्कण्डेय उवाच

श्रृणु राजन्प्रयागस्य माहात्म्यं पुनरेव तु।
यच्छ्रुत्वा सर्वपापेभ्यो मुच्यते नात्र संशय:॥१॥

Mārkaṇḍeya said– "O King, you listen once again the glory of the sacred places of Prayāga, listening to which, a person is surely relieved of all the sins. There is no doubt about it.

मानसं नाम तत् तीर्थं गंगाया उत्तरे तटे।
रात्रोपोषितो भूत्वा सर्वकामानवाप्नुयात्॥२॥

Over the northern bank of the Gaṅgā, there is a *tīrtha* known as Mānasa. By fasting there for three nights, a person who lives there, gets all his desires fulfilled.

गोभूहिरण्यदानेन यत्फलं प्राप्नुयान्नर:।
स तत्फलमवाप्नोति तत्तीर्थं स्मरते पुन:॥३॥

The reward a person gets by giving away in charity, the cow, land and the earth, the same reward is achieved by merely remembering that Mānasa *tīrtha.*

अकामो वा सकामो वा गंगायां योऽभिपद्यते।
मृतस्तु लभते स्वर्गं नरकं च न पश्यति॥४॥

A person who dies in the current of the Gaṅgā, with or without any desire, he proceeds to the heaven and he does not have to look at the hell.

अप्सरोगणसंगीतै: सुप्तोसौ प्रतिबुद्ध्यते।
हंससारसयुक्तेन विमानेन स गच्छति।
बहुवर्षसहस्राणि स्वर्गं राजेन्द्र भुञ्जति॥५॥

He proceeds on to Devaloka boarding plane driven by swans and cranes. He is woken up there with the sweet songs of the *apsarās.* O King thus he enjoys the comforts of the heaven for thousands of years.

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ततः स्वर्गात्परिभ्रष्टः क्षीणकर्मा दिवश्च्युतः।
सुवर्णमणिमुक्ताढ्ये जायते विपुले कुले॥ ६॥

Then with the decline of his merits, he falls from the heaven and is reborn in a high race possessing enough of gems, jewels and beads.

षष्टितीर्थसहस्राणि षष्टिकोट्यस्तथापगाः।
माघमासे गमिष्यन्ति गंगायमुनसंगमम्॥ ७॥

In the month of Māgha sixty six thousand *tīrthas* assemble at the confluence of the Gaṅgā and the Yamunā.

गवां शतसहस्रस्य सम्यग्दत्तस्य यत्फलम्।
प्रयागे माघमासे तु त्र्यहस्नानात्तु तत्फलम्॥ ८॥

Therefore a person who achieves the merit by giving away in charity a lakh of cows, the same merit is achieved by a person by taking a bath at the confluence of the Gaṅgā and Yamunā at Prayāga.

गंगायमुनयोर्मध्ये कर्षाग्निं यस्तु साधयेत्।
अहीनांगो ह्यरोगश्च पंचेन्द्रियसमन्वितः॥ ९॥

A person who performs *tapas* at the confluence of the Gaṅgā and Yamunā with the burning of the cow dung cakes, his all the five sense organs become healthy and the five organs of activity are well grown.

यावन्ति रोमकूपाणि तस्य गात्रेषु देहिनः।
तावद्वर्षसहस्राणि स्वर्गलोके महीयते॥ १०॥

He lives in the heaven for the number of years equivalent to the number of hairpits over his body.

ततः स्वर्गात् परिभ्रष्टो जम्बूद्वीपपतिर्भवेत्।
स भुक्त्वा विपुलान् भोगांस्तत्तीर्थं स्मरते पुनः॥ ११॥

With the decline of the merits, he falling from the heaven, becomes the lord of Jambūdvīpa, where, he, enjoying all the comforts, again remember the holy place of Prayāga and then he reaches there.

जलप्रवेशं यः कुर्यात् संगमे लोकविश्रुते।
राहुग्रस्ते तथा सोमे विमुक्तः सर्वकिल्बिषैः॥ १२॥
सोमलोकमवाप्नोति सोमेन सह मोदते।
षष्टिवर्षसहस्राणि स्वर्गलोके महीयते॥ १३॥
स्वर्गे च शक्रलोकेऽस्मिन्नृषिगन्धर्वसेविते।
परिभ्रष्टस्तु राजेन्द्र समृद्धे जायते कुले॥ १४॥

At the time of the lunar eclipse, a person who enters the water of the confluence of the Gaṅgā and Yamunā, he getting relieved of all the sins, achieves the abode of the moon and enjoys all the pleasures with the moon. Again he lives in the heaven for sixty thousand years, served by the *Ṛṣis* and the Gandharvas. He is then established in the Indraloka. O Indra among the rulers, after falling from the heaven, he is reborn in a high family.

अधःशिरास्तु यो ज्वालामूर्ध्वपादः पिबेन्नरः।
शतवर्षसहस्राणि स्वर्गलोके महीयते॥ १५॥

O Rājendra, the one who, inhales the fire at Prayāga, raising his feet upwards and the head on the ground, he gets established in the heaven for a lakh of years.

परिभ्रष्टस्तु राजेन्द्र सोऽग्निहोत्री भवेन्नरः।
भुक्त्वा तु विपुलान्भोगांस्तत्तीर्थं भजते पुनः॥ १६॥

Then falling from the heaven he becomes an Agnihotri on earth. Then, he, enjoying enormous pleasures here, again goes to Prayāga *tīrtha*.

यः स्वदेहं तु कर्त्तित्वा शकुनिभ्यः प्रयच्छति।
विहगैरुपभुक्तस्य शृणु तस्यापि यत्फलम्॥ १७॥

A person who removing the flesh out of his body, feeds the birds with it, then you listen to the merit such a person earns because of his so doing.

शतं वर्षसहस्राणां सोमलोके महीयते।
तस्मादपि परिभ्रष्टो राजा भवति धार्मिकः॥ १८॥
गुणवान् रूपसम्पन्नो विद्वांश्च प्रियवाचकः।
भुक्त्वा तु विपुलान्भोगांस्तत्तीर्थं भजते पुनः॥ १९॥

He is established in the abode of the moon for a lakh of years. After his fall from there, he

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becomes a meritorious king with a religious mind, possessing enough of beauty and the intelligence besides being sweet tongued. Thereafter enjoying enough of pleasures there, he again visits the sacred place of Prayāga.

यामुने चोत्तरे कूले प्रयागस्य तु दक्षिणे।
ऋणप्रमोचनं नाम तत्तीर्थं परमं स्मृतम्॥ २०॥

There is a place known as *Ṛnaprmocana-tīrtha* to the right of Prayāga and to the north of the Yamunā, which is treated to be the best.

एकरात्रोषितः स्नात्वा ऋणैः सर्वैः प्रमुच्यते।
स्वर्गलोकमवाप्नोति अनृणश्च सदा भवेत्॥ २१॥

By staying there for a night and by taking a bath there, a person is relieved of all the debts. Having being relieved of all the debts, he proceeds to the heaven.

इति श्रीमात्स्ये महापुराणे प्रयागमाहात्म्ये
सप्ताधिकशततमोऽध्यायः॥ १०७॥

* * *

CHAPTER 108

The glory of Prayāgatīrtha

युधिष्ठिर उवाच

एतच्छ्रुत्वा प्रयागस्य यत्त्वया परिकीर्तितम्।
विशुद्धं मेऽद्य हृदयं प्रयागस्य तु कीर्तनात्॥ १॥

Yudhiṣṭhira said– O Lord, "You have narrated the glory of Prayāga and by listening to the same and by reciting its name, by hearts has been purified.

अनाशकफलं ब्रूहि भगवंस्तत्र कीदृशम्।
यं च लोकमवाप्नोति विशुद्धः सर्वकिल्बिषैः॥ २॥

Now you tell me, as to what type of merit one earns by fasting at Prayāga and with the influence of the same, one getting free from all the sins, which one of the loka is achieved by a person?

मार्कण्डेय उवाच

शृणु राजन्प्रयागे तु अनाशकफलं विभो।
प्राप्नोति पुरुषो धीमान् श्रद्दधानो जितेन्द्रियः॥ ३॥
अहीनांगोऽप्यरोगश्च पंचेन्द्रियसमन्वितः।
अश्वमेधफलं तस्य गच्छतस्तु पदे पदे॥ ४॥
कुलानि तारयेद्राजन् दश पूर्वान् दशापरान्।
मुच्यते सर्वपापेभ्यो गच्छेत्तु परमं पदम्॥ ५॥

Mārkaṇḍeya said– "O King possessing all the fortunes, a wise and faithful person, who controlling all the senses, observes the fasting, you listen to the merit earned by him. He has all the well developed limbs of the body and free of ailments. All his five organs of senses remain healthy. He achieves the merit of an *Aśvamedha* sacrifice, by walking every step. He redeems his ten earlier and an equivalent number of future generations. Then, he getting relieved of all the sins, achieves the highest position.

युधिष्ठिर उवाच

महाभाग्यं हि धर्मस्य यत्त्वं वदसि मे प्रभो।
अल्पेनैव प्रयत्नेन बहून्धर्मानवाप्नुते॥ ६॥

Yudhiṣṭhira asked– "O Lord, you are narrating to me the glory of *dharma* and according to the same, by making small efforts, one achieves enormous merits in *dharma*. On the other hand the same *dharma* can be achieved with the performing of the best of *vratas* and *anuṣṭhānas*.

अश्वमेधैस्तु बहुभिः प्राप्यते सुव्रतैरिह।
इमं मे संशयं छिन्धि पर कौतूहलं हि मे॥ ७॥

(I have developed confusion in my mind because of this controversy). Therefore, you kindly remove this doubt of my mind because my mind is filled with doubt.

मार्कण्डेय उवाच

शृणु राजन्महावीर यदुक्तं ब्रह्मयोनिना।
ऋषीणां सन्निधौ पूर्वं कथ्यमान मया श्रुतम्॥ ८॥

Mārkaṇḍeya said– "O King in earlier times, I have heard the speech of Brahmā, which had been made by him before the *ṛṣis* and the sages.

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(I am repeating the same).

पंचयोजनविस्तीर्णं प्रयागस्य तु मण्डलम्।
प्रविष्टमात्रे तद्भूमावश्वमेधः पदे पदे॥ ९॥

The region of Prayāga has been spread over an area of five *yojanas*. With the mere entry in that land, one achieves merit for performing the *Asvamedha* sacrifice at each and every step.

व्यतीतान्पुरुषान् सप्त भविष्यांश्च चतुर्दश।
नरस्तारयते सर्वान्यस्तु प्राणान्परित्यजेत्॥ १०॥
एवं ज्ञात्वा तु राजेन्द्र सदा सेवापरो भवेत्।
अश्रद्दधानाः पुरुषाः पापोपहतचेतसः।
न प्राप्नुवन्ति तत्स्थानं प्रयागं देवरक्षितम्॥ ११॥

A person who meets with his end at Prayāga *tīrtha*, he, redeems his seven past and an equivalent number of future generations. Realising this a person should always remain engaged in serving Prayāga. O Rājendra, a person, who is devoid of faith, whose mind has been overpowered with the sins, such a person can never reach the scared place of Prayāga.

युधिष्ठिर उवाच

स्नेहाद्वा द्रव्यलोभाद्वा ये तु कामवशं गताः।
कथं तीर्थफलं तेषां कथं पुण्यफलं भवेत्॥ १२॥
विक्रयः सर्वभाण्डानां कार्याकार्यमजानतः।
प्रयागे का गतिस्तस्य तन्मे ब्रूहि पितामह॥ १३॥

Yudhiṣṭhira said– "O Grandsire, the people, who reaching Prayāga are overpowered by passions or the greed for riches, what type of reward is achieved by them at the *tīrtha* and what type of merit is achieved by them? What happens to the persons who are unaware of their duties and the deeds which are prohibited, trade in various types of commodities. You please tell me the same in detail.

मार्कण्डेय उवाच

शृणु राजन्महागुह्यं सर्वपापप्रणाशनम्।
मासमेकं तु यः स्नायात्प्रयागे नियतेन्द्रियः।
मुच्यते सर्वपापेभ्यः स गच्छेत्परमं पदम्॥ १४॥

Mārkaṇḍeya said– "O King, the matter is quite secret and is the remover of all the sins. I am going to speak out the same. You listen, a person, who controlling all the senses, becoming non-violent, having been filled with faith, with humility and auspicious intentions takes a bath at Prayāga for a month, he is relieved of all the sins and earns the highest position.

विश्रम्भवातकानां तु प्रयागं शृणु यत्फलम्।
त्रिकालमेव स्नायीत आहारं भैक्ष्यमाचरेत्।
त्रिभिर्मासैः स मुच्यते प्रयागे तु न संशयः॥ १५॥

Hear what Prayāga does to a man who treacherously kills another. He undoubtedly frees himself from his sins by living on alms and bathing three times a day, for a period of three months.

अज्ञानेन तु यस्येह तीर्थयात्रादिकं भवेत्।
सर्वकामसमृद्धे तु स्वर्गलोके महीयते।
स्थानं च लभते नित्यं धनधान्यसमाकुलम्॥ १६॥

One who repairs to a holy place unintentionally, goes to heaven, and, after spending all his store of virtue there, is born in a well-to-do family.

एवं ज्ञानेन सम्पूर्णः सदा भवति भोगवान्।
तारिताः पितरस्तेन नरकात्प्रपितामहाः॥ १७॥

One who goes to a sacred place intentionally, always remains happy and rescues all his ancestors from hell.

धर्मानुसारि तत्त्वज्ञः पृच्छतस्ते पुनः पुनः।
त्वत्प्रियार्थं समाख्यातं गुह्यमेतत्सनातनम्॥ १८॥

O incarnation of Dharma and knower of all, in compliance with your repeated enquiries, I have unfolded to you the ancient virtue for your benefit.

युधिष्ठिर उवाच

अद्य मे सफलं जन्म अद्य मे तारितं कुलम्।
प्रीतोऽस्मि तु महीतोऽसि तवाख्यानादेव ते मुने॥ १९॥

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Yudhiṣṭhira said– O Sage, I was not born in vain, my family has been redeemed, I have become delighted by meeting you. Indeed, you have shown me very great kindness.

त्वद्दर्शनात्तु धर्मात्मन् मुक्तोऽहं चाद्य किल्बिषात्।
इदानीं वेद्मि चात्मानं भगवन् गतकल्मषम्॥ २०॥

O Pious one! I have been liberated from my sins by meeting you; and I now feel myself sinless.

मार्कण्डेय उवाच

दिष्ट्या ते सफलं जन्म दिष्ट्या ते तारितं कुलम्।
कीर्तनाद्वर्द्धते पुण्यं श्रुतात्पापप्रणाशनम्॥ २१॥

Mārkaṇḍeya said– By your own destiny your soul has become elevated and your family has been redeemed. By the narration of the greatness of Prayāga one's store of virtue is increased, and his sins are decreased by listening to it.

युधिष्ठिर उवाच

यमुनायां तु किं पुण्यं किं फलं तु महामुने।
एतन्मे सर्वमाख्याहि यथादृष्टं यथाश्रुतम्॥ २२॥

Yudhiṣṭhira said– O Great Sage, please tell me, as seen or heard by you, the greatness of the Yamunā.

मार्कण्डेय उवाच

तपनस्य सुता देवी त्रिषु लोकेषु विश्रुता।
समाख्याता महाभागा यमुना तत्र निम्नगा॥ २३॥

Mārkaṇḍeya said– The Yamunā, the daughter of the Sun, renowned in all the three worlds is known as the great river of that name.

येनैव निःसृता गंगा तेनैव यमुनागता।
योजनानां सहस्रेषु कीर्तनात् पापनाशिनी॥ २४॥

The Yamunā has come from the same source as Gaṅgā, and she also dispels all sins by the mere utterance of her name, from a distance of 1000 *yojanas*.

तत्र स्नात्वा च पीत्वा च यमुनायां युधिष्ठिर।
कीर्तनाल्लभते पुण्यं दृष्ट्वा भद्राणि पश्यति॥ २५॥

The virtue is attained by bathing in, drinking the waters and relating the greatness of the Yamunā. The sight of her gives happiness.

अवगाह्य च पीत्वा च पुनात्यासप्तमं कुलम्।
प्राणांस्त्यजति यस्तत्र स याति परमां गतिम्॥ २६॥

His seven generations are purified by once plunging into and sipping the holy waters and emancipation is obtained by dying there.

अग्नितीर्थमितिख्यातं यमुनादक्षिणे तटे।
पश्चिमे धर्मराजस्य तीर्थं तु नरकं स्मृतम्॥ २७॥

On the south of the Yamunā lies the Agnitīrtha and Dharmarāja-tīrtha. Naraka is situated on her western bank.

तत्र स्नात्वा दिवं यान्ति ये मृतास्तेऽपुनर्भवाः।
एवं तीर्थसहस्राणि यमुनादक्षिणे तटे॥ २८॥
उत्तरेण प्रवक्ष्यामि आदित्यस्य महात्मनः।
तीर्थं निरञ्जनं नाम यत्र देवाः सवासवाः॥ २९॥
उपासते स्म सन्ध्यां ये त्रिकालं हि युधिष्ठिर।
देवाः सेवन्ति तत् तीर्थं ये चान्ये विबुधा जनाः॥ ३०॥

One goes to heaven by bathing there; by dying there he is not born again. Similarly, there are thousands of tīrthas on the southern bank of the Yamunā. I am now describing the Tīrtha on the northern bank known as the Nirañjana tīrtha of Āditya, where the Devas, along with Indra, perform sandhyā three times a day and worship the tīrtha; otherwise men do the same.

श्रद्दधानपरो भूत्वा कुरु तीर्थाभिषेचनम्।
अन्ये च बहवस्तीर्थाः सर्वपापहराः स्मृताः।
तेषु स्नात्वा दिवं यान्ति ये मृतास्तेऽपुनर्भवाः॥ ३१॥
गङ्गा च यमुना चैव उभे तुल्यफले स्मृते।
केवलं ज्येष्ठभावेन गङ्गा सर्वत्र पूज्यते॥ ३२॥

You should also get yourself devoutfully sprinkled with its holy water. There are many other tīrthas, by bathing into which a man goes to heaven. Those who die there are not re-born. The Yamunā, too, has been described to be sacred like the holy Gaṅgā, but the latter is held more in veneration as the older of the two, by all classes everywhere.

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एवं कुरुष्व कौन्तेय सर्वतीर्थाभिषेचनम्।
यावज्जीवकृतं पापं तत्क्षणादेव नश्यति॥३३॥

Yudhiṣṭhira! you should sprinkle yourself with the holy waters of each tīrtha, by doing which all the sins of life will be consumed.

यस्त्विमं कल्य उत्थाय पठते च शृणोति च।
मुच्यते सर्वपापेभ्यः स्वर्गलोकं स गच्छति॥३४॥

One who reads or hears this Mahātmya, in the morning, is freed from all his sins and goes to heaven.

इति श्रीमात्स्ये महापुराणे
प्रयागमाहात्म्येऽष्टाधिकशततमोऽध्यायः॥१०८॥

* * *

CHAPTER 109

Glory of Prayāga in preference to other tīrthas

मार्कण्डेय उवाच

श्रुतं मे ब्रह्मणा प्रोक्तं पुराणे ब्रह्म सम्भवे।
तीर्थानां तु सहस्राणि शतानि नियुतानि च।
सर्वे पुण्याः पवित्राश्च गतिश्च परमा स्मृता॥१॥

Mārkaṇḍeya said– "O Rājendra, I have listened to the Purāṇas which were composed by Brahmā and which emerged out of his mouth that the number of the sacred places has been spelt out as hundreds, thousands and sometimes the lakhs.

सोमतीर्थं महापुण्यं महापातकनाशनम्।
स्नानमात्रेण राजेन्द्र पुरुषांस्तारयेच्छतम्।
तस्मात्सर्वप्रयत्नेन तत्र स्नानं समाचरेत्॥२॥

All of them are auspicious and sacred. (By taking a bath in each one of them) a person is said to achieve salvation. Out of all these the Soma *tīrtha* is extremely auspicious and is the remover of all the sins. By merely taking a bath in the soma, a person redeems a hundred generations. Therefore one should always take a bath there, making all the efforts.

युधिष्ठिर उवाच

पृथिव्यां नैमिषं पुण्यमन्तिरक्षे च पुष्करम्।
त्रयाणामपि लोकानां कुरुक्षेत्रं विशिष्यते॥३॥
सर्वाणि तानि सन्त्यज्य कथमेकं प्रशंससि।
अप्रमाणं तु तत्रोक्तमश्रद्धेयमनुत्तमम्॥४॥
गतिं च परमां दिव्यां भोगांश्चैव यथेप्सितान्।
किमर्थमल्पयोगेन बहु धर्मं प्रशंससि।
एतन्मे संशयं ब्रूहि यथादृष्टं यथाश्रुतम्॥५॥

Yudhiṣṭhira said– "O Great sage, two places, i.e. Naimiṣāraṇya on earth and Puṣkara in space have been considered to be sacred. Besides Kurukṣetra has been known to be of special importance in all the three worlds. But why do you praise Prayāga alone, leaving aside Kurukṣetra. At the same time you also claim that by visiting these places, one has his desires fulfilled in entirety. This statement made by you seems to me without any evidence, devoid of faith and improper. Why are you, for the sake of achieving little *dharma*, praising the same? Therefore whatever you might have heard or seen, on the basis of the same, you remove our doubt.

मार्कण्डेय उवाच

अश्रद्धेयं न वक्तव्यं प्रत्यक्षमपि यद्भवेत्।
नरस्याश्रद्दधानस्य पापोपहतचे तसः॥६॥
अश्रद्दधानो ह्यशुचिर्दुर्मतिस्त्यक्तमगंलः।
एते पातकिनः सर्वे तेनेदं भाषितं त्वया॥७॥
शृणु प्रयागमाहात्म्यं यथादृष्टं यथाश्रुतम्।
प्रत्यक्षं च परोक्षं च यथान्यस्तं भविष्यति॥८॥
यथैवान्यददृष्टं च यथादृष्टं यथाश्रुतम्।
शास्त्रं प्रमाणं कृत्वा च युज्यते योगमात्मनः॥९॥
क्लिश्यत चापरस्तत्र नैव योगमवाप्नुयात्।
जन्मान्तरसहस्रेभ्यो योगो लभ्येत मानवैः॥१०॥

Mārkaṇḍeya said– "O King, a person without faith, or the one whose mind has been

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overpowered with the sin, and the event which happens in front of such a person, it should not be taken as without faith. The people who are devoid of faith, unclean, evil minded and are devoid of welfare activities are called the sinners. (It appears that you are being overpowered by some sin) as a result of which you have spoken such words. Now listen about the glory of Prayāga, as has been seen or listened by me. I am going to repeat the same. You listen from me. Whatever things have been seen clearly or unclearly, or have been heard about, they should be put in use with the evidence of the scriptures for your own welfare. One who does not do so, he has to suffer and he fails to meet with success in *yoga*.

यथा योगसहस्रेण योगो लभ्येत मानवैः।
यस्तु सर्वाणि रत्नानि ब्राह्मणेभ्यः प्रयच्छति॥ ११॥
तेन दानेन दत्तेन योगं नाभ्येति मानवः।
प्रयागे तु मृतस्येदं सर्वं भवति नान्यथा॥ १२॥

You can achieve it in thousands of *yogas* and sometimes it cannot be achieved even in the thousands of *yogas*. A person who donates all types of gems to the Brāhmaṇas, but he cannot achieve yoga even with the merit of the same. But a person who meets with the end of his life at *Prayāga*, he gets everything so easily. Nothing happens to the contrary. O Bharata, I am going to speak out the main reason for it. You listen to it with faith.

प्रधानहेतुं वक्ष्यामि श्रद्दधत्स्व च भारत।
यथा सर्वेषु भूतेषु ब्रह्म सर्वत्र दृश्यते॥ १३॥

As the Brahman remains present in all the living-beings and a special part of the same remains present in a Brāhmaṇa, because of which all of them are called Brahman.

ब्राह्मणे वाऽस्ति यत्किञ्चिदब्राह्ममिति वोच्यते।
एवं सर्वेषु भूतेषु ब्रह्म सर्वत्र पूज्यते॥ १४॥
तथा सर्वेषु लोकेषु प्रयागं पूजयेद्बुधः।
पूज्यते तीर्थराजस्तु सत्यमेव युधिष्ठिर॥ १५॥
ब्रह्मापि स्मरते नित्यं प्रयागं तीर्थमुत्तमम्।
तीर्थराजमनुप्राप्य न चान्यत्किंचिदर्हति॥ १६॥

As Brahman is adored conceiving him to be present in all the living beings (and the Brahman is adored particularly) similarly, the people with wisdom, consider Prayāga to be of special significance, of all the holy places. O Yudhiṣṭhira, Prayāga– the king of the *Tīrthas* is really adorable. Because Brahmā also thinks of the same holy place everyday, that is why wise men after attaining the sacred Prayāga do not feel inclined for anything else.

को हि देवत्वमासाद्य मनुष्यत्वं चिकीर्षति।
अनेनैवोपमनेन त्वं ज्ञास्यति युधिष्ठिर।
यथा पुण्यतमं चास्ति तथैव कथितं मया॥ १७॥

O Yudhiṣṭhira! whoever wishes to be classed among the mortals after becoming one with the Devās? You will surely understand by these examples why I have described Prayāga to you as the most sacred and a ready dispeller of sins among the various tīrthas.

युधिष्ठिर उवाच
श्रुतं चेदं त्वया प्रोक्तं विस्मितोऽहं पुनः पुनः।
कथं योगेन तत्प्राप्तिः स्वर्गवासस्तु कर्मणा॥ १८॥

Yudhiṣṭhira said– I have heard the greatness of Prayāga and am wondering, by what virtue the holy tīrtha is obtained and how one goes to reside in heaven?

दाता वै लभते भोगान् गां च यत्कर्मणः फलम्।
तानि कर्माणि पृच्छामि पुनस्तैः प्राप्यते मही॥ १९॥

I venture to enquire from you the means by which the giver of charity enjoys the world, with a store of happiness, by constantly being born in it.

मार्कण्डेय उवाच
शृणु राजन्महाबाहो यथोक्तकरणं महीम्।
गामग्निं ब्राह्मणं शास्त्रं काञ्चनं सलिलं स्त्रियः॥ २०॥
मातरं पितरं चैव ये निन्दन्ति नराधमाः।

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न तेषामूर्ध्वगमनमिदमाह प्रजापतिः॥ २१॥

Mārkaṇḍeya said– O King! Brahmā has said that the wicked who despise the earth, the cow, the fire, the Brāhmaṇa, the Śāstrās, the gold, the water, the women, the mother and the father, do not reach to the higher regions.

एवं योगस्य सम्प्राप्तिस्थानं परमदुर्लभम्।
गच्छन्ति नरकं घोरं ये नराः पापकर्मिणः॥ २२॥

Similarly the attainment of Yoga has been said to be very difficult. Those who follow a sinful life go to the worst region in hell.

हस्त्यश्वं गामनड्वाहं मणिमुक्तादिकाञ्चनम्।
परोक्षं हरते यस्तु पश्चाद्दानं प्रयच्छति॥ २३॥
न ते गच्छति वै स्वर्गं दातारो यत्र भोगिनः।
अनेककर्मणा युक्ताः पच्यन्ते नरके पुनः॥ २४॥

The one who steals elephants, horses, cows, bullocks, jewels, pearls and gold, and then gives them in charity, never goes to heaven where the giver in good faith enjoys himself. They become addicted to many (sinful) act and go to hell.

एवं योगं च धर्मं च दातारं च युधिष्ठिर।
यथा सत्यमसत्यं वा अस्ति नास्तीति यत्फलम्।
निरुक्तं तु प्रवक्ष्यामि यथाह स्वयमंशुमान्॥ २५॥

Similarly I am telling you about Yoga, Dharma, chief traits of a donor, the truth and the untruth and good and evil fruits; as enunciated by the Lord Sun in ancient times.

इति श्रीमात्स्ये महापुराणे प्रयागमाहात्म्ये
नवाधिकशततमोऽध्यायः॥ १०९॥

* * *

CHAPTER 110

Dwelling of all the auspicious tīrthas at Prayāga

मार्कण्डेय उवाच

श्रृणु राजन्प्रयागस्य माहात्म्यं पुनरेव तु।
नैमिषं पुष्करं चैव गोतीर्थं सिन्धुसागरम्॥ १॥
गया च चैत्रकं चैव गङ्गासागरमेव च।
एते चान्ये च बहवो ये च पुण्याः शिलोच्चयाः॥ २॥
दश तीर्थसहस्राणि त्रिंशत्कोट्यस्तथा पराः।
प्रयागे संस्थिता नित्यमेवमाहुर्मनीषिणः॥ ३॥

Mārkaṇḍeya said– "O King, you listen again about the glory of Prayāga. The people with wisdom say, that all the ten thousand sacred places, the auspicious mountains besides Naimiṣāraṇya, Puṣkara, Gotīrtha, Sindhusāgara, Gayātīrtha, Dhenuka (a place located close to Gayā) and Gaṅgāsāgara reside at Prayāga.

त्रीणि चाप्यग्निकुण्डानि येषां मध्ये तु जाह्नवी।
प्रयागादभिनिष्क्रान्ता सर्वतीर्थनमस्कृता॥ ४॥

There are three fire altars, through which the auspicious Gaṅgā which is adored by all the *tīrthas* flows through Prayāga.

तपनस्य सुता देवी त्रिषु लोकेषु विश्रुता।
यमुना गंगया सार्द्धं संगता लोकभाविनी॥ ५॥
गंगायमुनायोर्मध्ये पृथिव्या जघनं स्मृतम्।
प्रयागं राजशार्दूल कलां नार्हन्ति षोडशीम्॥ ६॥
तिस्रः कोट्योऽर्द्धकोटिश्च तीर्थानां वायुरब्रवीत्।
दिवि भुव्यन्तरिक्षे च तत्सर्वं जाह्नवी स्मृता॥ ७॥

Similarly Yamunā– the daughter of Sūrya which is well known in the three worlds joins the Gaṅgā at Prayāga. The centre of the Gaṅgā and the Yamunā is considered to be the hip of the earth. O lion among the rulers, there are three and a half crores of *tīrthas* in the heaven, space and the earth, but all of them cannot equate even the sixteenth part of the Gaṅgā at Prayāga. This has been declared by the wind god.

प्रयागं समधिष्ठानं कम्बलाश्वतरावुभौ।
भोगवत्यथ या चैषा वेदिरेषा प्रजापतेः॥ ८॥

Therefore Gaṅgā has been considered to be the supreme. There is Jhunsi at Prayāga which is the abode of the serpents named Kambala and Aśvatara. The Bhogavatī *tīrtha* here, happens to

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be the pedestal of Prajāpati Brahmā.

तत्र वेदाश्च यज्ञाश्च मूर्त्तिमन्तो युधिष्ठिर।
प्रजापतिमुपासन्ते ऋषयश्च तपोधनाः॥ ९॥

O Yudhiṣṭhira, the Vedas in human form, besides the *ṛṣis*, perform the *yajñas* there.

यजन्ते क्रतुभिर्देवास्तथा चक्रधरा नृपाः।
ततः पुण्यतमं नास्ति त्रिषु लोकेषु भारत॥ १०॥

O Bharata, the gods and the Cakravartī kings, besides the emperors, perform the *yajñas* there.

प्रभावात्सर्वतीर्थेभ्यः प्रभवत्यधिकं विभो।
दश तीर्थसहस्राणि तिस्रः कोट्यस्तथापराः॥ ११॥

O Excellent one, there are no other *tīrtha* more auspicious than the sacred place of Prayāga. The most influential of all is the Gaṅgā which flows at that place. The country is like the *tapas* filled with the best of *Sattvas*.

यत्र गंगा महाभागा स देशस्तत्तपोधनम्।
सिद्धक्षेत्रं च विज्ञेयं गंगातीरसमन्वितम्॥ १२॥
इदं सत्यं विजानीयात्साधूनामात्मनश्च वै।
सुहृदश्च जपेत्कर्षे शिष्यस्यानुगतस्य च॥ १३॥
इदं धन्यमिदं स्वर्ग्यमिदं सत्यमिदं सुखम्।
इदं पुण्यमिदं धर्म्यं पावनं धर्ममुत्तमम्॥ १४॥

The zone contigious to the banks of the Gaṅgā is known as the *siddhakṣetra*. The glory of the same should be treated as truthful and it is there quite appropriate to speak out the same by whispering in the ears of the mendicants, one's friends, besides the pupils. The glory of Prayāga is graceful, bestower of the heaven, truthful, bestower of comfort, auspicious, quite religious one, pure, form of the best of *dharma* as well as the destroyer of all the sins. This is quite secret for the great sages.

महर्षीणामिदं गुह्यं सर्वपापप्रणाशनम्।
अधीत्य च द्विजोऽप्येतन्निर्मलः स्वर्गमाप्नुयात्॥ १५॥
य इदं शृणुयान्नित्यं तीर्थं पुण्यं सदा शुचिः।
जातिस्मरत्वं लभते नाकपृष्ठे च मोदते॥ १६॥

By reciting its glory daily the Brāhmaṇas, Kṣatriyas and Vaiśyas, getting relieved of the sins, achieve the heaven. One who, with a pure heart, listens everyday to the greatness of this tīrtha, remembers his past lives and enjoys heaven.

प्राप्यन्ते तानि तीर्थानि सद्भिः शिष्टानुदर्शिभिः।
स्नाहि तीर्थेषु कौरव्य न च वक्रमतिर्भव॥ १७॥
त्वया च सम्यक् पृष्टेन कथितं वै मया विभो।
पितरस्तारिताः सर्वे तथैव च पितामहाः॥ १८॥

The good only attain this tīrtha, therefore, O Yudhiṣṭhira, you should also bathe in these tīrthas after discarding all misgiving. O King! I have explained all this as asked by you, you have saved your ancestors by putting all these questions to me.

प्रयागस्य तु सर्वे ते कलां नार्हन्ति षोडशीम्॥ १९॥
एवं ज्ञानं च योगश्च तीर्थं चैव युधिष्ठिर।
बहुक्लेशेन युज्यन्ते तेन यान्ति परां गतिम्।
त्रिकालं जायते ज्ञानं स्वर्गलोकं गमिष्यति॥ २०॥

O Yudhiṣṭhira! The tīrthas enumerated before do not reach even 1/16th the sanctity of Prayāga. The pilgrimage to these tīrthas removes all adverse tensions and one attains knowledge and go to the upper region by virtue of bathing in these tīrthas.

इति श्रीमात्स्ये महापुराणे प्रयागमाहात्म्ये
दशाधिकशततमोऽध्यायः॥ ११०॥

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CHAPTER 111

Stay of Brahmā, Viṣṇu and Śiva at Prayāga

युधिष्ठिर उवाच

कथं सर्वमिदं प्रोक्तं प्रयागस्य महामुने।
एतन्नः सर्वमाख्याहि यथा हि मम तारयेत्॥ १॥

Yudhiṣṭhira said- "O Great sage, you have

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spoken all about the glory of Prayāga. What is the reason for it? You speak out the same to enable me and my family get salvation.

मार्कण्डेय उवाच

श्रृणु राजन् प्रयागे तु प्रोक्तं सर्वमिदं जगत्।
ब्रह्मा विष्णुस्तथेशानो देवताः प्रभुरव्ययः॥ २॥

Mārkaṇḍeya said– "You listen to the cause of the same. It is stated that the entire universe lives at Prayāga. The most competent and eternal Brahmā, Viṣṇu and Śiva, besides all the gods live here.

ब्रह्मा सृजति भूतानि स्थावरं जङ्गमं च यत्।
तान्येतानि परं लोके विष्णुः संवर्द्धते प्रजाः॥ ३॥
कल्पान्ते तत् समग्रं हि रुद्रः संहरते जगत्।
तदा प्रयाग तीर्थं न कदाचिद्विनश्यति॥ ४॥

Whatever moveable and immovable creatures are created by Brahmā, are maintained here on earth by Viṣṇu. At the end of the *kalpa* Śiva destroys the entire universe. But the place of Prayāga never gets destroyed.

ईश्वरः सर्वभूतानां यः पश्यति स पश्यति।
यत्नेनानेन तिष्ठन्ति ते यान्ति परमां गतिम्॥ ५॥

The one who is lord of all the living beings and takes care of them, and the people who live here with this idea, they achieve salvation."

युधिष्ठिर उवाच

आख्याहि मे यथातथ्यं यथैषा तिष्ठति श्रुतिः।
केन वा कारणेनैव तिष्ठन्ते लोकसत्तमाः॥ ६॥

Yudhiṣṭhira said– "O Sage, how do the best of the gods live in Prayāga? You tell me about the same, as provided in the scriptures."

मार्कण्डेय उवाच

प्रयागे निवसन्त्येते ब्रह्मविष्णुमहेश्वराः।
कारणं तत् प्रवक्ष्यामि श्रृणु तत्त्वं युधिष्ठिर॥ ७॥

Mārkaṇḍeya said– "The purpose for which Brahmā, Viṣṇu and Maheśvara, live at Prayāga, I am going to reveal the same. You listen from me the relevant *tattvas*.

पंच योजनविस्तीर्णं प्रयागस्य तु मण्डलम्।
तिष्ठन्ति रक्षणायात्र पापकर्मनिवारणात्॥ ८॥
उत्तरेण प्रतिष्ठानाच्छद्मना ब्रह्म तिष्ठति।
वेणीमाधवरूपी तु भगवांस्तत्र तिष्ठति॥ ९॥

The region of Prayāga is spread over an area of five *yojanas*. The aforesaid gods reside here for the removal of the sins and for the protection of the people. Brahmā lives to the north of Pratiṣṭhānapura. Lord Viṣṇu is present in Prayāga in the form of Beni-Mādhava.

माहेश्वरो वटो भूत्वा तिष्ठते परमेश्वरः।
ततो देवाः सगन्धर्वाः सिद्धाश्च परमर्षयः।
रक्षन्ति मण्डलं नित्यं पापकर्मनिवारणात्॥ १०॥

Then lord Śiva is lodged at Prayāga in the form of Akṣaya-vaṭa. Besides them, all the gods, with Gandharvas, Siddhas and the groups of the great sages, protect Prayāga for the removal of the sins.

यस्मिन् जुह्वन् स्वकं पापं नरकं च न पश्यति।
एवं ब्रह्मा च विष्णुश्च प्रयागे स महेश्वरः॥ ११॥
सप्तद्वीपाः समुद्राश्च पर्वताश्च महीतले।
रक्षमाणाश्च तिष्ठन्ति यावदाभूतसंप्लवम्॥ १२॥

A person, who performing *homa* with his sins, does not have to cast a glance at the hell, similarly all the gods like Brahmā, Viṣṇu, Maheśvara, the seven islands, the seven oceans, all the mountains on earth, stay at Prayāga till the time of dissolution, protecting it.

ये चान्ये बहवः सर्वे तिष्ठन्ति च युधिष्ठिर।
पृथिवीं तत्समाश्रित्य निर्मिता दैवतैस्त्रिभिः॥ १३॥

O Yudhiṣṭhira, besides them such of the gods, who, taking refuge in the land, live here, the dwelling places for them were built by these gods.

प्रजापतेरिदं क्षेत्रं प्रयागमिति विश्रुतम्।
एतत् पुण्यं पवित्रं वै प्रयागं च युधिष्ठिर।

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स्वराज्यं कुरु राजेन्द्र भ्रातृभिः सहितोऽनघ॥ १४॥

Prayāga is the region of Prajāpati Brahmā. This is well known. O Yudhiṣṭhira, the place of Prayāga is quite auspicious and sacred. O sinless Rājendra, you better take care of your brothers and the kingdom.

इति श्रीमात्स्ये महापुराणे प्रयागमाहात्म्ये
एकादशाधिकशततमोऽध्यायः॥ १११॥

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CHAPTER 112

Glory of Prayāga as described by Vāsudeva

नन्दिकेश्वर उवाच

भ्रातृभिः सहितः सर्वैर्द्रौपद्या सह भार्यया।
ब्राह्मणेभ्यो नमस्कृत्य गुरून् देवानतर्पयत्॥ १॥

Nandikeśvara said– "O Nārada, then the king Yudhiṣṭhira together with his brother and Draupadī, offered his salutation to the Brāhmaṇas and pleased the gods as well as the preceptors with the oblations.

वासुदेवोऽपि तत्रैव क्षणेनाभ्यागतस्तदा।
पाण्डवैः सहितैः सर्वैः पूज्यमानस्तु माधवः॥ २॥

At the same time lord Vāsudeva also reached there. Then all the Pāṇḍavas collectively adored lord Kṛṣṇa.

कृष्णेन सहितैः सर्वैः पुनरेव महात्मभिः।
अभिषिक्तः स्वराज्ये च धर्मपुत्रो युधिष्ठिरः॥ ३॥
एतस्मिन्नन्तरे चैव मार्कण्डेयो महामुनिः।
ततः स्वस्तीति चोक्त्वा तु क्षणादाश्रममागमत्॥ ४॥

Thereafter, Lord Kṛṣṇa, enthroned Yudhiṣṭhira over the kingdom. In the mean time, the sage Mārkaṇḍeya, uttering "welfare on you, you may meet with all the pleasures." Thus speaking, the sage Mārkaṇḍeya suddenly left for his abode.

युधिष्ठिरोऽपि धर्मात्मा भ्रातृभिः सहितोऽवसत्।
महादानं ततो दत्त्वा धर्मपुत्रो महामनाः॥ ५॥

Thereafter the great king Yudhiṣṭhira gave away enormous charities and started living there with his brothers.

यस्त्विदं कल्य उत्थाय माहात्म्यं पठते नरः।
प्रयागं स्मरते नित्यं स याति परमं पदम्।
मुच्यते सर्वपापेभ्यो रुद्रलोकं स गच्छति॥ ६॥

A person, who getting up early in the morning recites this *māhātmya*, he achieves the salvation. Getting relieved of all the sins he proceeds on to the abode of Rudra.

वासुदेव उवाच

मम वाक्यं च कर्त्तव्यं महाराज ब्रवीम्यहम्।
नित्यं जपस्व जुह्वस्व प्रयागे विगतज्वरः॥ ७॥
प्रयागं स्मर वै नित्यं सहास्माभिर्युधिष्ठिर।
स्वयं प्राप्स्यसि राजेन्द्र स्वर्गलोकं न संशयः॥ ८॥

Lord Vāsudeva said– "O Yudhiṣṭhira– the great king, you follow the words which are being spoken by me. You go to Prayāga, where you should free yourself from grief, recite the name of the lord daily, perform *homa* and discuss with us about Prayāga daily. O Rājendra, by doing so you would yourself achieve the heaven. There is no doubt about it.

प्रयागमनुगच्छेद्वा वसते वापि यो नरः।
सर्वपापविशुद्धात्मा रुद्रलोकं स गच्छति॥ ९॥

A person who goes on pilgrimage to Prayāga, or lives there, his soul is relieved of all the sins and he proceeds on to the abode of Rudra.

प्रतिग्रहादुपावृत्तः सन्तुष्टो नियतः शुचिः।
अहङ्कारनिवृत्तश्च स तीर्थफलमश्नुते॥ १०॥

The one who becoming unmindful of receiving charities, remains contented, controlling all his senses, gets purified and freed himself from pride, he achieves the reward for visiting the sacred place.

अकोपनश्च सत्यश्च सत्यवादी दृढव्रतः।
आत्मोपमश्च भूतेषु स तीर्थफलमश्नुते॥ ११॥

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The one becoming free from anger, remains honest, truthful, firm and treats all the people like himself he gets entitled to receive the merits of visiting the *tīrtha*.

ऋषिभिः क्रतवः प्रोक्ता देवैश्चापि यथाक्रमम्।
न हि शक्या दरिद्रेण यज्ञाः प्राप्तुं महीपते॥ १२॥
बहूपकरणा यज्ञा नानासम्भारविस्तराः।
प्राप्यन्ते पार्थिवैरेतैः समृद्धैर्वा नरैः क्वचित्॥ १३॥

O Lord of the earth, the *yajñas*, which have been prescribed by the gods and the sages, these *yajñas* cannot be performed by the poor people, because a large number of materials and parapherneia are required for the purpose. Such *yajñas* can be performed by rich people or by the kings.

यो दरिद्रैरपि विधिः शक्यः प्राप्तुं नरेश्वर।
तुल्यो यज्ञफलैः पुण्यै स्तन्निबोध युधिष्ठिर॥ १४॥

O Yudhiṣṭhira, the king, the method by which a *yajña* can be performed by a poor people and the method by which a person could achieve the merit of performing a *yajña*, I am going to speak out the same.

ऋषीणां परमं गुह्यमिदं भरतसत्तम।
तीर्थानुगमनं पुण्यं यज्ञेभ्योऽपि विशिष्यते॥ १५॥

O Best of Bharatas, the auspicious pilgrimage is quite secretive even from the sages and yields rewards better than the performing of the *yajña*.

दश तीर्थसहस्राणि तिस्रः कोट्यस्तथाऽऽपगाः।
माघमासे गमिष्यन्ति गङ्गायां भरतर्षभ॥ १६॥

O King! ten thousand tīrthas and three crores of rivers go and dwell in the Gaṅgā during the month of Māgha.

स्वस्थो भव महाराज भुङ्क्ष्व राज्यमकण्टकम्।
पुनर्द्रक्ष्यसि राजेन्द्र यजमानो विशेषतः॥ १७॥

O King! you will also repeat visiting Prayāga, after performing sacrifices and ruling over your dominions with a balanced disposition.

नन्दिकेश्वर उवाच

इत्युक्त्वा स महाभागो मार्कण्डेयो महातपाः।
युधिष्ठिरस्य नृपतेस्तत्रैवान्तरधीयत॥ १८॥
ततस्तत्र समाप्लाव्य गात्राणि सगणो नृपः।
यथोक्तेनाथ विधिना परां निर्वृतिमागमत्॥ १९॥

Nandikeśvara said– After having described the glory of Prayāga, that great seer Mārkaṇḍeya disappeared then and there; then the King Yudhiṣṭhira attained great happiness by going to, and bathing at, Prayāga along with his retinue following the prescribed rules.

तथा त्वमपि देवर्षे प्रयागाभिमुखो भव।
अभिषेकं तु कृत्वाद्य कृतकृत्यो भविष्यसि॥ २०॥

O Nārada! you are also in Prayāga. Sanctify yourself by sprinkling the holy waters.

सूत उवाच

एवमुक्त्वाथ नन्दीशस्तत्रैवान्तरधीयत।
नारदोऽपि जगामाशु प्रयागाभिमुखस्तथा॥ २१॥

Sūta said– O Ṛṣis! After thus narrating the whole thing to Nārada, Nandikeśvara vanished at the spot, and the former instantly went to Prayāga.

तत्र स्नात्वा च जप्त्वा च विधिदृष्टेन कर्मणा।
दानं दत्त्वा द्विजाग्र्येभ्यो गतः स्वभवनं तदा॥ २२॥

Thereafter, bathing and giving alms to the Brāhmaṇas, he returned to his abode.

इति श्रीमात्स्ये महापुराणे प्रयागमाहात्म्यं नाम
द्वादशाधिकशततमोऽध्यायः॥ ११२॥

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CHAPTER 113

The description of Jambūdvīpa and its mountains and varṣas

ऋषय ऊचुः

कति द्वीपाः समुद्रा वा पर्वता वा कति प्रभो।
कियन्ति चैव वर्षाणि तेषु नद्यश्च काः स्मृताः॥ १॥

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महाभूमिप्रमाणं च लोकालोकस्तथैव च।[1]
पर्यासिं परिमाणं च गतिश्चन्द्रार्कयोस्तथा॥ २॥
एतद्ब्रवीहि नः सर्वं विस्तरेण यथार्थवित्।
त्वदुक्तमेतत्सकलं श्रोतुमिच्छामहे वयम्॥ ३॥

The *Ṛṣis* asked– "O Lord, what is the number of islands in this world? What is the number of mountains and oceans? What is the number of *varṣas* (regions on earth?) What is the number of prominent rivers? What is the vastness of this earth? What is the type of Lokaloka mountain? What is the nature of the sun and the moon besides their size? You kindly speak out the same to us exhaustively because you are quite knowledgeable. We intend to be enlightened on the subject from your mouth.

सूत उवाच
द्वीपभेदसहस्राणि सप्त चान्तर्गतानि च।
न शक्यन्ते क्रमेणेह वक्तुं वै सकलं जगत्॥ ४॥
सप्तैव तु प्रवक्ष्यामि चन्द्रादित्यग्रहैः सह।
तेषां मनुष्यतर्केण प्रमाणानि प्रचक्षते॥ ५॥

Sūta said– "O *Ṛṣis*, there are thousands of types of the islands but they come under the purview of the main seven islands. It is not possible to describe the entire universe in detail. Therefore, I am going to speak out the seven islands with the relative planets. At the same time, I am going to speak out about their size as per the human imagination.

अचिन्त्याः खलु ये भावास्तांस्तु तर्केण साधयेत्।
प्रकृतिभ्यः परं यच्च तदचिन्त्यस्य लक्षणम्॥ ६॥

Because that what is unthinkable, one should not try to estimate the same by intelligence, *jñāna* and estimation. The one which is beyond the Prakṛti it denotes the symptom of unthinkable.

सप्त वर्षाणि वक्ष्यामि जम्बूद्वीपं यथाविधम्।
विस्तरं मण्डलं यच्च योजनैस्तन्निबोधत॥ ७॥

Now I am starting the description of the seven *varṣas*. First of all Jambūdvīpa is the biggest of all in size. I am going to speak about it, which should be listened by you.

योजनानां सहस्राणि शतं द्वीपस्य विस्तरः।
नानाजनपदाकीर्णं पुरैश्च विविधैः शुभैः॥ ८॥

Jambūdvīpa is spread in a lakh of *yojanas* and has a large number of beautiful countries and cities.

सिद्धचारणसङ्कीर्णं पर्वतैरुपशोभितम्।
सर्वधातुपिनद्धैस्तैः शिलाजालसमुद्गतैः॥ ९॥

The siddhas and *cāraṇas* reside here. It has many metals enshrined in its land and a large number of mountains with (different types of) rocks are lodged therein.

पर्वतप्रभवाभिश्च नदीभिस्तु समन्ततः।
प्रागायता महापार्श्वाः षडिमे वर्षपर्वताः॥ १०॥

The rivers issuing from these mountains are spread on all the sides. There are six vast and gigantic munitions known as *varṣas*. The Himavān mountain which spreads from east to west extends upto the seashore. Its peaks always remain covered with snow.

अवगाह्य ह्युभयतः समुद्रौ पूर्वपश्चिमौ।
हिमप्रायश्च हिमवान् हेमकूटश्च हेमवान्॥ ११॥
चातुर्वर्ण्यस्तु सौवर्णो मेरुश्चोल्बमयः स्मृतः।
चतुर्विंशत्सहस्राणि विस्तीर्णं च चतुर्दिशम्॥ १२॥

Thereafter there is the Hemakūṭa mountain which is covered with gold. Thereafter there is a vast Niṣadha mountain, which looks beautiful from all the sides. There is a mountain peak on one side. On the side of it is lodged the Meru mountain, the back of which is of four colours and is considered to be like a womb. It is spread

1. Name of a mythical belt or circle of mountains surrounding the outer most of the seven seas and dividing the visible world, from the region of darkness (as the sun is within the wall of montains they are light on one side and dark on the other). MW p.907.

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upto twenty four thousand *yojanas* on all the four sides.

वृत्ताकृतिप्रमाणश्च चतुरस्रः समाहितः।
नानावर्णैः समः पार्श्वे प्रजापतिगुणान्वितः॥ १३॥

The top of it is circular in shape and the lower part is quadrangular. The rear part of it has plains of different colours. As a result of which it looks like possessing the qualities of Prajāpati.

नाभीबन्धनसम्भूतो ब्रह्मणोऽव्यक्तजन्मनः।
पर्वतःश्वेतवर्णस्तु ब्राह्मण्यं तस्य तेन वै॥ १४॥

It has emerged out of the navel of Brahmā. Its eastern part is of white colour, which reflects its association with Brahmā.

पीतश्च दक्षिणेनासौ तेन वैश्यत्वमिष्यते।
भृङ्गिपत्रनिभश्चैव पश्चिमेन समन्वितः।
तेनास्य शूद्रता सिद्धा मेरोर्नामार्थकर्मतः॥ १५॥

Its southern part is of yellow colour which reflects the quality of *Vaiśyatva* possessed by it. Its western region is black like the wing of the black wasp, which represents the quality of its being Śūdra. From the point of view of *artha* and *kāma*, it is comparable with the Meru mountain.

पार्श्वमुत्तरतस्तस्य रक्तवर्णं स्वभावतः।
तेनास्य क्षत्रभावः स्यादिति वर्णाः प्रकीर्त्तिताः॥ १६॥

Its northern quadrant is naturally of red colour, therefore it has the properties of Kṣatriyas. Thus the four colours and castes have been enumerated.

नीलश्च वैदूर्य्यमयःश्वेतः पीतो हिरण्मयः।
मयूरबर्हवर्णश्च शातकौम्भः स शृङ्गवान्॥ १७॥

The mountain Nīla is studded with lapis-lazuli. The mountain Śveta is yellow and full of gold. The mountain Śṛṅgavān is made of gold (Śātakaumbha) and has the colour of the tail of a peacock.

एते पर्वतराजानः सिद्धचारणसेविताः।
तेषामन्तरविष्कम्भो नवसाहस्रमुच्यते॥ १८॥

These mountains are the kings among their kind, and are the abode of Siddhas and Cāraṇas. Their inner diameter is 9,000 yojanas.

मध्ये त्विलावृतं नाम महामेरोः समन्ततः।
चतुर्विंशत्सहस्राणि विस्तीर्णो योजनैः समः॥ १९॥

The varṣa Ilāvrata stands in the middle and encircles the Mahā Meru on all sides. Its expanse is 24,000 yojanas.

मध्ये तस्य महामेरुर्विधूम इव पावकः।
वेद्यर्द्धं दक्षिणं मेरोरुत्तरार्द्धं तथोत्तरम्॥ २०॥

In the centre of this (Ilāvrata) stands the Great Meru, shining in its majestic glory, like the fire blaze, devoid of smoke. Its southern portion is called the Dakṣiṇa Meru and the northern the Uttara Meru.

वर्षाणि यानि सप्तात्र तेषां वै वर्षपर्वताः।
द्वे द्वे सहस्रे विस्तीर्णा योजनैर्दक्षिणोत्तरम्॥ २१॥

Each of these seven varṣas (zones) has a boundary mountain of its own, which from north to south extends to 2,000 yojanas, and the southern ones are 2,000 yojanas in circumference.

जम्बूद्वीपस्य विस्तारस्तेषामायाम उच्यते।
नीलश्च निषधश्चैव तेषां हीनाश्च ये परे॥ २२॥

The sum of breadths of these varṣas and mountain ranges is breadth of the Jambūdvīpa, as mentioned above. Of these Nīla, Niṣadha are the longest and those that come after them diminish in length.

श्वेतश्च हेमकूटश्च हिमवाच्छृंगवांश्च यः।
जम्बूद्वीपप्रमाणेन ऋषभः परिकीर्त्यते॥ २३॥

So are Śveta, Hema Kūṭa, Himavān and Śṛṅgavān. Ṛṣabha (Meru) is said to have the same extent as Jambūdvīpa.

तस्माद् द्वादशभागेन हेमकूटोऽपि हीयते।
हिमवान्विंशभागेन तस्मादेव प्रहीयते।

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अष्टाशीतिसहस्राणि हेमकूटो महागिरिः॥ २४॥

Hema-kūṭa is shorter (than Meru) by 12,000 yojanas, and Himavān is shorter (than Meru) by 20,000 yojanas. The great Hema-kūṭa is 88,000 yojanas.

अशीतिर्हिमवाञ्छैल आयतः पूर्वपश्चिमे।
द्वीपस्य मण्डलीभावाद्ध्रासवृद्धी प्रकीर्तिते॥ २५॥

The mount Himavān is 80,000 yojanas, from east to west. The dvīpa (Jambūdvīpa) being spherical, this difference in extent of the mountains has sprung up.

वर्षाणां पर्वतानां च यथाभेदं तथोत्तरम्।
तेषां मध्ये जनपदास्तानि वर्षाणि सप्त वै॥ २६॥

As there is a distribution of the mountains, so there is a distribution of the Varṣas (along with them) one after another. Many peopled districts are in them. These varṣas are seven in number.

प्रपातविषमैस्तैस्तु पर्वतैरावृतानि तु।
सप्त तानि नदीभेदैरगम्यानि परस्परम्॥ २७॥

They (the varṣas) are surrounded by precipitous and insurmountable mountains. All the seven are mutually inaccessible by different rivers.

वसन्ति तेषु सत्त्वानि नानाजातीनि सर्वशः।
इमं हैमवतं वर्षं भारतं नाम विश्रुतम्॥ २८॥

In those regions, various species of animals are found everywhere. This varṣa of the Himavat is known as Bhārata.

हेमकूटं परं तस्मान्नाम्ना किम्पुरुषं स्मृतम्।
हेमकूटाच्च निषधं हरिवर्षं तदुच्यते॥ २९॥

Beyond that, up to Hema-kūṭa, is the land (varṣa) of the Kiṁpuruṣas[1] and from the borders of Hema-kūṭa up to Niṣadha[2] is the Harivarṣa[3].

हरिवर्षात्परं चापि मेरोऽस्तु तदिलावृतम्।
इलावृतात्परं नीलं रम्यकं नाम विश्रुतम्॥ ३०॥

The other limit of Harivarṣa is Meru, and further on is Ilāvrata, beyond which extends Ramyaka to the Nīla mountain.

रम्यकादपरं श्वेतं विश्रुतं तद्धिरण्यकम्।
हिरण्यकात्परं चैव शृङ्गशाकंकुरं स्मृतम्॥ ३१॥

Next to Ramyaka stands the Śveta mountain in whose region is Hiraṇyaka (varṣa) and next to it, is Śṛṅgaśāka, which is also known as Kuru.

धनुः संस्थे तु विज्ञेये देवर्षे दक्षिणोत्तरे।
दीर्घाणि तस्य चत्वारि मध्यमं तदिलावृतम्॥ ३२॥

On the north and south there are two bow-shaped continents, extending over 400 yojanas and Ilāvrata stands in the middle of them.

पूर्वतो निषधस्येदं वेद्यर्द्धं दक्षिणं स्मृतम्।
परन्त्विलावृतं पश्चाद्वेद्यर्द्धं तु तदुत्तरम्॥ ३३॥

In the east of Niṣadha mountain, half of it is Dakṣiṇa Vedī and the western side of Ilāvṛta is called Uttaravedī.

तयोर्मध्ये तु विज्ञेयो मेरुर्यत्र त्विलावृतम्।
दक्षिणेन तु नीलस्य निषधस्योत्तरेण तु॥ ३४॥

Between them is Meru in Ilāvṛta, to the south of Nīla mountain and to the north of Niṣadha.

उदगायतो महाशैलो माल्यवान्नाम पर्वतः।
द्वात्रिंशता सहस्रेण प्रतीच्यां सागरानुगः॥ ३५॥

The Mount Mālyavān, stretching north to south, which is 32,000 yojanas in length enters the sea on the west.

माल्यवान्वै सहस्रैक आनीलनिषधायतः।
द्वात्रिंशत्त्वेवमप्युक्तः पर्वतो गन्धमादनः॥ ३६॥

Mālyavān is a thousand yojanas from Nīla to

1. Low man. A mythical being, with a human head and the form of a horse.
2. Hard. Name of a mountain. Name of a country governed by Nala.
3. One of the nine divisions of Jambūdvīpa.

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Niṣadha and Gandhamādana is 32 yojanas.

परिमण्डलयोर्मध्ये मेरुः कनकपर्वतः।
चातुर्वण्यसमो वर्णैश्चतुरस्रः समुच्छ्रितः॥३७॥

Within their circumferences is the square and lofty golden Sumeru mountain, which is of fourfold colour, like the four castes.

नानावर्णः स पार्श्वेषु पूर्वान्ते श्वेत उच्यते।
पीतं तु दक्षिणं तस्य भृंगिपत्रनिभं परम्।
उत्तरं तस्य रक्तं वै इति वर्णसमन्वितः॥३८॥

There are different colours on its sides; on the east it is white, on the south, it is yellow, on the west, it is like the wing of the black-bees, on the north, it is red. These are the different colours.

मेरुस्तु शुशुभे दिव्यो राजवत्स तु वेष्टितः।
आदित्यतरुणाभासो विधूम इव पावकः॥३९॥

The Mount Meru shines out like the rising sun or the blaze of fire without smoke, in the heart of those Mountains, like a divine king.

योजनानां सहस्राणि चतुराशीतिसूच्छ्रितः।
प्रविष्टः षोडशाधस्तादष्टाविंशतिविस्तृतः॥४०॥

That Sumeru is 84,000 yojanas high, 16,000 yojanas deep underground and 28,000 yojanas broad.

विस्तराद्द्विगुणश्चास्य परीणाहः समन्ततः।
स पर्वतो महादिव्यो दिव्यौषधिसमन्वितः॥४१॥

Its circumference is double its breadth. It is a great divine mountain, abounding in celestial medicines.

भुवनैरावृतः सर्वैर्जातरूपपरिष्कृतैः।
तत्र देवगणाश्चैव गन्धर्वासुरराक्षसाः।
शैलराजे प्रमोदन्ते सर्वतोऽप्सरसां गणैः॥४२॥

It is surrounded on all sides by lands of golden effulgence. On this king of mountains, the Devas, the Gandharvas and the Rākṣasas enjoy and carry on their pastimes in the company of Apsāras.

स तु मेरुः परिवृतो भुवनैर्भूतभावनैः।
यस्येमे चतुरो देशा नानापार्श्वेषु संस्थिताः॥४३॥
भद्राश्वं भारतं चैव केतुमालं च पश्चिमे।
उत्तराश्चैव कुरवः कृतपुण्यप्रतिश्रयाः॥४४॥

That Sumeru is adorned by the Bhūta and Bhāvana worlds, and has four realms on its sides, viz.– Bhadrāśva (in the east), Bhārata (in the south) and Ketumāla in the west and the sacred Kuru on the north.

विष्कम्भपर्वतास्तद्वन्मन्दरो गन्धमादनः।
विपुलश्च सुपार्श्वश्च सर्वरत्नविभूषिताः॥४५॥

The subjacent hill are– Mandara, Gandhamādana, Vipula and Śupārśva, all full of precious stones.

अरुणोदं मानसं च सितोदं भद्रसंज्ञितम्।
तेषामुपरि चत्वारि सरांसि च वनानि च॥४६॥

And on these mountains there are four lakes and forests known as Aruṇoda, Mānasa, Sitoda and Bhadra.

तथा भद्रकदम्बस्तु पर्वते गन्धमादने।
जम्बूवृक्षस्तथाश्वत्थो विपुलोऽथ वटः परम्॥४७॥

And there are big trees of turmeric, rose-apple, Aśvattha on the Gandhamādana and banyan on the Vipula.

गन्धमादनपार्श्वे तु पश्चिमेऽमरगण्डिकः।
द्वात्रिंशतिसहस्राणि योजनैः सर्वतः समः॥४८॥

Amaraganḍaka is west of Gandhamādana which is 32,000 yojanas, equally on all sides.

तत्र ते शुभकर्माणः केतुमालाः परिश्रुताः।
तत्र कालानलाः सर्वे महासत्त्वा महाबलाः॥४९॥

There reside the well-known Ketumālās, the doers of blessed deeds– there everybody is like the destructive Fire of high spirit and great strength.

स्त्रियश्चोत्पलवर्णाभाः सुन्दर्यः प्रियदर्शनाः।
तत्र दिव्यो महावृक्षः पनस पत्रभासुरः॥५०॥

The ladies of that place are beautiful like the

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lotus and lovely. On that mountain there is a divine jackfruit tree, looking effulgent through its leaves.

तस्य पीत्वा फलरसं सञ्जीवन्ति समायुतम्।
तस्य माल्यवतः पार्श्वे पूर्वे पूर्वा तु गण्डिका।
द्वात्रिंशच्च सहस्राणि तत्रापि शतमुच्यते॥५१॥

The people of that region live up to 10,000 years by drinking the juice of those fruits. To the east of Mālyavān flows the river Gaṇḍaki which is 32,000 yojanas in length.

भद्राश्चस्तत्र विज्ञेयो नित्यं मुदितमानसः।
भद्रमालवनं तत्र कालाम्रश्च महाद्रुमः॥५२॥

The inhabitants of Bhadrāśva (khaṇḍa) always remain happy and the Bhadramālā forest lies in the same clime, where there is a huge and black mango tree.

तत्र ते पुरुषाः श्वेता महासत्त्वा महाबलाः।
स्त्रियः कुमुदवर्णाभाः सुन्दर्यः प्रियदर्शनाः॥५३॥

The people of that place are white in complexions and very sturdy and strong. The womenfolk are the most beautiful, like white lily and very agreeable to look at.

चन्द्रप्रभाश्चन्द्रवर्णाः पूर्णचन्द्रनिभानना:।
चन्द्रशीतलगात्राश्च स्त्रियो ह्युत्पलगन्धिकाः॥५४॥

They possess the radiance and colour of the moon, their faces are like the full moon, and their body cool, as the moon, smells like lotus.

दशवर्षसहस्राणि आयुस्तेषामनामयम्।
कालाम्रस्य रसं पीत्वा ते सर्वे स्थिरयौवनाः॥५५॥

They live upto 10,000 years in good health. By drinking the kāla mango juice, they always remain in full bloom of youth.

सूत उवाच

इत्युक्तवानृषीन् ब्रह्मा वर्षाणि च निसर्गतः।
पूर्वं ममानुग्रहकृद्भूयः किं वर्णयामि वः॥५६॥

Sūta said– O Ṛṣis! Brahmā has thus described the nature of the continents to the Ṛṣis, and the same Brahmā who had previously favoured me (with describing the same). Now, what am I to narrate to you next?

एतच्छ्रुत्वा वचस्ते तु ऋषयः संशितव्रताः।
जातकौतूहलाः सर्वे प्रत्यूचुस्ते मुदान्विताः॥५७॥

All the self-restrained seers, hearing these words of Sūta, became curious, and said with great joy.

ऋषय ऊचुः

पूर्वापरौ समाख्यातौ यौ देशौ तौ त्वया मुने।
उत्तराणां च वर्षाणां पर्वतानां च सर्वशः॥५८॥
आख्याहि नो यथातथ्यं ये च पर्वतवासिनः।
एवमुक्तस्तु ऋषिभिस्तेभ्यस्त्वाख्यातवान्पुनः॥५९॥

"O Sage! Be pleased to say all about the two countries, eastern and western, which have been already mentioned by you and of the northern varṣas and mountains, besides which, we are also desirous of hearing the account of the men living on those mountains." On being thus urged by the seers, Sūta again resumed the string of his narration.

सूत उवाच

श्रृणुध्वं यानि वर्षाणि पूर्वोक्तानि च वै मया।
दक्षिणेन तु नीलस्य निषधस्योत्तरेण तु॥६०॥

Sūta said– Listen to (the account of) the varṣas which have been already referred to by me to the south of the Nīla and to the north of Niṣadha.

वर्षं रमणकं नाम जायन्ते यत्र वै प्रजाः।
रतिप्रधाना विमला जायन्ते यत्र मानवाः।
शुक्लाभिजनसम्पन्नाः सर्वे ते प्रियदर्शनाः॥६१॥

That is Ramaṇaka (varṣa) and the inhabitants of that place are very handsome and given to amicable delights, and of pure birth.

तत्रापि च महावृक्षो न्यग्रोधो रोहिणो महान्।
तस्यापि ते फलरसं पिबन्तो वर्त्तयन्ति हि॥६२॥

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There, too, is a huge banyan tree and the people of that place, live by drinking the juice of the fruits of it.

दशवर्षसहस्राणि दशवर्षशतानि च।
जीवन्ति ते महाभागाः सदा हृष्टा नरोत्तमाः॥६३॥

These best of men of great parts live happy for ten thousands of years and ten thousands of centuries.

उत्तरेण तु श्वेतस्य पार्श्वे शृङ्गस्य दक्षिणे।
वर्षं हिरण्वतं नाम यत्र हैरण्वती नदी॥६४॥

To the north of Śveta mountain and to the south of Śṛṅga (Śṛṅgin) is the Hiraṇyavat continent (varṣa) where flows the river Hiraṇvatī.

महाबला महासत्त्वा नित्यं मुदितमानसाः।
शुक्लाभिजनसम्पन्नाः सर्वे च प्रियदर्शनाः॥६५॥

The people of Hiraṇyavat are very strong and of high spirit. They are of pure and noble birth and are a good-looking and happy lot.

एकादश सहस्राणि वर्षाणां ते नरोत्तमाः।
आयुष्प्रमाणं जीवन्ति शतानि दश पंच च॥६६॥

These first class men live up to the age of 11 thousand and 1,500 years.

तस्मिन्वर्षे महावृक्षो लकुचः पत्रसंश्रयः।
तस्य पीत्वा फलरसं तत्र जीवन्ति मानवाः॥६७॥

In that continent, there is a great bread-fruit tree of nice foliage, by drinking the juice of the fruits of which men live on.

शृङ्गसाह्वस्य शृंगाणि त्रीणि तानि महान्ति वै।
एकं मणियुतं तत्र एकं तु कनकान्वितम्।
सर्वरत्नमयं चैकं भुवनैरुपशोभितम्॥६८॥

The Mount Śṛṅga (Śṛṅgin) has three lofty peaks. One of them is full of precious stones, the other one is studded with gold and the third one, full of all gems, is adorned with the worlds.

उत्तरे चास्य शृंगस्य समुद्रान्ते च दक्षिणे।
कुरवस्तत्र तद्वर्षं पुण्यं सिद्धनिषेवितम्॥६९॥

The country situated to the north of this Śṛṅga, to the south of the sea, is the renowned Kuru varṣa where the saints (siddhas) have fixed their abode.

तत्र वृक्षा मधुफला दिव्यामृतमयाऽऽपगाः।
वस्त्राणि ते प्रसूयन्ते फलैश्चाभरणानि च॥७०॥

It also has trees producing sweet fruits, and the water of the rivers is like divine nectar. Those beautiful trees produce raiments and ornaments by their fruits.

सर्वकामप्रदातारः केचिद्वृक्षा मनोरमाः।
अपरे क्षीरिणो नाम वृक्षास्तत्र मनोरमाः।
ये रक्षन्ति सदा क्षीरं षट्पञ्चामृतोपमम्॥७१॥

Some of those beautiful trees are the givers of all the fruits of one's desires, and the others are called Kṣīriṇa, always beautiful to look at, produce milk (juice) with the six tastes and sweet as pañcāmṛta (the five best products of cow's milk), productive of nectar like milk.

सर्वा मणिमयी भूमिः सूक्ष्मा कांचनवालुका।
सर्वत्र सुखसंस्पर्शा निःशब्दाः पवनाः शुभाः॥७२॥

The whole land of that place is full of gems and is inlaid with fine gold dust. There, the wind is most pleasant and salubrious and noiseless.

देवलोकच्युतास्तत्र जायन्ते मानवाः शुभाः।
शुक्लाभिजनसम्पन्नाः सर्वे ते स्थिरयौवनाः॥७३॥

The people falling down from Devaloka are born there. They are of pure and noble descent, having permanent youth.

मिथुनानि प्रजायन्ते स्त्रियश्चाप्सरसोपमाः।
तेषां ते क्षीरिणां क्षीरं पिबन्ति ह्यमृतोपमम्॥७४॥

There, the daughter and the son are born as twins, and husband and wife like the manifestations of Gandharva and Apsarā. There, they drink nectar like milk of trees overflowing with them.

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एकाहाज्जायते युग्मं समं चैव विवर्द्धते।
समं रूपं च शीलं च समं चैव म्रियन्ति वै॥७५॥

The twins are born in a day. They grow together and are possessed of like beauty and character. They die together.

एकैकमनुरक्ताश्च चक्रवाकमिव ध्रुवम्।
अनामया ह्यशोकाश्च नित्यं मुदितमानसाः॥७६॥

They are attached to each other with the fondness of the ruddy geese. They are healthy, without bereavement and happy.

दशवर्षसहस्राणि दशवर्षशतानि च।
जीवन्ति च महासत्त्वा न चान्या स्त्री प्रवर्त्तते॥७७॥

These great souls live for 11,000 years, and are ever devoted to their own wives.

सूत उवाच
एवमेव निसर्गो वै वर्षाणां भारते युगे।
दृष्टः परमधर्मज्ञाः किं भूयः कथयामि वः॥७८॥

Sūta said– O Ṛṣis! The nature of these continents of the Bhārata-varṣa has been brought to your notice. O greatly pious ones! What more to you wish to hear now?

आख्यातास्त्वेवमृषयः सूतपुत्रेण धीमता।
उत्तरश्रवणे भूयः पप्रच्छुः सूतनन्दनम्॥७९॥

The Ṛṣis, being thus asked by the enlightened son of Sūta again questioned him, being desirous of hearing something more in answer.

इति श्रीमात्स्ये महापुराणे द्वीपादिवर्णनं नाम
त्रयोदशाधिकशततमोऽध्यायः॥११३॥

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CHAPTER 114

Description of Bhāratavarṣa, Kimpuruṣa and Harivarṣa

ऋषय ऊचुः
यदिदं भारतं वर्षं यस्मिन्स्वायम्भुवादयः।
चतुर्दशैव मनवः प्रजासर्गं ससर्ज्जिरे॥१॥
एतद्वेदितुमिच्छामः सकाशात्तव सुव्रत।
उत्तरश्रवणं भूयः प्रब्रूहि वदतांवर॥२॥

The *Ṛṣis* asked– "O Suvrata, Bharatavarṣa, where Svayambhuva and other Manus have appeared, who created the people, we would like to know about them from your mouth. At the same time, O Sūta– the best of orators, after this, you also speak out about Bhāratavarṣa and other *varṣas*.

एतच्छ्रुत्वा ऋषीणां तु प्राब्रवील्लौमहर्षणिः।
पौराणिकस्तदा सूत ऋषीणां भावितात्मनाम्॥३॥
बुद्ध्या विचार्य्य बहुधा विमृश्य च पुनः पुनः।
तेभ्यस्तु कथयामास उत्तरश्रवणं तदा॥४॥

Listening to the auspicious words of the *Ṛṣis*, Sūta– the son of Lomaharṣaṇa, repeatedly thinking with his wisdom, he started speaking about the *varṣas* of the north.

सूत उवाच
अथाहं वर्षयिष्यामि वर्षेऽस्मिन् भारते प्रजाः।
भरणात्प्रजनाच्चैव मनुर्भरत उच्यते॥५॥

Sūta said– "O *Ṛṣis*, presently I am going to speak about the people who are born in Bhāratavarṣa. Because of the feeding of these people, Manu has been designated as Bharata.

निरुक्तवचनैश्चैव वर्षं तद्भारतं स्मृतम्।
यतः स्वर्गश्च मोक्षश्च मध्यमश्चापि हि स्मृतः॥६॥

On the basis of the unspoken words, this Bhāratavarṣa has been given the name accordingly. A person living in Bhāratavarṣa, achieves the heaven, *mokṣa* and the position between the two.

न खल्वन्यत्र मर्त्यानां भूमौ कर्मविधिः स्मृतः।
भारतस्यास्य वर्षस्य नव भेदान्निबोधत॥७॥

Except in the land of Bhāratavarṣa, the prescription of the performing of *karmas* has not been commanded anywhere. There are nine parts of Bhāratavarṣa.

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इन्द्रद्वीपः कशेरुश्च ताम्रपर्णी गभस्तिमान्।
नागद्वीपस्तथा सौम्यो गन्धर्वस्त्वथ वारुणः॥ ८॥
अयं तु नवमस्तेषां द्वीपः सागरसंवृतः।
योजनानां सहस्रं तु द्वीपोऽयं दक्षिणोत्तरः॥ ९॥

They are known by the names of Indradvīpa, Kaśerumān, Tāmraparṇa, Gabhastimān, Nāgadvīpa, Saumyadvīpa, Gandharvadvīpa and Varuṇadvīpa. These are the eight *dvīpas* and ninth is the Bhāratavarṣa, which is surrounded by the ocean. This continent is spread from south to north by a thousand *yojanas*.

आयतस्तु कुमारीतो गङ्गायाः प्रवहावधिः।
तिर्यगूर्ध्वं तु विस्तीर्णः सहस्राणि दशैव तु॥ १०॥

Its expansion starts from the place of origin of the Gaṅgā to the Cape Kumārī. It has been spread above upto ten thousand *yojanas* in a slanting way.

द्वीपो ह्युपनिविष्टोऽयं म्लेच्छैरन्तेषु सर्वशः।
यवनाश्च किराताश्च तस्यान्ते पूर्वपश्चिमे॥ ११॥

The boundaries of this dvīpa, are inhabited by the Mleccha dynasties. On its eastern and western sides Kirātas and Yavanas are dwelling.

ब्राह्मणः क्षत्रिया वैश्या मध्ये शूद्राश्च भागशः।
इज्यायुतवणिज्यादि वर्त्तयन्तो व्यवस्थिताः॥ १२॥

In the central region of this *varṣa*, there live the Brāhmaṇas, Kṣatriyas, Vaiśyas and the Śūdras, and they live on their respective occupations.

तेषां स व्यवहारोऽयं वर्त्तनं तु परस्परम्।
धर्मार्थकामसंयुक्तो वर्णानां तु स्वकर्मसु॥ १३॥

The mutual dealings of these castes are based on the *dharma, artha* and *kāma*. They remain engaged in their respective professions.

सङ्कल्पपंचमानां तु आश्रमाणां यथाविधि।
इह स्वर्गापवर्गार्थं प्रवृत्तिरिह मानुषे॥ १४॥

Together with the *kalpas*, all the five *varṇas*, (Brahmacarya, house-hold, *vānaprastha*, *yogīs* and *Sanyāsīs* are followed appropriately. The activities of the people are meant for achieving the heaven or *mokṣa*.

यस्त्वयं मानवो द्वीपस्तिर्यग्यामः प्रकीर्त्तितः।
य एनं जयते कृत्स्नं स सम्राडिति कीर्त्तितः॥ १५॥

This *dvīpa* which has been spread in a triangular manner, when conquered by someone, he is called the emperor.

अयं लोकस्तु वै सम्राडन्तरिक्षजितां स्मृतः।
स्वराडसौ स्मृतो लोकः पुनर्वक्ष्यामि विस्तरात्॥ १६॥

This loka is known as the conqueror of Antarikṣa, which in its turn is known as Svarāḍa. I shall explain this at full length.

सप्त चास्मिन्महावर्षे विश्रुताः कुलपर्वताः।
महेन्द्रो मलयः सह्यः शक्तिमानृक्षवानपि॥ १७॥
विन्ध्यश्च पारियात्रश्च इत्येते कुलपर्वताः।
तेषां सहस्रशश्चान्ये पर्वतास्तु समीपतः॥ १८॥

There are seven principal mountains in this continent, viz., Mahendra, Malaya, Sahya, Śaktimān, Ṛkṣavān, Vindhya and Pāriyātra; and there are thousands of smaller ones adjacent to each of these.

अभिज्ञातास्ततश्चान्ये विपुलाश्चित्रसानवः।
अन्ये तेभ्यः परिज्ञाता ह्रस्वा ह्रस्वोपजीविनः॥ १९॥

Some of these are known to have fine peaks and tablelands, covered with many kinds of trees, etc. The smaller ones are less productive and are distinguished from the bigger ones by contrast.

तैर्विमिश्रा जानपदा आर्या म्लेच्छाश्च सर्वतः।
पिबन्ति बहुला नद्यो गङ्गा सिन्धुः सरस्वती॥ २०॥
शतद्रुश्चन्द्रभागा च यमुना सरयूस्तथा।
ऐरावती वितस्ता च विशाला देविका कुहूः॥ २१॥
गोमती धौतपापा च बाहुदा च दृषद्वती।
कौशिकी तु तृतीया च निश्चला गण्डकी तथा।
इक्षुलौहितमित्येता हिमवत्पार्श्वनिःसृताः॥ २२॥

The Mlecchas and the Aryan reside there

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mingling with each other without distinction and they drink the waters of many rivers, such as the Gaṅgā, the Sindhu, the Sarasvatī, the Sutlej, the Candrabhāgā, the Yamunā, the Sarayū, the Airāvatī, the Vitatsā, the Devikā, the Kuhu, the Gomatī, the Dhautapāpā, the Vāhudā, the Dṛiṣadvatī, the Kauśikī, the Tṛtīyā, the Niścalā, the Gaṇḍakī, the Ikṣu, the Lauhitā (all these having their source in the snow-clad mountains of the Himālayas).

वेदस्मृतिर्वेत्रवती वृत्रघ्नी सिन्धुरेव च।
पर्णाशा नर्मदा चैव कावेरी महती तथा॥ २३॥
पारा च धन्वतीरूपा विदुषा वेणुमत्यपि।
शिप्रा ह्यवन्ती कुन्ती च पारियात्राश्रिताः स्मृताः॥ २४॥

The Vedasmṛti, the Vetravatī, the Vṛtraghnī, the Sindhu, the Parṇāśā, the Narmadā, the Kāverī, the Māhī, the Parā, the Dhanvatī, the Rupā, the Viduṣā, the Veṇumatī, the Śiprā, the Avantī, the Kuntī (all these rivers having their source in the Pāriyātra mountain).

मन्दाकिनी दशार्णा च चित्रकूटा तथैव च।
तमसा पिप्पली श्येनी तथा चित्रोत्पलापि च॥ २५॥
विमला चंचला चैव तथा च धूतवाहिनी।
शुक्तिमन्ती शुनी लज्जा मुकुटा हृदिकापि च।
ऋष्यवन्त प्रसूतास्ता नद्योऽमलजलाः शुभाः॥ २६॥

The Mandākinī, the Daśārṇā, the Citrakūṭā, the Tamasā, the Pippalī, the Śyenī, the Citrotpalā, the Vimalā, the Cañcalā, the Dhutavāhinī, the Śaktimantī, the Śunī, the Lajjā, the Mukutā, the Hradikā (these having their source in the Ṛṣyavān mountain).

तापी पयोष्णी निर्विन्ध्या क्षिप्रा च ऋषभा नदी।
वेणा वैतरणी चैव विश्वमाला कुमुद्वती॥ २७॥
तोया चैव महागौरी दुर्गमा तु शिला तथा।
विन्ध्यपादप्रसूतास्ताः सर्वाः शीतजलाः शुभाः॥ २८॥

The Tāpī, the Payoṣṇī, the Nirvindhyā, the Kṣiprā, the Ṛṣabhā, the Veṇā, the Vaitaraṇī, the Viśvamālā, the Kumudvatī, the Toyā, the Mahāgaurī, the Durgamā, the Śilā (these rivers of cool water having their source in the Vindhya muontains).

गोदावरी भीमरथी कृष्णावेणी च वंजुला।
तुंगभद्रा सुप्रयोगा वाह्या कावेरी चैव तु।
दक्षिणापथनद्यस्ताः सह्यपादाद्विनिःसृताः॥ २९॥

The Godāvarī, the Bhīmarathī, the Kṛṣṇaveṇī, the Vanjulā, the Tuṅgabhadrā, the Suprayogā, the Vāhyā, the Kāverī (these rivers in the south having their source in the Sahya mountains).

कृतमाला ताम्रपर्णी पुष्पजा ह्युत्पलावती।
मलयप्रसूता नद्यस्ताः सर्वाः शीतजलाः शुभाः॥ ३०॥

The Kṛtamālā, the Tāmraparṇī, the Puṣpajā, the Utpalāvatī (these rivers of the cool water having their source in the Malayācala mountain).

त्रिभागा ऋषिकुल्या च इक्षुदा त्रिदिवाचला।
ताम्रपर्णी तथा मूली शरवा विमला तथा।
महेन्द्रतनयाः सर्वाः प्रख्याताः शुभगामिनीः॥ ३१॥
काशिका सुकुमारी च मन्दगा मन्दवाहिनी।
कृपा च पाशिनी चैव शक्तिमन्तात्मजास्तु ताः॥ ३२॥

The Tribhāgā, the Ṛṣikulyā, the Ikṣudā, the Tridivā, the Calātāmraparṇī, the Mūlī, the Śaravā, the Vimalā (these having come from the Mahendra mountain), the Kāśikā, the Sukumārī, the Mandagā, the Mandavāhinī, the Kṛpā, the Pāśiṇī (these having come from Śaktimanta).

सर्वाः पुण्यजलाः पुण्याः सर्वगाश्च समुद्रगाः।
विश्वस्य मातरः सर्वाः सर्वपापहराः शुभाः॥ ३३॥

All the rivers named above are sacred, and fall into the sea and their waters are pure and sacred; and every one drinks from them. They are the mothers of the universe and purge the sin of the world.

तासां नद्युपनद्यश्च शततोऽथ सहस्रशः।
तास्विमे कुरुपांचालाः शाल्वाश्चैव सजाङ्गलाः॥ ३४॥

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शूरसेना भद्रकारा वाह्या: सहपटच्चरा:।
मत्स्या: किराता: कुल्याश्च कुन्तला: काशिकोशला:॥
आवन्ताश्च कलिङ्गश्च मूकाश्चैवान्धैक: सह।
मध्यदेशा जनपदा: प्रायश: परिकीर्त्तिता:॥३६॥

From these rivers thousands of rivers are branched off, and into them thousands of tributaries fall. On their banks are situated the following (janapadas) places : Pāñcāla, Kuru, Śālva, Jāṅgala, Śūrasena[1], Bhadrakāra, Vāhya, Paṭṭacara, Matsya[2], Kirāta, Kulya, Kuntala[3], Kāśī, Kośala, Avanti, Kaliṅga[4], Muka and Andhaka[5]. Thus I have described almost all the countries of Madhyadeśa[6].

सह्यस्यानन्तरे चैते तत्र गोदावरी नदी।
पृथिव्यामपि कृत्स्नायां स प्रदेशो मनोरम:॥३७॥
यत्र गोवर्द्धनो नाम मन्दरो गन्धमादन:।
रामप्रियार्थं स्वर्गीया वृक्षा दिव्यास्तथौषधी:॥३८॥

Now the following are between the Sahya mountain and the Godāvarī, most charming lands in the whole world, where there are (the mountains) Govardhana, Mandara and Gandhamādana as well as the celestial trees and herbs, for Rāma's benefit.

भरद्वाजेन मुनिना प्रियार्थमवतारिता:।
तत: पुष्पवरो देशस्तेन जज्ञे मनोरम:॥३९॥

These were brought down by Bharadvāja Muni, for Rāma's good, and by him was created a pleasant country decorated with flowers.

बाह्लीका वाट्यधानश्च आभीरा: कालतोयका:।
पुरन्ध्रश्चैव शूद्रश्च पल्लवाश्चात्तखण्डिका:॥४०॥

गांधारा यवनाश्चैव सिन्धुसौवीरमद्रका:।
शका दुह्या: पुलिन्दाश्च पारदाहारमूर्त्तिका:॥४१॥
रामठा: कण्टकाराश्च कैकेया दश नामका:।
क्षत्रियोपनिवेश्याश्च वैश्या: शूद्रकुलानि च॥४२॥
अत्रयोऽथ भरद्वाजा: प्रस्थला: सदसेरका:।
लम्पकास्तलगानाश्च सैनिका: सह जाङ्गलै:।
एते देशा उदीच्यास्तु प्राच्यान्देशान्निबोधत:॥४३॥

Bāhlīka[7], Vāṭadhāna, Ābhīra[8], Kālatoyaka, Purandhara Śūdra, Pallava, Ātta Khaṇḍika, Gāndhāra, Yavanas, Sindhu[9], Sauvīra, Madraka, Śaka[10], Druhya, Pulinda, Pārada, Hārmūrtika, Rāmaṭha, Kaṇḍakāra, Kaikeya[11], Daśanāmaka, Prasthala, Daseraka, Lampaka, Talagāna, Sainika, Jāṅgala, and other places peopled by Bhāradvāja Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras– These places (janapadas) are on the north. Now hear of those on the east.

अङ्गा वङ्गा मद्गुरका अन्तर्गिरिबहिर्गिरी।
सह्योत्तरा: प्रविजया मार्गवागेयमालवा:॥४४॥
प्राग्ज्योतिषाश्च पुण्ड्राश्च विदेहास्ताम्रलिप्तका:।
शाल्वमागधगोनर्द्दा: प्राच्या जनपदा: स्मृता:॥४५॥

Aṅga[12], Vaṅga[13], Madguraka, Antaragiri, Bahirgiri, Suhya, Uttara Pravijaya, Mārga, Vāgeya, Mālavā, Prāgjyotiṣa, Puṇḍrā, Videha[14], Tāmraliptaka, Śālva, Magadha[15] and Gonardda are the ancient janapadas on the east.

तेषां परे जनपदा दक्षिणापथवासिन:।
पाण्ड्याश्च केरलाश्चैव चोला: कुल्यास्तथैव च॥४६॥

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1. Name of a country about Mathura.
2. Another name for Virāṭa– the country lying to the west of Dholpur.
3. South-west portion of Hyderabad, Deccan. Avanta country to the north of Narmada.
4. Nothern Sircars.
5. Modern Telangana.
6. Madhyadeśa the central region, the country lying between the Himālaya and the Vindhya.
7. Bāhlīka = Balkha.
8. Ābhīra– south of Śrī Koṅkana and on the western bank of the Tāpti is the land of the Ābhīras on the Vindhyā hills.
9. Sindhu = The country of the upper Indus.
10. Śaka = The countries on the north-western frontier.
11. Kaikeya = Bordering on the Sindhu Deśa.
12. Aṅga is near modern Bhagalpur.
13. Vaṅga also called Samatala is in eastern Bengal.
14. Videha, country lying to the north-east of Magadha.
15. Magadha is modern state of Bihar.

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सेतुकाः सूतिकाश्चैव कुपथा वाजिवासिकाः।
नवराष्ट्रा माहिषिकाः कलिङ्गाश्चैव सर्वशः॥४७॥
कारूषाश्च सहैषीका आटव्याः शबरास्तथा।
पुलिन्दा विन्ध्यपुषिका वैदर्भा दण्डकैः सह॥४८॥
कुलीयाश्च सिरालाश्च रूपसास्तापसैः सह।
तथा तैत्तिरिकाश्चैव सर्वे कारस्करास्तथा॥४९॥
वासिक्याश्चैव ये चान्ये ये चैवान्तरनर्मदाः।

Those lying to the south (or in the Dakṣiṇāpatha) are– Pāṇḍya[1], Kerala[2], Cola[3], Kulya, Setuka, Sūtika, Kupatha, Vājivāsika, Navarāṣṭra, Māhiṣika, Kaliṅga, Kāruṣa, Aiṣīka, Āṭavya, Śavara, Pulinda, Vindhya, Puṣika, Vidarbha[4], Daṇḍaka, Kulīya, Sirāla, Rūpasa, Tāpasa, Taitirika, Kāraskara, Vāsika and the countries on the banks of the Narmadā.

भारुकच्छाः समाहेयाः सह सारस्वतैस्तथा॥५०॥
काच्छीकाश्चैव सौराष्ट्रा आनर्त्ता अर्बुदैः सह।
इत्येते अपरान्तास्तु शृणु ये विन्ध्यवासिनः॥५१॥

The following countries lie on the west– Bhārukaccha, Samāheya, Sārasvata, Kācchīka, Saurāṣṭra[5], Ānartta and Arbuda[6].

मालवाश्च करूषाश्च मेकलाश्चोत्कलैः सह।
औण्ड्रा माषा दशार्णाश्च भोजाः किष्किन्धकैः सह॥५२॥
स्तोशलाः कोसलाश्चैव त्रैपुरा वैदिशास्तथा।
तुमुरास्तुम्बराश्चैव पद्मा नैषधैः सह॥५३॥
अरूपाः शौण्डिकेराश्च वीतिहोत्रा अवन्तयः।
एते जनपदाः ख्याता विन्ध्यपृष्ठनिवासिनः॥५४॥

The following countries are on the western extremity of the Vindhyācala– Mālavā[7], Karuṣa, Mekala, Utkala[8], Auṇḍra, Māṣa, Daśārṇa[9], Bhoja, Kiṣkindhaka[10], Tośala, Kosala[11], Traipura[12], Vaidiśa, Tumura, Tumvara Padgama, Naiṣadha, Arūpa, Śauṇḍikera, Vītihotra and Avanti[13].

अतो देशान्प्रवक्ष्यामि पर्वताश्रयिणश्च ये।
निराहाराः सर्वगाश्च कुपथा अपथास्तथा॥५५॥
कुथप्रावरणाश्चैव ऊर्णादर्वाः समुद्गकाः।
त्रिगर्त्ता मंडलाश्चैव किराताश्चामरैः सह॥५६॥

The following countries are situated on the mountains– Nirāhāra, Sarvaga, Kupatha, Apatha, Kuthaprāvaraṇa, Urṇa, Darva, Samudgaka, Trigarta, Maṇḍala, Kirāta and Amara.

चत्वारि भारते वर्षे युगानि मुनयोऽब्रुवन्।
कृतं त्रेता द्वापरं च कलिश्चेति चतुर्युगम्।
तेषां निसर्गं वक्ष्यामि उपरिष्टाच्च कृत्स्नशः॥५७॥

There are four ages of the world viz.– Satya, Tretā, Dvāpara and Kaliyuga. I am now going to give you an account of each[14].

मत्स्य उवाच

एतच्छ्रुत्वा तु ऋषय उत्तरं पुनरेव ते।
शुश्रूषवस्तमूचुस्ते प्रकामं लौमहर्षणिम्॥५८॥

The Lord said– O King! Hearing this, the sages, desirous of hearing the narration, began to enquire from Sūta, the son of Lomaharṣaṇa.

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1. Modern Tinnevelly.
2. Modern Malabar, i.e., the strip of land between western Ghats and the sea north of the Kāverī..
3. Modern Tanjore.
4. A district in the Deccan between the Narmadā and the Godāvarī.
5. Modern Kathiawar in south Gujarat.
6. Abu in Rajasthan.
7. Modern Malwa belt in Madhya Pradesh.
8. State of Orissa.
9. The country through which the Daśan river flows.
10. A city in the Deccan.
11. The country along the banks of river Sarayu.
12. Modern Tevur.
13. Country to the north of the Narmadā.
14. The duration of each age respectively is 1,728,000; 1,296,000, 864,000 and 482,000 years of men, the four together comprising 4,320,000 years which is equal to a Mahāyuga. The regularly descending length of the Yugas represents a corresponding physical and moral deterioration in the people living in each age, the present age being Kaliyuga– the Iron Age.

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ऋषय ऊचुः

यच्च किम्पुरुषं वर्षं हरिवर्षं तथैव च।

आचक्ष्व नो यथातत्त्वं कीर्तितं भारतं त्वया॥५९॥

जम्बूखंडस्य विस्तारं तथान्येषां विदांवर।

द्वीपानां वासिनां तेषां वृक्षाणां प्रब्रवीहि नः॥६०॥

The seers said– O Sūta! You have told us about Bhāratavarṣa, now be pleased to tell us something about Kiṁpuruṣa varṣa and Hari varṣa; besides this, be good enough to tell us about the Jambūdvīpa, etc., as well as about their people and the trees that grow there.

पृष्टस्त्वेवं तदा विप्रैर्यथाप्रश्नं विशेषतः।

उवाच ऋषिभिर्दृष्टं पुराणाभिमतं तथा॥६१॥

Thus exhorted by the Brāhmaṇas, Sūta began to relate to them what was in accordance with the Purāṇas and approved by the Ṛṣis.

सूत उवाच

शुश्रूषवस्तु यद्विप्राः शुश्रूषध्वमतन्द्रिताः।

जम्बूवर्षः किम्पुरुषः सुमहान्नन्दनोपमः॥६२॥

Sūta said– O Ṛṣis! As you desire to hear these things, listen to me attentively. The Kiṁpuruṣa of Jambūdvīpa is as great in magnitude as the Nandana-vana.

दश वर्षसहस्राणि स्थितिः किम्पुरुषे स्मृता।

जायन्ते मानवास्तत्र सुतप्तकनकप्रभाः॥६३॥

The people of Kiṁpuruṣa-khaṇḍa have a complexion like that of heated gold, and they live up to 10,000 years.

वर्षे किंपुरुषे पुण्ये प्लक्षो मधुवहः स्मृतः।

तस्य किंपुरुषाः सर्वे पिबन्तो रसमुत्तमम्॥६४॥

A stream of honey flows from a Plakṣa tree, in that sacred Khaṇḍa, which the Kinnaras residing there drink.

अनामया ह्यशोकाश्च नित्यं मुदितमानसाः।

सुवर्णवर्णाश्च नराः स्त्रियश्चाप्सरसः स्मृताः॥६५॥

On account of which they remain so healthy, without any grief and happy, and cheerful in their minds. The people have a yellow complexion like shining gold, and the womenfolk are known as Apsarās.

ततः परं किंपुरुषाद्धरिवर्षं प्रचक्षते।

महारजतसङ्काशा जायन्ते यत्र मानवाः॥६६॥

देवलोकच्युताः सर्वे बहुरूपाश्च सर्वशः।

हरिवर्षे नरः सर्वे पिबन्तीक्षुरसं शुभम्॥६७॥

Beyond Kiṁpuruṣa is Harivarṣa, the inhabitants of which are silvery white in complexion. They are the fallen people of Devaloka. They all drink the juice of the sugarcane.

न जरा बाधते तत्र तेन जींवति ते चिरम्।

एकादश सहस्राणि तेषामायुः प्रकीर्तितम्॥६८॥

They do not get old and consequently they live for a very long time. Their average age is 11,000 years.

मध्यमं तन्मया प्रोक्तं नाम्ना वर्षमिलावृतम्।

न तत्र सूर्यस्तपति न च जानन्ति मानवाः॥६९॥

Ilāvṛta Khaṇḍa is the middle, where there is no strong sunshine and of which men have little knowledge.

चन्द्रसूर्यौ सनक्षत्रावप्रकाशाविला वृते।

पद्मप्रभाः पद्मवर्णाः पद्मपत्रनिभेक्षणाः॥७०॥

पद्मगन्धाश्च जायंते तत्र सर्वे च मानवाः।

जम्बूफलरसाहारा अनिष्पन्दाः सुगन्धि नः॥७१॥

देवलोकच्युताः सर्वे महारजतवाससः।

त्रयोदश सहस्राणि वर्षाणां ते नरोत्तमाः॥७२॥

The sun, the moon, as well as the stars are seldom seen in Ilāvṛta. The people of that place are handsome like the lotus and their eyes are like the same, and their body, too, emits a scent like that of the lotus. They seldom get excited and drink the juice of the rose-apple, (jambuphala). They, too, are the fallen people of Svarga and wear silvery white garments, and live upto 13,000 years.

आयुष्प्रमाणं जीवन्ति ये तु वर्ष इलावृते।

मेरोस्तु दक्षिणे पार्श्वे निषधस्योत्तरेण वा॥७३॥

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सुदर्शनो नाम महाञ्जम्बूवृक्षः सनातनः।
नित्यपुष्पफलोपेतः सिद्ध चारणसेवितः॥७४॥

To the south of Meru and north of Niṣadha stands the roseapple tree (jambuvṛkṣa), which is called Sudarśaṇa. It is a huge tree, and always abounds in flowers and fruits, and is frequented by the Siddhas and Cāraṇās.

तस्य नाम्ना समाख्यातो जम्बूद्वीपो वनस्पतेः।
योजनानां सहस्रं च शतधा च महान्पुनः॥७५॥

Jambūdvīpa is so called after this huge tree. It rises to a height of thousands of yojanas.

उत्सेधो वृक्षराजस्य दिवमावृत्य तिष्ठति।
तस्य जम्बूफलरसो नदी भूत्वा प्रसर्पति॥७६॥

The tree is so high and big that it seems to cover all the heavens, and the juice of its fruits flows in the form of a river.

मेरुं प्रदक्षिणं कृत्वा जम्बूमूलगता पुनः।
तं पिबन्ति सदा हृष्टा जम्बूरसमिलावृते॥७७॥

It flows round Sumeru, and then waters the root of the tree, and people of Ilāvṛta drink it with great pleasure.

जम्बूफलरसं पीत्वा न जरा बाधतेऽपि तान्।
न क्षुधा न क्लमो वापि न दुःखं च तथाविधम्॥७८॥

By drinking it, they neither get infirm, nor do they ever feel hungry, tired or miserable.

तत्र जाम्बूनदं नाम कनकं देवभूषणम्।
इंद्रगोपकसंकाशं जायते भासुरं च यत्॥७९॥
सर्वेषां वर्षवृक्षाणां शुभः फलरसस्तु सः।
स्कन्नं तु काञ्चनं शुभ्रं जायते देवभूषणम्॥८०॥

There is to be found a kind of gold, called the Jāmbūnada, which is the ornament of the Devas. It is red like the Indragopa (insect). The fruits of this tree produce the best juice of all the fruits of trees of other varṣas. This tree exudes a gummy sap, like gold, which is also the ornament of the Devas.

तेषां मूत्रं पुरीषं वा दिक्ष्वष्टासु च सर्वशः।
ईश्वरानुग्रहाद्भूमिर्मृतांश्च ग्रसते तु तान्॥८१॥

By the grace of God, the soil of that place swallows the excreta of the people and the dead.

रक्षःपिशाचा यक्षाश्च सर्वे हैमवतास्तु ते।
हेमकूटे तु विज्ञेया गन्धर्वाः साप्सरोगणाः॥८२॥

The Rākṣasas, and the Piśācas live (in the dales) of Himavata. The Gandharvas and the Apsarās are the inhabitants of Hemakūṭa.

सर्वे नागा निषेवन्ते शेषवासुकितक्षकाः।
महामेरौ त्रयस्त्रिंशत् क्रीडन्ते यज्ञियाः शुभाः॥८३॥
नीलवैदूर्ययुक्तेऽस्मिन् सिद्धा ब्रह्मर्षयोऽवसन्।
दैत्यानां दानवानां च श्वेतः पर्वत उच्यते॥८४॥

Śeṣa, Vāsuki, Takṣakas and the Nāgas, all haunt the Niṣadha mountain, and the 33 blessed Yājñyias (Devas) sport on Mahāmeru. On the Nīla mountain, where sapphires abound, live the Siddhas, Maharṣis and Dānavas. The Śveta range is said to be the resort of Daityas.

शृङ्गवान् पर्वतश्रेष्ठः पितॄणां प्रतिसंचरः।
इत्येतानि मयोक्तानि नववर्षाणि भारते॥८५॥
भूतैरपि निविष्टानि गतिमन्ति ध्रुवाणि च।
तेषां वृद्धिर्बहुविधा दृश्यते देवमानुषैः।
अशक्या परिसंख्यातुं श्रद्धेया च बुभूषता॥८६॥

Śṛṅgavān, the best of the mountains, is the haunt of the Pitṛs. These are the nine continents in the world. The changeable (plains) and the fixed (mountains) are inhabited by various creatures. Men and Devas see numerous increase in them. They cannot be counted, but should be taken on trust, by one who wishes his own good.

इति श्रीमात्स्ये महापुराणे भुवनकोषे
चतुर्दशाधिकशततमोऽध्यायः॥११४॥

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CHAPTER 115

Story of the earlier birth of Purūravā

मनुरुवाच

चरितं बुधपुत्रस्य जनार्दन मया श्रुतम्।
श्रुतः श्राद्धविधिः पुण्यः सर्वपापप्रणाशनः॥ १॥
धेन्वाः प्रसूयमानायाः फलं दानस्य मे श्रुतम्।
कृष्णाजिनप्रदानं च वृषोत्सर्गस्तथैव च॥ २॥
श्रुत्वा रूपं नरेन्द्रस्य बुधपुत्रस्य केशव।
कौतूहलं समुत्पन्नं तन्ममाचक्ष्व पृच्छतः॥ ३॥
केन कर्मविपाकेन स तु राजा पुरूरवाः।
अवाप तादृशं रूपं सौभाग्यमपि चोत्तमम्॥ ४॥
देवांस्त्रिभुवनश्रेष्ठान् गन्धर्वांश्च मनोरमान्।
उर्वशी सङ्गता त्यक्त्वा सर्वभावेन तं नृपम्॥ ५॥

Manu asked– "O Janārdana, I have heard from your mouth the story of Purūravā, the son of Buddha and also heard about merits of the auspicious performing of the *śrāddhas*, besides the donation of the cows with calves, or the black buck skin, besides the releasing of a bull, but, O Keśava, by listening to the story of Purūravā the son of Buddha, I have become desirous of listening further about it. Because of that I am asking you. Therefore you kindly tell me the deed with the performing of which Purūravā achieved such a beautiful form and the fortunes, which attracted Urvaśī to him, discarding the Gandharvas and the gods, and was united with the king Purūravā."

मत्स्य उवाच

शृणु कर्मविपाकेन येन राजा पुरूरवाः।
अवाप तादृशं रूपं सौभाग्यमपि चोत्तमम्॥ ६॥

Lord Matsya said– "I am going to speak out to you the reason because of which the king Purūravā achieved the best of beauty and the fortunes. You please listen.

अतीते जन्मनि पुरा योऽयं राजा पुरूरवाः।
पुरूरवा इति ख्यातो मद्रदेशाधिपो हि सः॥ ७॥
चाक्षुषस्यान्वये राजा चाक्षुषस्यान्तरे मनोः।
स वै नृपगुणैर्युक्तः केवलं रूपवर्जितः॥ ८॥

The king Purūravā was also known by the same name in his earlier birth. He was born in Cākṣuṣa Manvantara in the family of Cākṣuṣa Manu and was the ruler of Madradeśa (North west of Punjab). (Śalya was the king of that place and Mādrī was the wife of Pāṇḍu). At that point of time he had all the qualities of a king no doubt but he was ugly[1].

ऋषय ऊचुः

पुरूरवा मद्रपातः कर्मणा केन पार्थिवः।
बभूव कर्मणा केन रूपवांश्चैव सूतज॥ ९॥

Ṛṣis said– "O Sūta, with the reward of which one of his merits, the king Purūravā became the lord of Mādra country and because of what action did he become beautiful. You please tell me.

सूत उवाच

द्विजग्रामे द्विजश्रेष्ठा नाम्ना चासीत्पुरूरवाः।
नद्याः कूले महाराजः पूर्वजन्मनि पार्थिवः॥ १०॥

Sūta said– "O Sages, in earlier birth Purūravā was an excellent Brāhmaṇa and lived in the village located over the bank of the river. At that point of time also he was known by the same name of Purūravā.

स तु मद्रपती राजा यस्तु नाम्ना पुरूरवाः।
तस्मिञ्जन्मन्यसौ विप्रो द्वादश्यां तु सदाऽनघ॥ ११॥

O Sinless one, the king of the country of Madra was known by the name of Purūravā. He as a Brāhmaṇa, with the desire of achieving kingship, used to perform fasting on the day of *Dvādaśī* and adore lord Viṣṇu.

उपोष्य पूजयामास राज्यकामो जनार्दनम्।
चकार सोपवासश्च स्नानमभ्यङ्गपूर्वकम्॥ १२॥

1. (The context in which lord Matsya had to speak is being spoken by Sūta at the instance of the *ṛṣis*. Therefore, the same story has been repeated thereafter.)

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उपवासफलात्प्राप्तं राज्यं मद्रेष्वकण्टकम्।
उपोषितस्तथाभ्यङ्गनदूपहीनो व्यजायत॥ १३॥

Once, he observing fast applying oil over the body, took his bath, as a result of which he achieved the unobstructed kingdom of the country of Madra, no doubt, but because of his applying oil over the body while fasting, he was born ugly.

उपोषितैर्नरैस्तस्मात्स्नानमभ्यङ्गपूर्वकम्।
वर्ज्जनीयं प्रयत्नेन रूपघ्नं तत्परं नृप॥ १४॥

Therefore, a person observing the fast, should make all the efforts not to use oil while fasting because it destroys beauty.

एतद्वः कथितं सर्वं यद्वृत्तं पूर्वजन्मनि।
मद्रेश्वरत्वचरितं शृणु तस्य महीपतेः॥ १५॥

Thus I have repeated the story of his earlier birth. Now you listen from me the subsequent story relating to his becoming the lord of Madra country.

तस्य राजगुणैः सर्वैः समुपेतस्य भूपतेः।
जनानुरागो नैवासीद्रूपहीनस्य तस्य वै॥ १६॥

Inspite of his royal qualities, he was not loved by his subjects, on account of his ugliness.

रूपकामः स मद्रेशस्तपसे कृतनिश्चयः।
राज्यं मन्त्रिगतं कृत्वा जगाम हिमपर्वतम्॥ १७॥

He then decided to go and practise penances for the attainment of personal beauty, in the Himālaya, after making over charge of his realm to his ministers.

व्यवसायद्वितीयस्तु पद्भ्यामेव महायशाः।
द्रष्टुं स तीर्थसदनं विषयान्ते स्वके नदीम्।
ऐरावतीति विख्यातां ददर्शातिमनोरमाम्॥ १८॥

That far-famed king, with his own enterprising spirit as the only companion, went on foot to that home of all the tīrthas (i.e., Himālayas), and at the end saw the renowned and beautiful river Airāvatī.

तुहिनगिरिभवां महौघवेगां
तुहिनगभस्तिसमानशीतलोदाम्।
तुहिनसदृशहैमवर्णपुञ्जां
तुहिनयशाः सरितं ददर्श राजा॥ १९॥

The king, whose fame was like that vast icy region, saw that river of the mighty Himālayan torrent, whose waters are cold like the rays of the moon and white like snow.

इति श्रीमात्स्ये महापुराणे तपोवनागमनं नाम
पंचदशाधिकशततमोऽध्यायः॥ ११५॥

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CHAPTER 116

Description of Airāvatī river

सूत उवाच

स ददर्श नदीं पुण्यां दिव्यां हैमवतीं शुभाम्।
गन्धर्वैश्च सामकीर्णां नित्यं शक्रेण सेविताम्॥ १॥
सुरेभमदसंसिक्तां समन्तात्तु विराजिताम्।
मध्येन शक्रचापाभा तस्मिन्नहनि सर्वदा॥ २॥

Sūta said– O Sages, the auspicious and sacred river Airāvatī issues from the Himālaya mountain. It is over crowded with the Gandharvas who collect there for the taking of the bath. It is served by Indra and it looks graceful having been anointed by the fluid of the elephant Airāvata, it was glittering in the centre like the rainbow.

तपस्विशरणोपेतां महाब्राह्मणसेविताम्।
ददर्श तपनीयाभां महाराजः पुरूरवाः॥ ३॥
सितहंसावलिच्छन्नां काशचामररञ्जिताम्।
साभिषिक्तामिव स तां पश्यन्प्रीतिं परां ययौ॥ ४॥
पुण्यां सुशीतलां हृद्यां मनसः प्रीतिवर्धिनीम्।
क्षयवृद्धियुतां रम्यां सोममूर्त्तिमिवापराम्॥ ५॥
सुशीतशीघ्रपानीयां द्विजसङ्घनिषेविताम्।
सुतां हिमवतः श्रेष्ठां चञ्चद्वीचिविराजिताम्॥ ६॥

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अमृतस्वादुसलिलां तापसैरुपशोभिताम्।
स्वर्गारोहणनिःश्रेणीं सर्वकल्मषनाशिनीम्॥ ७॥
अग्र्यां समुद्रमहिषीं महर्षिगणसेविताम्।
सर्वलोकस्य चौत्सुक्यकारिणीं सुमनोहराम्॥ ८॥
हितां सर्वस्य लोकस्य नाकमार्गप्रदायिकाम्।
गोकुलकुलतीरान्तां रम्यां शैवालवर्जिताम्॥ ९॥

The hermitages of the sages had been made over its bank. It was being served by the best of Brāhmaṇas and was glittering like the molten gold. Such a type of river was spotted by Pururavā. It was covered with lines of white swans which appeared like the *chowries* of the flowers of long reeds and was being bathed by the noble people. The king was pleased by looking at it. The auspicious river was filled with cool water, attracted the mind and increased the delight of the mind, had the decline and the overflow of water, pleasant, appeared bright like the second moon, extremely cool, flowed with force, filled with water, served by the Brāhmaṇas and the birds, like the best of the daughters of the Himālaya, looking graceful with the unstable waves, having the sweet water resembling the nectar, graced by the ascetics, like the step for reaching the heaven, remover of all the sins, the chief queen of the best of oceans, served by the Maharṣis, one which caused anxiety in the minds of all the people, extremely pleasant, one which bestowed welfare on all, bestower of the path to the heaven, having the herds of cows over the bank, extremely beautiful, free from aquatic plants.

हंससारससङ्घुष्टां जलजैरुपशोभिताम्।
आवर्त्तनाभिगम्भीराः द्वीपोरुजघनस्थलीम्॥ १०॥
नीलनीरजनेत्राभामुत्फुल्लकमलाननाम्।
हिमाभफेनवसनां चक्रवाकाधरां शुभाम्।
वलाकापङ्क्तिदशनां चलन्मत्स्यावलिभ्रुवम्॥ ११॥
स्वजलोद्भूतमातङ्गरम्यकुम्भपयोधराम्।
हंसनूपुरसङ्घुष्टां मृणालवलयावलीम्॥ १२॥

With the echoing of the sound of swans and the crane birds, looking beautiful with the lotus flowers, having deep whirlwinds like the black wasps, having two banks like the thighs, having the blue lotus flowers resembling the blue eyes, having the blossoming lotus flowers like the face, having the foam like the bright snow as the costume, having the lips like the sheldrake bird, bestower of welfare, having the line of skylarks resembling the teeth, having the lines of fish resembling the eyebrows, having the pleasant breasts formed of whirlpools in the water, having the anklets in the form of Swans and having the armlets in the form of lotus stalks.

तस्यां रूपमदोन्मत्ता गन्धर्वानुगताः सदा।
मध्याह्नसमये राजन् क्रीडन्त्यप्सरसां गणाः॥ १३॥

O king at the noon time, the *apsarās* in groups, getting intoxicated with their beauty, always sported with the Gandharvas.

तामप्सरो विनिर्मुक्तं वहन्तीं कङ्कुमं शुभम्।
स्वतीरद्रुमसम्भूतनानावर्णसुगन्धिनीम्॥ १४॥

The river carried in its water the saffron used by the *asparās* over their bodies, besides the flowers of different colours in the trees grown over its banks, which issued fragrance.

तरङ्गत्रातसंक्रान्तसूर्यमण्डलदुर्दृशम्।
सुरेभजनिताघात विकूलद्वयभूषिताम्॥ १५॥

The flowers falling from the trees had covered the surface of the water as a result of which it was difficult to look at the reflection of the sun in the river water.

शक्रेभगण्डसलिलैर्देवस्त्रीकुचचन्दनैः।
संयुतं सलिलं तस्याः षट्पदैरुपसेव्यते॥ १६॥

Such a magnificent stream, in which flows the ichor of the Airāvata, the elephant of Indra, and the sandal perfume of the consorts of the Devas, is swarmed by a train of sweetly buzzing bees.

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तस्यास्तीरभवा वृक्षाः सुगन्धकुसुमांचिताः।
तथापकृष्टसम्भ्रान्तभ्रमरस्तनिताकुलाः॥ १७॥
यस्यास्तीरे रतिं यान्ति सदा कामवशा मृगाः।
तपोधनाश्च ऋषयस्तथा देवाः सहाप्सराः॥ १८॥

The ascetics, the seers and the Devas, in company of the Apsarās, derive happiness on her banks, where the humming bees were attracted by the aroma of sweet flowers of the trees on her banks and where the intoxicated deer gratify their passions.

लभन्ते यत्र पूताङ्गा देवेभ्यः प्रतिमानिताः।
स्त्रियश्च नाकबहुलाः पद्मेन्दुप्रतिमाननाः॥ १९॥

The celestial women, with their face like the lotus, and the moon, become sanctified by a bath in her water and are honoured by the Devas.

या बिभर्ति सदा तोयं देवसङ्घैरपीडितम्।
पुलिन्दैर्नृपसङ्घैश्च व्याघ्रवृन्दैरपीडितम्॥ २०॥
सतामरसपानीयां सतारगगनामलाम्।
स तां पश्यन्ययौ राजा सतामीप्सितकामदाम्॥ २१॥
यस्यास्तीररुहैः काशैः पूर्णैश्चन्द्रांशुसन्निभैः।
राजते विविधाकारै रम्यं तीरं महाद्रुमैः।
या सदा विविधैविप्रैर्देवैश्चापि निषेव्यते॥ २२॥

The water of this river is not disturbed by the Devas, Pulindas, (kings) and tigers, etc., is decked with lotus flowers, illumined by the reflection of the moon and stars. The king continued his journey while seeing this river, which satisfies the desire of the sages. On her banks, the groups of Devas and Brāhmaṇas were sitting under the branches of trees, whose kāśa flowers look like the rays of the moon.

या च सदा सकलौघविनाशं
भक्तजनस्य करोत्यचिरेण।
यानुगता सरितां हि कदम्बैर्
याऽनुगता सततं हि मुनीन्द्रैः॥ २३॥
या हि सुतानिव पाति मनुष्यान्
या च युतां सततं हिमसङ्घैः।
या च युता सततं सुरवृन्दै-
र्या च जनैः स्वहिताय श्रिता वै॥ २४॥
युक्ता च केसरिगणैः करिवृन्दजुष्टा
सन्तानयुक्तसलिलापि सुवर्णयुक्ता।
सूर्यांशुतापपरिवृद्धिविवृद्धशीता
शीतांशुतुल्ययशसा ददृशे नृपेण॥ २५॥

The king, who is famous like the moon, saw that the river was inundated with many rivulets and was the dispeller of sins of the devotees and worshipepd by many sages, which gives nourishment to the people, as a mother does to her sons, and which is surrounded by the Devas, and by other people, seeking their own benefit, which is sported by the lions and the elephants, whose waters are full of Pārijāta trees, and which is never increased or decreased by the heat of the sun.

इति श्रीमात्स्ये महापुराणे भुवनकोषे सुरनदीवर्णनं नाम षोडशाधिकशततमोऽध्यायः॥ ११६॥

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CHAPTER 117

Description of the astonishing splendour of Himālaya

सूत उवाच

आलोकयन् नदीं पुण्यां तत्समीरहतश्रमः।
स गच्छन्नेव ददृशे हिमवन्तं महागिरिम्॥ १॥

Sūta said– "The fatigue of the king Pururavā was removed with the touch of the wind blowing through the water of the river Airāvatī. He was moving forward looking at the said sacred river and at the same time he spotted a great mountain known as Himavān.

खमुल्लिखद्भिर्बहुभिर्वृतं शृङ्गैस्तु पाण्डुरैः।
पक्षिणामपि संचारैर्विना सिद्धगतिं शुभाम्॥ २॥

It had a number of high peaks, of yellow colour and quite bright almost touching the sky.

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These peaks were inaccessible to the sages but not the birds.

नदीप्रवाहसञ्जातमहाशब्दैः समन्ततः।
असंश्रुतान्यशब्दं तं शीततोयं मनोरमम्॥ ३॥

Besides this, the Himālayas echoed with the thundering sound of the rivers falling down in cascades and which rendered all the other sounds inaudible. The Himālayas looked quite charming with the lakes of cold water.

देवदारुवनैर्नीलैः कृताधोवसनं शुभम्।
मेघोत्तरीयकं शैलं ददृशे स नराधिपः॥ ४॥
श्वेतमेघकृतोष्णीषं चन्द्रार्कमुकुटं क्वचित्।
हिमानुलिप्तसर्वाङ्गं क्वचिद्धातुविमिश्रितम्॥ ५॥
चन्दनेनानुलिप्ताङ्गं दत्तपञ्चाङ्गुलं यथा।
शीतप्रदं निदाघेऽपि शिलाविकटसङ्कटम्।
सालक्तकैरप्सरसां मुद्रितं चरणैः क्वचित्॥ ६॥
क्वचित्संस्पृष्टसूर्यांशुं क्वचिच्च तमसावृतम्।
दरीमुखैः क्वचिद्भीमैः पिबन्तं सलिलं महत्॥ ७॥
क्वचिद्विद्याधरगणैः क्रीडाद्भिरुपशोभितम्।
उपगीतं तथा मुख्यैः किन्नराणां गणैः क्वचित्॥ ८॥
आपानभूमौ गलितैर्गन्धर्वाप्सरसां क्वचित्।
पुष्पैः सन्तानकादीनां दिव्यैस्तमुपशोभितम्॥ ९॥
सुप्तोत्थिताभिः शय्याभिः कुसुमानां तथा क्वचित्।
मृदिताभिः समाकीर्णं गन्धर्वाणां मनोरमम्॥ १०॥

The blue forests of Devadāru trees, appeared like its lower costume, while the clouds appeared as the upper garment, then while clouds appeared as a turban, and the sun and the moon represented the diadem. Its body was covered with snow, which served the purpose of necklace while the minerals enshrined therein scattered here and there looked like serving the sandal paint. It provided coolness even during the hot weather. It was decorated with massive rocks, at places imprinted red with the foot prints of *apsarās*. Some of the places were lit up with the sun and others were covered with darkness. The drinking water could be found somewhere through the deep chasms, adorned with the multitude of playful Vidyādharas, and the prominent Kumāras at places looking beautiful with flowers of the heaven, fallen from the Gandharvas, the *apsarās*, while they engaged themselves in drinking and elsewhere covered with flowers, pressed down by the Gandharvas while rising from their slumber and thus they looked charming.

निरुद्धपवनैर्देशैर्नीलशाद्वलमण्डितैः।
क्वचिच्च कुसुमैर्युक्तमत्यन्तरुचिरं शुभम्॥ ११॥
तपस्विशरणं शैलं कामिनामतिदुर्लभम्।
मृगैर्यथानुचरितं दन्तिभिन्नमहाद्रुमम्॥ १२॥
यत्र सिंहनिनादेन ग्रस्तानां भैरवं रवम्।
दृश्यते न च संश्रान्तं गजानामाकुलं कुलम्॥ १३॥

At places, the mountain was covered with blue grass, without a breath of wind. This mountain happens to be the refuge of ascetics and is beyond the reach of lovers. Herds of deer gaze at the foot of the rocks, whose trees are broken down by the tusks of the elephants, who are disturbed with lion roars and make noisy uproar. They are never restful.

तटाश्च तापसैर्यत्र कुञ्जदेशैरलंकृताः।
रत्नैर्यस्य समुत्पन्नैस्त्रैलोक्यं समलंकृतम्॥ १४॥

In the entire valley, the bowers were enshrined the meditating seers and the precious stones from those places adorn the three worlds.

अहीनशरणं नित्यमहीनजनसेवितम्।
अहीनः पश्यति गिरिमहीनं रत्नसम्पदा॥ १५॥

It is the place of refuge of the great people and is served by the great people. The great people find this mountain with enormous jewels and precious stones.

अल्पेन तपसा यत्र सिद्धिं प्राप्स्यन्ति तापसाः।
यस्य दर्शनमात्रेण सर्वकल्मषनाशनम्॥ १६॥
महाप्रपातसम्पातप्रपातादिगताम्बुभिः।
वायुनीतैः सदा तृप्तिकृतदेशं क्वचित्क्वचित्॥ १७॥

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The hermits accomplish their course of asceticism in short duration. All the sins vanish merely by the sight of this mountain. The wind makes the landscape pleasant by blowing the sprays of water of its water-falls.

समालब्धजलैः शृङ्गैः क्वचिच्चापि समुच्छ्रितैः।
नित्यार्कतापविषमैरगम्यैर्मनसा युतम्॥ १८॥

(It is) decorated somewhere with summits bristling with waterfalls; at other places, with peaks, which, owing to hot sun shining are inaccessible, except by the wind.

देवदारुमहावृक्षव्रजशाखानिरन्तरैः।
वंशस्तम्बवनाकारैः प्रदेशैरुपशोभितम्॥ १९॥
हिमच्छन्नमहाशृङ्गं प्रपातशतनिर्झरम्।
शब्दलभ्याम्बुविषमं हिमसंरुद्धकन्दरम्॥ २०॥

At places it looked beautiful, with clusters of the great overshadowing Devadārus which, owing to their thickness, looked like clusters of bamboos. At other places were huge icicles, hundreds of thundering waterfalls and fountains, as well as caves, with their mouths sealed with snow.

दृष्ट्वैव तं चारु नितम्बभूमिं
महानुभावः स तु मद्रनाथः।
बभ्राम तत्रैव मुदा समेतः
स्थानं तदा किंचिदथाससाद॥ २१॥

The great King of Madra roamed about, seeing that beautiful valley, and (after a time) sat down for a time at a certain place.

इति श्रीमात्स्ये महापुराणे भुवनकोषे हिमवद्वर्णनं नाम
सप्तदशाधिकशततमोऽध्यायः॥ ११७॥

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CHAPTER 118

Description of the astonishing beauty of Himālaya and the hermitage of the sage Atri

सूत उवाच

तस्यैव पर्वतेन्द्रस्य प्रदेशं सुमनोरमम्।
अगम्यं मानुषैरन्यैर्दैवयोगादुपागतः॥ १॥

Sūta said– "O Sages, king Purūravā, suddenly reached one of the beautiful places, in that mountain, which was beyond the reach of an ordinary person.

ऐरावती सरिच्छ्रेष्ठा यस्माद्देशाद्विनिर्गता।
मेघश्यामं च तं देशं द्रुमखण्डैरनेकशः॥ २॥

The place from where the river Airāvatī issues, is also beautiful in appearance like the clouds with plenty of trees and the thickets.

शालैस्तालैस्तमालैश्च कर्णिकारैः सशामलैः।
न्यग्रोधैश्च तथाश्वत्थैः शिरीषैः शिंशपाद्रुमैः॥ ३॥
श्लेष्मातकैरामलकैर्हरीतकविभीतकैः।
भूर्जैः समुञ्जकैर्बाणैर्वृक्षैः सप्तच्छदद्रुमैः॥ ४॥
महानिम्बैस्तथा निम्बैर्निर्गुण्डीभिर्हरिद्रुमैः।
देवदारुमहावृक्षैस्तथा कालेयकद्रुमैः॥ ५॥
पद्मकैश्चन्दनैर्बिल्वैः कपित्थै रक्तचन्दनैः।
माताम्रारिष्टकाक्षोटैरब्दकैश्च तथार्ज्जुनैः॥ ६॥

It has enough of the following types of trees including Śāla, Tāla, Tamāla, Karṇikāra,[1] Saśāmala, Nyagrodha, Aśvattha, Śirīṣa,[2] Śimśapa,[3] Ślesmātaka,[4] Āmalaka, Harītaka, Bibhītaka,[5] Bhūrja,[6] Muñjaka, Bāṇa, Saptachhaḍa,[7] Mahānimba,[8] Nimba, Nirguṇḍī, Hari, Devadāru, Kāleyaka, Kadamba, Candana,

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1. कर्णिकारः परिव्याधः पादपोत्पल इत्यपि-भावप्रकाशः
2. Mimosa Sirisa Roxb.
3. Dalbergia latifolia.
4. Cordia ablequa
5. Terminalia Belerica
6. Betula Bhojaptra
7. Alstonia scholaris
8. Melca azenderech

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Bilva, Kapittha,[1] Raktacandana, Māta, Āmra, Ariṣṭha,[2] Akṣoṭa, Abdaka, Arjuna,

हस्तिकर्णैः सुमनसैः कोविदारैः सुपुष्पितैः।
प्राचीनामलकैश्चापि धनकैः समराटकैः॥७॥
खर्ज्जूरैर्नारिकेलैश्च प्रियालाम्रातकेङ्गुदैः।
तन्तुमालैर्धवैर्भव्यैः काश्मीरीपर्णिभिस्तथा॥८॥

Hastīkarṇa, Sumanasa, Kovidāra, Pracināmalaka, Dhanaka, Samarātaka, Kharjura, Nārikela, Priyāla,[3] Amarātaka,[4] Iṅguda, Tantumāla, Dhava, Bhavya, Kāśamiraparṇī,

जातीफलैः पूगफलैः कट्फलैलावलीफलैः।
मन्दारैः कोविदारैश्च किंशुकैः कुसुमांशुकैः॥९॥
यवासैः शमिपर्णासैर्वेतसैरम्बुवेतसैः।
रक्तातिरङ्गनारङ्गैर्हिङ्गुभिः सप्रियङ्गुभिः॥१०॥

Jātīpahala, Pūgaphala, Kaṭphala, Lavalīphala, Mandāra, Kiṁśuka, Kusumāmśuka, Yavāsa, Śamiparṇāsa, Vetas, Nāraṅgī, Hiṅgu, Priyaṅgu,[5]

रक्ताशोकैस्तथाशोकैराकल्लैरविचारकैः।
मुचुकुन्दैस्तथा कुन्दैराटरूषपरूषकैः॥११॥
किरातैः किङ्किरातैश्च केतकैः श्वेतकतेकैः।
सौभाञ्जनैरञ्जनैश्च सुकलिङ्गनिकोटकैः॥१२॥
सुवर्णचारुवसनैर्दुमश्रेष्ठैस्तथासनैः।
मन्मथस्य शराकारैः सहकारैर्मनोरमैः॥१३॥
पीतयूथिकया चैव श्वेतयूथिकया तथा।
जात्या चम्पकजात्या च तुम्बरैश्चाप्यतुम्बरैः॥१४॥
मोचैर्लोचैस्तु लकुचैस्तिलपुष्पकुशेशयैः।
तथा सुपुष्पावरणैश्चव्यकैः कामिवल्लभैः॥१५॥
पुष्पाङ्कुरैश्च बकुलैः पारिभद्रहरिद्रकैः।
धाराकदम्बैः कुटजैः कदम्बैर्गिरिकूटजैः॥१६॥

Aśoka and red flowered Aśoka, Akalla, Avicāraka, Mucukunda,[6] Kunda, Āṭarūṣ, Parūṣka, Kirāta, Kiṅkirāta,[7] Ketaka, Śvetaketaka, Sobhāñjana, Añjana, Śukaliṅga, Nīkoṭaka, Asana, Śarākāra, Yūthikā, Jāti, Campaka, Tumbara, Atumbara, Mocha, Loca, Lakuca, Tila, Kuśeśaya, Cavyaka, Bakula, Pāribhadra, Haridraka, Dhārakadambuka, Kuṭaja, Kadamba.

आदित्यमुस्तकैः कुम्भैः कुङ्कुमैः कामवल्लभैः।
कट्फलैर्बदरैर्नीपैर्दीपैरिव महोज्ज्वलैः॥१७॥
रक्तैः पालीवनैः श्वेतैर्दाडिमैश्चम्पकद्रुमैः।
बन्धूकैश्च सुबन्धूकैः कुञ्जकानां तु जातिभिः॥१८॥
कुसुमैः पाटलाभिश्च मल्लिकाकरवीरकैः।
कुरवकैर्हिमवरैर्जम्बूभिर्नृपजम्बुभिः॥१९॥
बीजपूरैः सकर्पूरैर्गुरुभिश्चागुरुद्रुमैः।
बिम्बैश्च प्रतिबिम्बैश्च सन्तानकवितानकैः॥२०॥
तथा गुग्गुलुवृक्षैश्च हिन्तालधवलेक्षुभिः।
तृणशून्यैः करवीरैरशोकैश्चक्रमर्दनैः॥२१॥
पीलुभिर्धातकीभिश्च चिरिबिल्वैः समाकुलैः।
तिन्तिडीकैस्तथा लोध्रैर्विडङ्गैः क्षीरिकाद्रुमैः॥२२॥
अश्मन्तकैस्तथा कालैर्जम्बीरैः श्वेतकद्रुमैः।
भल्लातकैरिन्द्रयवैर्वल्गुजैः सिद्धिसाधकैः॥२३॥
करमर्दैः कासमर्दैरविष्टकरिष्टकैः।
रुद्राक्षैर्द्राक्षसम्भूतैः सप्ताह्वैः पुत्रजीवकैः॥२४॥
कङ्कोलकैर्लवंगैश्च त्वग्द्रुमैः पारिजातकैः।
प्रतानैः पिप्पलीनां च नागवल्यश्च भागशः॥२५॥
मरीचस्य तथा गुल्मैर्नवमल्लिकया तथा।
मृद्वीकामण्डपैर्मुख्यैरतिमुक्तकमण्डपैः॥२६॥
त्रपुषैर्नर्त्तिकानां च प्रतानैः सफलैः शुभैः।
कूष्माण्डानां प्रतानैश्च अलाबूनां तथा क्वचित्॥२७॥
चिर्भिटस्य प्रतानैश्च पटोलीकारवेल्लकैः।
कर्कोटकीवितानैश्च वार्त्ताकैर्बृहतीफलैः॥२८॥

1. Acacia catechu
2. Sapindus Trifoliatus
3. Buchanania Latifolia
4. Spondias Mangifera
5. Prunas Mahaleb
6. Patero sperumam
7. किंकिरातो हेमपुष्पः पीतनः पीतभद्रकः। भावप्रकाशः

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कण्टकैर्मूलकैर्मूलशाकैस्तु विविधैस्तथा।
कह्लारैश्च विदार्या च रुरूटैः स्वादुकण्टकैः॥ २९॥
सभाण्डीरविदूसारराजजम्बूकवालुकैः।
सुवर्चलाभिः सर्वाभिः सर्षपाभिस्तथैव च॥ ३०॥

Ādityamustaka, Kumbha, Kuṁkuma, Kaṭphala,[1] Vadara, Nīpa, Pālivata, Dāḍima, Caṁpaka, Bandhuka, Subandhuka, Kuñjakajāti, Pātalā, Mallikā, Karavīra, Kurabaka, Jambu, Nṛpajambu, Bījapūra, Karpura, Aguru, Bimba, Pratibimba, Santānaka, Vitānaka, Guggula,[2] Hintāla, Ikṣu (of white colour), Karavīra (without thorns), Cakramarda (relieving pain), Pīlu, Dhātaki,[3] Ciribilva, Tintiḍīka,[4] Lodhra,[5] Viḍaṅga, Kṣīrikā, Aśmantaka, Jambīra, Śvetaka, Bhallātaka,[6] Indrayava, Valguja, Nāgakesara, Karamarda, Kāsamarda,[7] Ariṣṭaka, Variṣṭaka, Rudrākṣa, Putrajīvaka (having seven synonyms), Kamkolaka, Lavaṅga, Pārijātaka, Pippali, Nāgavalli, Marīca, Navamallikā, Mṛdvikā, Atimuktaka, Trapusa, Nartikapratāna, (Creepers) Kuṣmaṇḍa, Alābu, Cirbhiṭa, Paṭolī, Kāravellaka,[8] Karkoṭakī, Vārtaka, Bṛhatī, Kaṇṭaka, Mūlaka and various kinds of edible roots. Kallāras, Vidāri, Rurūṭa, (having tasteful thorns), Bhāṇḍira, Vidūsāra, Rājajambuka, Bāluka, Suvarcala, Sarṣapa,

काकोलीक्षीरकाकोली छत्रया चातिछत्रया।
कासमर्द्दीसहासद्भिः सकन्दलसकाण्डकैः॥ ३१॥
तथा क्षीरकशाकेन कालशाकेन चाप्यथ।
शिम्बीधान्यैस्तथा धान्यैः सर्वैर्निरवशेषतः॥ ३२॥
औषधीभिर्विचित्राभिर्दीप्यमानाभिरेव च।
आयुष्याभिर्यशस्याभिर्बल्याभिश्च नराधिप॥ ३३॥
जरामृत्युभयघ्नीभिः क्षुद्भयघ्नीभिरेव च।
सौभाग्यजननीभिश्च कृत्स्नाभिश्चाप्यनेकशः॥ ३४॥
तत्र वेणुलताभिश्च तथा कीचकवेणुभिः।
काशैः शशाङ्ककाशैश्च शकगुल्मैस्तथैव च॥ ३५॥
कुशगुल्मैस्तथा रम्यैर्गुल्मैश्चेक्षोर्मनोरमैः।
कार्पासजातिवर्गेण दुर्लभेन शुभेन च॥ ३६॥
तथा च कदलीखण्डैर्मनोहारिभिरुत्तमैः।
तथा मरकतप्रख्यैः प्रदेशैः शाद्वलान्वितैः॥ ३७॥
इरापुष्पसमायुक्तैः कुङ्कुमस्य च भागशः।
तगरातिविषामांसीग्रन्थिकैस्तु सुरागदैः॥ ३८॥
सुवर्णपुष्पैश्च तथा भूमिपुष्पैस्तथापरैः।
जम्बीरकैर्भूस्तृणकैः सरसैः सशुकैस्तथा॥ ३९॥
शृङ्गवेराजमोदाभिः कुबेरकप्रियालकैः।
जलजैश्च तथावर्णैर्नानावर्णैः सुगन्धिभिः॥ ४०॥

Kākolī, Kṣirakākolī, Chattra, Atichatra, Kāsamardī, Kṣiraśaka, Kālaśaka, Simbīdhanya and various other kinds of grain and medicinal herbs which prolong life, procure fame, give strength, and remove the fear of old age, death and hunger; and give every kind of happiness. There are also Venulatā, Kīcaka, Venu, Kāśa, Śāra clusters, Kuśa, Ikṣu, Kārpāsa of various species, Kadali groves, as well as grassy plots (lawns) known as Marakata. There are also flowers of Irā, Kuṁkuma, Tagara, Ativiṣa, Māṁsagranthi, Suragada, Suvarṇa, Bhūmipuṣpa. There are also Jambīra, Bhustṛiṇa, and Saśuka, Śṛṅgavera, Ajamoda, Kuveraka, Priyālaka, as well as sweet smelling lotuses of various colours.

उदयादित्यसङ्काशैः सूर्यचन्द्रनिभैस्तथा।
तपनीयसवर्णैश्च अतसीपुष्पसन्निभैः॥ ४१॥

Some of the blooming lotuses looked like the rising sun, some like the moon and the sun. Some looked like bright gold, and some resembled the San (hemp, or Crotalaria juncea) flower.

शुकपत्रनिभैश्चान्यैः स्थलपत्रैश्च भागशः।
पंचवर्णैः सप्तकीर्णैर्बहुवर्णैस्तथैव च॥ ४२॥

1. Myrica Sapida
2. Balsamodendron mukul
3. Wood Fordia Floribunda
4. Rhus Parviflora.
5. Symplcos Racemosa
6. Marking Nut
7. Cassia Occedentalis
8. Monordica Charantiea

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The place was full of growing lotuses, of which some looked like the leaf of a Sirīśā (Śuka), some having five colours, others many.

द्रष्टुर्दृष्ट्याहितमुदैः कुमुदैश्चन्द्रसन्निभैः।
तया वह्निशिखाकारैर्गजवक्त्रोत्पलैः शुभैः॥४३॥

There were Kumuda flowers, too, pleasing to the sight of the observer and looking like the moon lotuses, resembling the glow of fire, and like mouth of an elephant were there also.

नीलोत्पलैः सकह्लारैर्गुञ्जातककसेरुकैः।
शृङ्गाटकमृणालैश्च करटै राजतोत्पलैः॥४४॥
जलजैः स्थलजैर्मूलैः फलैः पुष्पैर्विशेषतः।
विविधैश्चैव नीवारैर्मुनिभोज्यैर्नराधिप॥४५॥

The species of blue lotus, Kahlāras, the Guñjātaka berry, Kaserū, Śṛṅgātakā, Mriṇāla (a species of louts), Rājotpala (a kind of lotus), various kinds of fruits, flowers and roots thriving in water as well as on land, various species of rice fit for the use of the Ṛṣis, abounded on that mountain.

न तद्धान्यं न तत्सस्यं न तच्छाकं न तत् फलम्।
न तन्मूलं न तत् कन्दं न तत् पुष्पं नराधिप॥४६॥

O King! There is no such grain, grass, pot-herb, fruit, berry and herb that did not thrive on that mountain.

नागलोकोद्भवं दिव्यं नरलोकभवं च यत्।
अनूपोत्थं वनोत्थं च तत्र यन्नास्ति पार्थिव॥४७॥

The varieties of berries and fruits, grown in the world of the serpents, in the world of men, and the products of water and of forest, all flourished on that mountain.

सदा पुष्पफलं सर्वमजर्यमृतुयोगतः।
मद्रेश्वरः स ददृशे तपसा ह्यतियोगतः॥४८॥

The King of Madra, Purūravā, by virtue of his asceticism, thus saw all those fruits and flowers of the season there.

ददृशे च तथा तत्र नानारूपान् पतत्रिणः।
मयूरान् शतपत्रांश्च कलविङ्कांश्च कोकिलान्॥४९॥
तदा कादम्बकान् हंसान् कोयष्टीन् खञ्जरीटकान्।
कुररान् कालकूटांश्च खट्वाङ्गाँल्लुब्धकांस्तथा॥५०॥
गोक्ष्वेडकांस्तथा कुम्भान् धार्त्तराष्ट्राञ्छुकान् बकान्।
धातुकांश्चक्रवाकांश्च कटुकान् टिट्टिभान् भटान्॥५१॥
पुत्रप्रियान् लोहपृष्ठान् गोचर्म्मगिरिवर्त्तकान्।
पारावतांश्च कमलान् सारिका जीवजीवकान्॥५२॥
लाववर्त्तकवार्ताकान् रक्तवर्त्मप्रभद्रकान्।
ताम्रचूडान् स्वर्मचूडान् कुक्कुटान् काष्ठकुक्कुटान्॥५३॥
कपिञ्जलान् कलविङ्कांस्तथा कुङ्कुमचूडकान्।
भृङ्गराजान् सीरपादान् भूलिङ्गान् डिण्डिमान् नवान्॥५४।
मंजुलीतकदात्यूहान् भारद्वाजांस्तथा चषान्।
एतांश्चान्यांश्च सुबहून् पक्षिसङ्घान् मनोहरान्॥५५॥

He also saw the following birds and animals living there– The peacock, the wood-pecker, the sparrow, the cuckoo, the goose, the swan, the lapwing, the wagtail, the osprey, the Kālakūṭa, the civet cat, the gokṣavaidaka, the kumbha, the parrot, the crane, the Dhātuka, the ruddy-goose, the Kaṭuka, the Ṭiṭṭibha, the Bhaṭa, the Putra-priya, the heron, the Gocarma, the Girivartaka, the pigeon, the Kamala, the Sārikā, the Cikora, the quail, the duck, the Raktavartma, the Prabhadraka, the cock, the blue jay, the fowl, the Kuṅkumacūḍaka, the large bee, the porpoise, the Bhuliṅga, the Ḍiṇḍima, the crow, the gallinule, the Dātyūha, the sky lark, the bees and several other birds, etc.

श्वापदान् विविधाकारान् मृगांश्चैव महामृगान्।
व्याघ्रान् केसरिणः सिंहान् द्वीपिनः शरभान् वृकान्॥५६
ऋक्षांस्तरक्षूंश्च बहून् गोलाङ्गूलान् सवानरान्।
शशलोमान् सकादम्बान् मार्ज्जारान् वायुवेगिनः॥५७॥
तथा मत्तांश्च मातङ्गान् महिषान् गवयान् वृषान्।
चमरान् सृमरांश्चैव तथा गौरखरानपि॥५८॥
उरभ्रांश्च तथा मेषान् सारङ्गानथ कूकुरान्।
नीलांश्चैव महानीलान् करालान् मृगमातृकान्॥५९॥
सद्दंष्ट्रारामसरभान्क्रौञ्चाकारकशम्बरान्।
करालान् कृतमालांश्च कालपुच्छांश्च तोरणान्॥६०॥

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दंष्ट्रान्खड्गान्वराहांश्च तुरङ्गान्खरगर्दभान्।
एतानदृष्टान्मद्रेशो विरुद्धांश्च परस्परम्॥६१॥
अविरुद्धान्वने दृष्ट्वा विस्मयं परमं ययौ।
तच्चाश्रमपदं पुण्यं बभूवात्रेः पुरा नृप॥६२॥

The king also beheld the following wild beasts– The dog, the deer, the leopard, the lion, the tiger, the elephant, the rhinoceros, the wolf, the bear, the ape, the monkey, the rabbit, the agile cat, the buffalo, the cow, the bull, the Camara, the Śrīvara (a species of deer), the white mule, the Urabhra, the ram, the antelope, the blue ox, the doe, the śāmbara, the wild boar, the horse, the ass, the donkey. Besides them, he also saw the beasts, which are naturally hostile to one another, living in mutual friendship. He was very much amazed to see this. Sometime ago, the sage Atri had his hermitage there.

तत्प्रसादात्प्रभायुक्तं स्थावरैर्जङ्गमैस्तथा।
हिंसन्ति हि न चान्योन्यं हिंसकास्तु परस्परम्॥६३॥

On account of the glory of that sage, the place was full of plants, and animals which, though naturally hostile, did not exercise hostility to one another– men and Rākṣasas.

क्रव्यादाः प्राणिनस्तत्र सर्वे क्षीरफलाशनाः।
निर्मितास्तत्र चात्यर्थमंत्रिणा सुमहात्मना॥६४॥

There all carnivorous beasts lived on fruits and milk. In such ways their character was built up by the influence of the Great sage Atri.

शैलान्नितम्बदेशेषु न्यवसच्च स्वयं नृपः।
पयः क्षरन्ति ते दिव्यममृतस्वादुकण्टकम्॥६५॥
क्वचिद्राजन्महिष्यश्च क्वचिदाजाश्च सर्वशः।
शिलाः क्षीरेण सम्पूर्णा दध्ना चान्यत्र वा बहिः॥६६॥

King Pūruravā himself passed several days on the slopes of those mountains, where cow-buffaloes and she-goats gave out milk, and where even the thorns had the flavour of ambrosia. Everywhere, O king, the rocks are full of streams of milk and curds.

सम्पश्यन्परमां प्रीतिमवाप वसुधाधिपः।
सरांसि तत्र दिव्यानि नद्यश्च विमलोदकाः॥६७॥

The King Pūruravā was charmed to see that mountain. There also he saw the beautiful rivers and streams.

प्रणालिकानि चोष्णानि शीतलानि च भागशः।
कन्दराणि च शैलस्य सुसेव्यानि पदे पदे॥६८॥

There were hot and cold water springs and cosy caves at every turn, worth being made use of.

हिमपातो न तत्रास्ति समन्तात् पंच योजनम्।
उपत्यकासु शैलस्य शिखरस्य न विद्यते॥६९॥
तत्रास्ति राजञ्छिखरं पर्वतेन्द्रस्य पाण्डुरम्।
हिमपातं घना यत्र कुर्वन्ति सहिताः सदा॥७०॥

Snow did not fall within a radius of (five yojanas) and valleys were not visible near the peaks, for the thick clouds incessantly pour forth perpetual snows there.

तत्रास्ति चापरं शृङ्गं यत्र तोयवना घनाः।
नित्यमेवाभिवर्षन्ति शिलाभिः शिखरं वरम्॥७१॥
तदाश्रमं मनोहारि यत्र कामधरा धरा।
सुरमुख्योपयोगित्वाच्छाखिनां सफलाः फलाः॥७२॥

Close to it, on a different peak, thick clouds pour out diurnal showers of rain. Its rocks are extremely beautiful. The land of this enchanting hermitage (of Atri), was the giver of all desires and the trees of which place bore fruits successfully, for they were worthy of being eaten by the Devas.

सदोपगीतभ्रमरं सुरस्त्रीसेवितं परम्।
सर्वपापक्षयकरं शैलस्येव प्रहारकम्॥७३॥

That mount is, indeed, the dispeller of all sins, and is adorned by the Devāgaṇas and the buzzing bees.

वानरैः क्रीडमानैश्च देशाद्देशान्तराधिप।
हिमपुञ्जाः कृतास्तत्र चन्द्रबिम्बसमप्रभाः॥७४॥

The spot shines white, like the rays of the

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moon, on account of heaps of ungathered ice; while, here and there, the frolicsome herd of the white monkeys played about.

तदाश्रमं समन्ताच्च हिमसंरुद्धकन्दरैः।
शैलवाटैः परिवृतमगम्यं मनुजैः सदा॥७५॥

The hermitage of Atri is almost impassable to a human being, owing to the pile of snows and inaccessible mountains surrounding it.

पूर्वाराधितभावोऽसौ महाराजः पुरूरवाः।
तदाश्रमपदं प्राप्तो देवदेवप्रसादतः॥७६॥

The King Purūravā, by virtue of his devotion and by the grace of God, reached the sacred hermitage.

तदाश्रमं श्रमशमनं मनोहरं
मनोहरैः कुसुमशतैरलंकृतम्।
कृतं स्वयं रुचिरमथात्रिणा शुभं
शुभावहं च हि ददृशे स मद्रराट्॥७७॥

That lord of Madra saw that exquisitely enchanting, blessed hermitage, which is beautified with hundreds of flowers, and which removes all fatigue, and which was built by Maharṣi Atri himself.

इति श्रीमात्स्ये महापुराणे भुवनकोषे आश्रमवर्णनं
नामाष्टादशाधिकशततमोऽध्यायः॥११८॥

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CHAPTER 119

Entry of Purūravā in the hermitage, description of the grandeur of the āśrama and the tapas performed by Purūravā

सूत उवाच

तत्र यौ तौ महाशृङ्गौ महावर्णौ महाहिमौ।
तृतीयं तु तयोर्मध्ये शृङ्गमत्यन्तमुच्छ्रितम्॥१॥
नित्यातप्तशिलाजालं सदाभ्रपरिवर्जितम्।
तस्याधस्ताद्वृक्षगणो दिशां भागे च पश्चिमे॥२॥
जातीलतापारीक्षिप्तं विवरं चारुदर्शनम्।
दृष्ट्वैव कौतुकाविष्टस्तं विवेश महीपतिः॥३॥

Sūta said– O *Ṛṣis*, there were two peaks of different colours which were covered with snow. There was another peak in between them, which was very high and had no clouds over it, as a result of which its slabs always remained hot. At the bed of that peak, to the west, there were the clusters of trees. In their centre, there was a beautiful cave, which was covered with the Jasmine creepers, looking at the same, the king Purūravā was surprised and he entered the cave.

तमसा चातिनिबिडं नल्वमात्रं सुसङ्कटम्।
नल्वमात्रमतिक्रम्य स्वप्रभाभरणोज्ज्वलम्॥४॥

The road in it was four hundred hands in width covered with darkness and access to the same was quite difficult. After covering the distance of four hundred hands, the king reached at a place which was illumined by itself.

तमुच्छ्रितमथात्यन्तं गम्भीरं परिवर्त्तुलम्।
न तत्र सूर्यस्तपति न विराजति चन्द्रमाः॥५॥
तथापि दिवसाकारं प्रकाशं तदहर्निशम्।
क्रोशाधिकपरीमाणं सरसा च विराजितम्॥६॥
समन्तात् सरसस्तस्य शैललग्ना तु वेदिका।
सौवर्णै राजतैर्वृक्षैर्विद्रुमैरुपशोभितम्॥७॥
नानामाणिक्यकुसुमैः सुप्रभाभरणोज्ज्वलैः।
तस्मिन्सरसि पद्मानि पद्मरागच्छदानि तु॥८॥
वज्रकेशरजालानि सुगन्धीनि तथा युतम्।
पत्रैर्मरकतैर्नीलैर्वैदूर्य्यस्य महीपते॥९॥
कर्णिकाश्च तथा तेषां जातरूपस्य पार्थिव।
तस्मिन्सरसि या भूमिर्न सा वज्रसमाकुला॥१०॥
नानारत्नैरुपचिता जलजानां समाश्रया।
कपर्द्दिकानां शुक्तीनां शंखानां च महीपते॥११॥
मकराणां च मत्स्यानां चण्डानां कच्छपैः सह।

It was quite high, quite deep and circular and was spread in an area of a *kosa*. Though the sun and the moon never rose there but it remained

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illumined like the day. There was a lake there, which looked graceful with the trees of gold, silver and coral colours. The flowers of different spices were blossoming over them with beautiful lustre. The pedestals of stone slabs had been built around the serial lake. O King the lotuses of various species were blossoming in the lake, which looked like the rubies and diamonds with sweet scents and their pericarps were made of gold. Not only was the bed of the lake, made of diamond, but it was also full of various gems. The cowrie shells, oysters and conches were found there, besides the terrific crocodiles, fishes and tortoises.

तत्र मरकतखण्डानि वज्राणां च सहस्रशः॥ १२॥
पद्मरागेन्द्रनीलानि महानीलानि पार्थिव।
पुष्परागाणि सर्वाणि तथा कर्कोटकानि च॥ १३॥
तुत्थकस्य तु खण्डानि तथा शेषस्य भागशः।
राजावर्त्तस्य मुख्यस्य रुचिराक्षस्य चाप्यथ॥ १४॥
सूर्येन्दुकान्तयश्चैव नीलो वर्णान्तिमश्च यः।
ज्योतीरसस्य रम्यस्य स्यमन्तस्य च भागशः॥ १५॥

There were places of emerald slabs, thousands of diamonds, rubies, sapphires, topaz, *karkoṭakas*, pieces of Tuthakas stone, pieces of ivory, diamonds, of the first water as well as of inferior kind of yellow stone, sun stone, moon stone and syamantaka gems.

सुरोरगवलक्षाणां स्फटिकस्य तथैव च।
गोमेदपित्तकानां च धूलीमरकतस्य च॥ १६॥
वैदूर्यसौगन्धिकयोस्तथा राजमणेर्नृप।
वज्रस्यैव च मुख्यस्य तथा ब्रह्ममणेरपि॥ १७॥
मुक्ताफलानि मुक्तानां ताराविग्रहधारिणाम्॥ १८॥

Surora gavalakṣa, crystal, Gomeda, Dhūlimarakata, Pittaka, lapis lazuli, Saugandhika (a kind of ruby), Rājamaṇi, Brahmamaṇi Mukhyamaṇi, and starry pearls of various kinds.

सुखोष्णं चैव तत् तोयं स्नानाच्छीतविनाशनम्।
वैदूर्यस्य शिला मध्ये सरसस्तस्य शोभना॥ १९॥

Its water is also lukewarm, and removes all feelings of cold. The site of the lake, in the midst of lapis lazuli stone (Vaidūryamaṇi) looked beautiful indeed.

प्रमाणेन तथा सा च द्वे च राजन् धनुःशते।
चतुरस्रा तथा रम्या तपसा निर्म्मिताऽत्रिणा॥ २०॥

It is a beautiful square piece of land, measuring 800 cubits (200 Dhava), and has been formed by the asceticism of the sage Atri.

बिलद्वारसमो देशो यत्र तत्र हिरण्मयः।
प्रदेशः स तु राजेन्द्र द्वीपे तस्मिन् मनोहरे॥ २१॥
तथा पुष्करिणी रम्या तस्मिन् राजन् शिलातले।
सुशीतामलपानीया जलजैश्च विराजिता॥ २२॥

O King! The entire locality was full of gold (or looked like gold), as the entrance cave was. There was a certain place in that beautiful, region, where, below the rock, flows a lovely pond of cool water adorned with lotus flowers.

आकाशप्रतिमा राजंश्चतुरस्रा मनोहरा।
तस्यास्तदुदकं स्वादु लघु शीतं सुगन्धिकम्॥ २३॥

This pond, O King, was in shape of a beautiful square and resembling the sky in clearness, the water of which is most delicious, cold and perfumed.

न क्षिणोति यथा कण्ठं कुक्षिं नापूरयत्यपि।
तृप्तिं विधत्ते परमा शरीरे च महत् सुखम्॥ २४॥

Without injuring the throat and without overfilling the stomach (or belly), it gives pleasure to mind and body.

मध्ये तु तस्याः प्रासादं निर्मितं तपसाऽत्रिणा।
रुक्मसेतुप्रवेशान्तं सर्वरत्नमयं शुभम्॥ २५॥

In the centre of the pond, the sage Atri, by virtue of his austerities, has built a palace, which can be reached by a golden bridge, studded with precious stones.

शशांकरश्मेः संकाशं प्रासादं राजतं हितम्।
रम्यवैदूर्य्यसोपानं विद्रुमामलसारकम्॥ २६॥
इन्द्रनीलमहास्तम्भं मरकतासक्तवेदिकम्।

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वज्रांशुजालैः स्फुरितं रम्यं दृष्टिमनोरमम्॥ २७॥
प्रासादे तत्र भगवान् देवदेवो जनार्दनः।
भोगिभोगावलीसुप्तः सर्वालंकारभूषितः॥ २८॥
जान्वा च कुंचितस्त्वेको देवदेवस्य चक्रिणः।
फणीन्द्रसन्निविष्टोऽङ्घ्रिर्द्वितीयश्च तथानघ॥ २९॥
लक्ष्म्युत्सङ्गगतोंऽघ्रिस्तु शेषभोगप्रशायिनः।
फणीन्द्रभोगसंन्यस्तबाहुः केयूरभूषणः॥ ३०॥
अंगुलीपृष्ठविन्यस्तदेवशीर्षधरं भुजम्।
एकं वै देवदेवस्य द्वितीयं तु प्रसारितम्॥ ३१॥
समाकुञ्चितजानुस्थमणिबन्धेन शोभितम्।
किञ्चिदाकुञ्चितं चैव नाभिदेशकरस्थितम्॥ ३२॥
तृतीयं तु भुजं तस्य चतुर्थं तु तथा शृणु।
आत्तसन्तानकुसुमं घ्राणदेशानुसर्पिणम्॥ ३३॥

The palace was of silver, white like the rays of the moon; its stairs are of beautiful Vaidūryamaṇi (lapis lazuli); its pillars of the coral and sapphire, its altars (or quadrangles) are studded with emeralds Markaṭamaṇi. The reflection of the diamonds made it very beautiful and pleasant to the sight. In this (enchanting) palace, the Lord of all, the serene Janārdana, decorated with every ornament, reposed in the midst, all the luxuries of the luxurious, with one of his knees drawn up and the foot placed on the King of Serpents, the other (foot) resting on the lap of Lakṣmī (the Goddess of wealth). While thus sleeping on the coils of Śeṣa, the Lord had one of His hands, adorned with bracelets, on the hood of the Snake, another, stretched out, supported His sacred head (laid) on the back of his fingers, the third one resting on the knee-cap of the half raised leg, touched his navel. Now hear how the fourth hand was placed. It held a celestial (santāna) flower and was raising to the nose.

लक्ष्म्या संवाह्यमानङ्घ्रिः पद्मपत्रनिभैः करैः।
सन्तानमालामुकुटं हारकेयूरभूषितम्॥ ३४॥
भूषितं च तथा देवमङ्गदैरंगुलीयकैः।
फणीन्द्रफणविन्यस्तचारुरत्नशिरोज्ज्वलम्॥ ३५॥

Goddess Lakṣmī– is devotedly shampooing Her Lord of the Universe in His Serene repose with Her lotus hands. He was adorned with the garland of santāna (kalpa) flowers, and with necklace, bracelets, rings, (Hāra, Keyura, Aṅgada, Aṅgulaka); while His head, glittering with the decorations of precious stones, rested on the hood of Śeṣa.

अज्ञातवस्तुचरितं प्रतिष्ठितमथात्रिणा।
सिद्धानुपूज्यं सततं सन्तानकुसुमार्चितम्॥ ३६॥
दिव्यगन्धानुलिप्तांगं दिव्यधूपेन धूपितम्।
सुरसैः सुफलैर्हृद्यैः सिद्धैरुपहृतैः सदा॥ ३७॥
शोभितोत्तमपार्श्वं तं देवमुत्पलशीर्षकम्।
ततः सम्मुखमुद्वीक्ष्य ववन्दे स नराधिपः॥ ३८॥

King Purūravā went in front of the God, and made his salutation to the One, who was of mysterious character, consecrated there by Atri, worshipped by the seers, adored by the ascetics, always offered the Kalpa santāna flowers, covered with divine sandals, offered the incense, his right side covered with the best sappy fruits, offered by the anchorites (Siddhas) and having a bed of lotus flowers for His pillow.

जानुभ्यां शिरसा चैव गत्वा भूमिं यथाविधि।
नाम्ना सहस्रेण तदा तुष्टाव मधुसूदनम्॥ ३९॥
प्रदक्षिणमथो चक्रे स तूत्थाय पुनः पुनः।
रम्यमायतनं दृष्ट्वा तत्रोवासाश्रमे पुनः॥ ४०॥
बिलाद्बहिर्गुहां काञ्चिदाश्रित्य सुमनोहराम्।
तपश्चकार तत्रैव पूजयन्मधुसूदनम्॥ ४१॥

The king saluted the Sacred One with his knees and head touching the ground, and pleased the Lord by his recitations of the hymns in His praises, containing his thousand names, and repeatedly circumambulated Him. He rested a little in that hermitage. Then, taking his residence in a beautiful cavern, outside the entrance to the cave, commenced his austerities

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and worship of Madhusūdana.

नानाविधैस्तथा पुष्पैः फलमूलैः सगोरसैः।
नित्यं त्रिषवणस्नायी वह्निपूजापरायणः॥४२॥
देववापीजलैः कुर्वन्सततं प्राणधारणम्।
सर्वाहारपरित्यागं कृत्वा तु मनुजेश्वरः॥४३॥

The king, in process of time, gave up every kind of food, engaging himself only in the worship of Fire to whom he offered various kinds of fruits, flowers, incense, roots and cow's milk, after bathing thrice a day and sustaining himself on the water of the pond.

अनास्तृतगुहाशायी कालं नयति पार्थिवः।
त्यक्ताहारक्रियश्चैव केवलं तोयतो नृपः।
न तस्य ग्लानिमायाति शरीरं च तदद्भुतम्॥४४॥
एवं स राजा तपसि प्रसक्तः
सम्पूजयन्देववरं सदैव।
तत्राश्रमे कालमुवास कञ्चित्
स्वर्गोपमे दुःखमविन्दमानः॥४५॥

He slept, without any bedding, on the bare floor in the cavern, and lived only on water, having discarded all the eatables. The king did not experience any ailment in course of that period of life and most marvellously carried on his devotion of Viṣṇu by residing in that hermitage for sometime.

इति श्रीमात्स्ये महापुराणे भुवनकोषे आयतनवर्णनं
नामैकोनविंशत्यधिकशततमोध्यायः॥११९॥

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CHAPTER 120

Tapas of the king Purūravā, sports of Gandharvas and *apsarās*, arrival of the sage Atri, the boon granted to the king

सूत उवाच

स त्वाश्रमपदे रम्ये त्यक्ताहारपरिच्छदः।
क्रीडाविहारं गन्धर्वैः पश्यत्यप्सरसां सह॥१॥

Sūta said– "O *Ṛṣis*, in this way the king Purūravā, discarding the royal paraphernalia and the food, started living in that charming hermitage. He also enjoyed the opportunity of observing the sports of Gandharvas and *apsarās*.

कृत्वा पुष्पोच्चयं भूरि ग्रथयित्वा तथा स्रजः।
अग्रं निवेद्य देवाय गन्धर्वेभ्यस्तदा ददौ॥२॥

The king used to make the garland after plucking of many flowers, and offered them to lord Viṣṇu first together with the *arghya* and then handed them over to the Gandharvas.

पुष्पोच्चयप्रसक्तानां क्रीडन्तीनां यथासुखम्।
चेष्टा नानाविधाकाराः पश्यन्नपि न पश्यति॥३॥

He ignored the *apsarās* engaged in various types of sports carried out by them in various poses.

काचित् पुष्पोच्चये सक्ता लताजालेन वेष्टिता।
सखीजनेन संत्यक्ता कान्तेनाभिसमुज्झिता॥४॥
काचित्कमलगन्धाभा निःश्वासपवनाहतैः।
मधुपैराकुलमुखी कान्तेन परिमोचिता॥५॥

Some one of the *apsarās* while collecting the flowers was caught up on the creepers and her maids left her in the same condition and departed. Her husband then arrived there and freed her. Fragrance of a lotus flower was emerging out of the body of an *apsarā* as a result of which the black wasps were hovering over her because of the fragrance in her breath. Her face had almost been covered with the black wasps. She was somehow saved by her husband.

मकरन्दसमाक्रान्तनयना काचिदङ्गना।
कान्तनिःश्वासवातेन नीरजस्ककृतेक्षणा॥६॥

The flower dust had fallen in the eyes of an *apsarā* which was removed by her husband by blowing air from his mouth.

काचिदुच्चीय पुष्पाणि ददौ कान्तस्य भामिनी।
कान्तसंग्रथितैः पुष्पै रराज कृतशेखरा॥७॥

A damsel collected flowers and handed them over to her husband. Then she decorated her

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head with the flower garland made by her husband.

उच्चीय स्वयमुद्ग्रथ्य कान्तेन कृतशेखरा।
कृतकृत्यमिवात्मानं मेने मन्मथवर्द्धिनी॥८॥

A husband made the flower garland with his own hands and decorated the head of her wife. By this she felt beholden to him.

अस्त्यस्मिन् गहने कुञ्जे विशिष्टकुसुमा लता।
काचिदेवं रहो नीता रमणेन रिरंसुना॥९॥

Some one was plucking flowers from the branch of the tree lowered by her husband and with this she considered herself possessing the best of virtues in her.

कान्तसन्नामितलता कुसुमानि विचिन्वती।
सर्वाभ्यः काचिदात्मानं मेने सर्वगुणाधिकम्॥१०॥

Some of the beautiful damsels sporting separately with the Gandharvas, were looking at the king in the cluster of lotus flowers.

काश्चित्पश्यंति भूपालं नलिनीषु पृथक् पृथक्।
क्रीडमानास्तु गन्धर्वैर्देवरामा मनोरमाः॥११॥

Some one of the damsels, was splashing water over her husband while the husband was splashing water over the wife, which delighted both.

काचिदताडयत्कान्तमुदकेन शुचिस्मिता।
ताड्यमानाथ कान्तेन प्रीतिं काचिदुपाययौ॥१२॥

A damsel was splashing water over her husband with a disturbed mind. With the splashing of the water over the husband, the locks of hair were dishevelled as a result of which her face was covered with the hair.

कान्तं च ताडयामास जातखेदा वराङ्गना।
अदृश्यत वरारोहाश्वासनृत्यत्पयोधरा॥१३॥

When the maidens ran down, their husbands became sad, and it was seen that as they heared breathing of their breasts which rose and fell.

कान्ताम्बुताडनाकृष्टकेशपाशनिबन्धना।
केशाकुलमुखी भाति मधुपैरिव पद्मिनी॥१४॥

Some of the *apsarās* looked as beautiful as the lotus surrounded by the black wasps as their tresses of the long hair, streamed on their long faces after being loosened, by their lords in course of posture.

स्वचक्षुःसदृशैः पुष्पैः सञ्छन्ने नलिनीवने।
छन्ना काचिच्चिरात्प्राप्ता कान्तेनान्विष्य यत्नतः॥१५॥

Some of them were hidden in the lotus groves which resembled their eyes and were discovered by their lords after a long search.

स्नाता शीतापदेशेन काचित् प्राहाङ्गना भृशम्।
रमणालिङ्गनं चक्रे मनोऽभिलषितं चिरम्॥१६॥

Some kept their lords in a close embrace for a long time, on the pretext of feeling cold after their bath.

जलार्द्रवसनं सूक्ष्ममङ्गलीनं शुचिस्मिता।
धारयन्ती जनं चक्रे काचित् तत्र समन्मथम्॥१७॥

Some, of an enchanting smile, thrilled the observer (lord) with amorous feeling by wearing the finest wet garment on her person.

कण्ठमाल्यगुणैः काचित् कान्तेन कृष्यताम्भसि।
त्रुट्यत्स्रग्दामपतितं रमणं प्राहसच्चिरम्॥१८॥

Some apsarā was laughing at her lord, who fell down into the water as the garland was torn which he was pulling.

काचिद्भग्ना सखीदत्तजानु देशे नखक्षता।
सम्भ्रान्ता कान्तशरणं मग्ना काचिद्गता चिरम्॥१९॥

With their knees having been scratched by their companions, some bent low and modestly took shelter for a long time in the company of their lords.

काचित् पृष्ठकृतादित्या केशनिस्तोयकारिणी।
शिलातलगता भर्त्रा दृष्टा कामार्त्तचक्षुषा॥२०॥

Some began to dry her wet hair by turning her back on the sun and was seen from a rock by her lord with eyes full of love and desire.

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कृत्तमाल्यं विलुलितं संक्रान्तकुचकुंकुमम्।
रतिक्रीडितकान्तेव रराज तत् सरोदकम्।।२१।।

At that time the lake with its water full of garlands of the nymphs fallen in it and mixed with the saffron washed out of their breasts, looked beautiful like a maiden after amorous enjoyment with her lover.

सुस्नातदेवगन्धर्वदेवरामागणेन च।
पूज्यमानं च ददृशे देवदेवं जनार्दनम्।।२२।।

Purūravā saw the group of Devas, Gandharvas and the consorts of the Devas worshipping Viṣṇu after their bath.

क्वचिच्च ददृशे राजा लता गृहगताः स्त्रियः।
मण्डयन्तीः स्वगात्राणि कान्तसन्न्यस्तमानसाः।।२३।।

He also saw some of the nymphs sitting in the bowers of the creepers and dressing and decorating themselves, their minds being engrossed with (the thoughts of) their lords.

काचिदादर्शनकरा व्यग्रा दूतीमुखोद्गतम्।
शृण्वती कान्तवचनमधिका तु तथा बभौ।।२४।।

Some while looking at the mirror heard the news of their lords through their maids with rapt attention.

काचित् सत्वरिता दूत्या भूषणानां विपर्ययम्।
कुर्वाणा नैव बुबुधे मन्मथाविष्टचेतना।।२५।।

Some at the hint of the maid began to put on their ornaments hurriedly without being conscious that they put them wrongly, their mind was so engrossed with passionate desire.

वायुनुन्नातिसुरभिकुसुमोत्करमण्डिते।
काचित् पिबन्ती ददृशे मैरेयं नीलशाद्वले।।२६।।
पाययामास रमणं स्वयं काचिद्वराङ्गना।
काचित् पपौ वरारोहा कान्तपाणिसमर्पितम्।।२७।।

Purūravā also saw some of the nymphs sitting on the blue grass amidst nicely smelling flowers and drinking wine there; some of these beautiful nymphs made their lovers drink from their own hands, while others drank the wine offered by their lords.

काचित् स्वनेत्रचपलनीलोत्पलयुतं पयः।
पीत्वा पप्रच्छ रमणं क्व गतौ तौ ममोत्पलौ।।२८।।
त्वयैव पीतौ तौ नूनमित्युक्ता रमणेन सा।
तथा विदित्वा मुग्धत्वाद्बभूव व्रीडिता भृशम्।।२९।।

Some while drinking water saw the reflection of her lotus eyes in it and afterwards began to enquire from her lord where her two lotuses disappeared, and on being told by him that they were undoubtedly drunk by herself became bashful as she realised with pleasure his meaning.

काचित् कान्तार्पितं सुभ्रूः कान्तपीतावशेषितम्।
सविशेषरसं पानं पपौ मन्मथवर्द्धनम्।।३०।।

Some of them (with beautiful eyebrows) drank with great relish the desire producing wine offered by their lords after they had drank of them.

आपानगोष्ठीषु तथा तासां स नरपुङ्गवः।
शुश्राव विविधं गीतं तन्त्रीस्वरविमिश्रितम्।।३१।।

The king also heard in that drinking place the songs of the nymphs with stringed accompaniments.

प्रदोषसमये ताश्च देवदेवं जनार्दनम्।
राजन् सदोपनृत्यन्ति नाना वाद्यपुरःसराः।।३२।।

Those nymphs, O King, dance on music before Lord Viṣṇu in the evenings.

याममात्रे गते रात्रौ विनिर्गत्यः गुहामुखात्।
आवसन् संयुताः कान्तैः परर्द्धिरचितां गुहाम्।।३३।।
नानागन्धान्वितलतां नानागन्धसुगन्धिनीम्।
नानाविचित्रशयनां कुसुमोत्करमण्डिताम्।।३४।।

And as the night advanced they coming out of that cave began to retire into their beautiful caverns where they pass the night in the pleasant company of their husbands, reclining on the plushy mattresses strewn with various kinds of sweet flowers and decorated with

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lovely sweet scented creepers.

एवमप्सरसां पश्यन् क्रीडितानि स पर्वते।
तपस्तेपे महाराजन् केशवार्पितमानसः।।३५।।

King Purūravā thus saw all the pastimes of those nymphs on that mountain, went on with his devotion, his mind firmly fixed on Viṣṇu.

तमूचुर्नृपतिं गत्वा गन्धर्वाप्सरसां गणाः।
राजन् स्वर्गोपमं देशमिमं प्राप्तोऽस्यरिन्दम।।३६।।
वयं हि ते प्रदास्यामो मनसः कांक्षितान् वरान्।
तानादाय गृहं गच्छ तिष्ठेह यदि वा पुनः।।३७।।

The train of the Gandharvas in company of their consorts went to the king, and said– "O King! You have come to this region resembling the heaven, we shall grant you the boons of your desire after which it would be left to your pleasure either to stay here or to go back to your country."

राजोवाच

अमोघदर्शनाः सर्वे भवन्तस्त्वमितौजसः।
वरं वितरताद्यैव प्रसादं मधुसूदनात्।।३८।।

The King Purūravā said– "All of you have superhuman powers, your presence is never in vain. I therefore beseech you to give me the boon that I may please Viṣṇu."

एवमस्त्वित्यथोक्तस्तैः स तु राजा पुरूरवाः।
तत्रोवास सुखी मासं पूजयानो जनार्दनम्।।३९।।

They all unanimously gave the desired boon and the king stayed there for another month, worshipping Janārdana in a happy mind.

प्रिय एव सदैवासीद्गन्धर्वाप्सरसां नृपः।
तुतोष स जनो राज्ञस्तस्यालौल्येन कर्मणा।।४०।।

He became a great favourite of the Gandharvas and their consorts, who were pleased with his firm devotion (to Viṣṇu).

मासस्य मध्ये स नृपः प्रविष्ट-
स्तदाश्रमं रत्नसहस्रचित्रम्।
तौयाशनस्तत्र ह्युवास मासं
यावत्सितान्तो नृप फाल्गुनस्य।।४१।।
फाल्गुनामलपक्षान्ते राजा स्वप्ने पुरूरवाः।
तस्यैव देवदेवस्य श्रुतवान्गदितं शुभम्।।४२।।
रात्र्यामस्यां व्यतीतायामत्रिणा त्वं समेष्यसि।
तेन राजन्समागम्य कृतकृत्यो भविष्यसि।।४३।।

After a month, that king entered a lovely hermitage, decorated with innumerable gems, where he lived on water alone till the end of the bright fortnight in the month of Phālguna, when he heard the following words of Viṣṇu in a dream– "At the close of the night you will find the Sage Atri, in whose company you will get your desire."

स्वप्नमेवं स राजर्षिर्दृष्ट्वा देवेन्द्रविक्रमः।
प्रत्यूषकाले विधिवत् स्नातः स प्रयतेन्द्रियः।।४४।।
कृतकृत्यो यथाकामं पूजयित्वा जनार्दनम्।
ददर्शात्रिं मुनिं राजा प्रत्यक्षं तपसां निधिम्।।४५।।

That king, powerful as Indra, having thus dreamt, got up early in the morning and with his senses under control, had his bath, and having performed daily duties worshipped Janārdana, after which he came across the great sage Atri.

स्वप्नं तु देवदेवस्य न्यवेदयत धार्मिकः।
ततः शुश्राव वचनं देवतानां समीरितम्।।४६।।

He then told him of his dream and heard the following words of the Devas.

एवमेतन्महीपाल नात्र कार्या विचारणा।
एवं प्रसादं सम्प्राप्य देवदेवाज्ञनादर्नात्।।४७।।
कृतदेवार्चनो राजा तथा हुतहुताशनः।
सर्वान्कामानवाप्तोऽसौ वरदानेन केशवात्।।४८।।

"O King! It is just what it should be; there is not the least doubt about it." Thus getting the boons of his desire from Lord Viṣṇu, he worshipped the Lord and poured his oblations in the Fire and attained his object.

इति श्रीमात्स्ये महापुराणे भुवनकोषे ऐलाश्रमवर्णनं नाम विंशत्यधिकशततमोऽध्यायः।।१२०।।

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CHAPTER 121

Description of Kailāśa and Gaṅgā besides Jambūdvīpa

सूत उवाच

तस्याश्रमस्योत्तरतस्त्रिपुरारिनिषेवितः।
नानारत्नमयैः शृङ्गैः कल्पद्रुमसमन्वितैः।।१।।
मध्ये हिमवतः पृष्ठे कैलासो नाम पर्वतः।
तस्मिन्निवसति श्रीमान्कुबेरः सह गुह्यकैः।।२।।

Sūta said– "O *Ṛṣis*, to the north of the hermitage, in the middle of the back of the Himālaya, the mountain Kailāśa is lodged, where lord Śiva, the destroyer of Tripura resides. Its peaks possess enormous gems and the *Kalpavṛkṣas* are also grown there. Kubera lives there with Guhyakas.

अप्सरोऽनुगतो राजा मोदते ह्यलकाधिपः।
कैलासपादसम्भूतं पुण्यं शीतजलं शुभम्।।३।।

Thus Kubera, the lord of Alkapurī, being followed by the *apsarās* remains delightful. A lake named Mandolaka has emerged out of the valley at the foot of the mountain, having the pure water which is clean and spotless besides being cool.

मन्दोदकं नाम सरः पयस्तु दधिसन्निभम्।
तस्मात्प्रवहते दिव्या नदी मन्दाकिनी शुभा।।४।।

The water is bright like the curd. The divine and auspicious Mandākinī river issues from the same lake.

दिव्यं च नन्दनं तत्र तस्यास्तीरे महद्वनम्।
प्रागुत्तरेण कैलासाद्दिव्यं सौगन्धिकं गिरिम्।।५।।
सर्वधातुमयं दिव्यं सुवेलं पर्वतं प्रति।
चंद्रप्रभो नाम गिरिर्यः शुभ्रो रत्नसन्निभः।।६।।

There is a great forest over the bank of the river, which is known as Nandanavana. To the north east of Kailāśa, there is a mountain known as Candraprabhā, which shines like the heap of gems. It is decorated with all types of metals. The same is spreading upto the divine Subala mountain.

तत्समीपे सरो दिव्यमच्छोदं नाम विश्रुतम्।
तस्मात्प्रभवते दिव्या नदी ह्यच्छोदिका शुभा।।७।।

A divine lake known by the name of Acchodā is located close to it. A divine river called Acchodā, the bestower of welfare starts from that lake.

तस्यास्तीरे वनं दिव्यं महच्चैत्ररथं शुभम्।
तस्मिन् गिरौ निवसति माणिभद्रः सहानुगः।।८।।
यक्षसेनापतिःक्रूरो गुह्यकैःपरिवारितः।

On the bank of that river, there is a divine, beautiful and great forest known as Caitraratha. The army commander of Guhyaka, known by the name of Maṇibhadra, lives there with his followers.

पुण्या मन्दाकिनी नाम नदी ह्यच्छोदिका शुभा।।९।।
महीमण्डलमध्ये तु प्रविष्टे तु महोदधिम्।
कैलासदक्षिणे प्राच्यां शिवसर्वौषधिं गिरिम्।।१०।।
मनःशिलामयं दिव्यं सुवेलं पर्वतं प्रति।
लोहितो हेमशृङ्गस्तु गिरिः सूर्यप्रभो महान्।।११।।
तस्य पादे महद्दिव्यं लोहितं सुमहत्सरः।
तस्मात्प्रभवते पुण्यो लौहित्यश्च नदो महान्।।१२।।
दिव्यारण्यं विशोकं च तस्य तीरे महद्वनम्।
तस्मिन् गिरौ निवसति यक्षो मणिधरो वशी।।१३।।
सौम्यैः सुधार्मिकैश्चैव गुह्यकैः परिवारितः।
कैलासात्पश्चिमोदीच्यां ककुद्मानौषधीगिरिः।।१४।।
ककुद्मति च रुद्रस्य उत्पत्तिश्च ककुद्मिनः।
तदङ्गनं त्रैककुदं शैलं त्रिककुदं प्रति।।१५।।

The auspicious Mandākinī and the Acchodā– the bestower of welfare, both the rivers flowing through the middle part of the earth fall in the great ocean. To the south east of the Kailāśa mountain, there is a vast mountain known as Hemaśṛṅga possessing all the *auṣadhis* and facing the Candraprabhā mountain. The mountain, Hemaśṛṅga, near it shines red like the sun, below which there is a large lake of the red water out of which comes a

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big river called the Lauhitya, (Brahmaputra) on the banks of which is located a great heavenly forest known as Viśoka. The Yakṣa Maṇidhara resides there. He remains there with his well behaved and auspicious attendants. To the north west of Kailāśa, lies the Mount Kukudmān, where there are plenty of herbs, because of the birth of the great bull of Rudra there. In front of this the Trikaṇḍa mount is the mount of Añjana of three peaks.

सर्वधातुमयस्तत्र सुमहान् वैद्युतौ गिरिः।
तस्य पादे महद्दिव्यं मानसं सिद्धसेवितम्॥१६॥
तस्मात्प्रभवते पुण्या सरयूर्लोकपावनी।
यस्यास्तीरे वनं दिव्यं वैभ्राजं नाम विश्रुतम्॥१७॥

There is the Mount Vaidyuta, full of all kinds of ores, below which is the most lovely Mānasarovara lake which is resorted to by the siddhas. The sacred Sarayū runs from that lake and purifies the people. On its bank is the Vaibhrāja forest.

कुबेरानुचरस्तस्मिन्प्रहेतितनयो वशी।
ब्रह्मधाता निवसति राक्षसोऽनन्तविक्रमः॥१८॥

In that forest resides the most valiant demon (Rākṣasa), Brahma-dhātā, the attendant of Kubera and the son of Prehita.

कैलासात्पश्चिमामाशां दिव्यः सर्वौषधिर्गिरिः।
अरुणः पर्वतश्रेष्ठो रुक्मधातुविभूषितः॥१९॥

The Aruṇa mountain to the west of Kailāsa is the most important one. It is full of efficacious herbs and gold and shines red.

भवस्य दयितः श्रीमान्पर्वतो हैमसन्निभः।
शातकौम्भमयैर्दिव्यैः शिलाजालैः समाचितः॥२०॥

Mount Śrīmān, of golden colour, is the favourite of Śiva and is covered with lines of gold quartz.

शतसंख्यैस्तापनीयैः शृङ्गैर्दिवमिवोल्लिखन्।
शृङ्गवान्सुमहादिव्यो दुर्गः शैलो महाचितः॥२१॥
तस्मिन्गिरौ निवसति गिरिशो धूम्रलोचनः।

तस्य पादात्प्रभवति शैलोदं नाम तत्सरः॥२२॥

Next comes the great inaccessible Śṛṅgavān (full of peaks) Mount. Hundreds of its lofty golden peaks touch the sky. It is the abode of Dhūmralocana, lord of the mountain and below it is the lake Śailoda.

तस्मात्प्रभवते पुण्या नदी शैलोदका शुभा।
सा चक्षुषी तयोर्मध्ये प्रविष्टा पश्चिमोदधिम्॥२३॥

Out of which flows the sacred river Śailodakā which is also known as Cakṣusī and flowing between these two mountains falls into the Western Sea.

अस्त्युत्तरेण कैलासाच्छिवः सर्वौषधो गिरिः।
गौरं तु पर्वतश्रेष्ठं हरितालमयं प्रति॥२४॥

To the north of Kailāsa is the blessed Mount Sarvauṣadha near which is a majestic snow clad mountain full of yellow orpiment (Haritāla).

हिरण्यशृङ्गः सुमहान्दिव्यौषधिमयो गिरिः।
तस्य पादे महद्दिव्यं सरः काञ्चनवालुकम्॥२५॥
रम्यं बिन्दुसरो नाम यत्र राजा भगीरथः।
गङ्गार्थे स तु राजर्षिरुवास बहुलाः समा॥२६॥

There is mountain with golden peaks teeming with herbs below which is the lake of golden (coloured) sand and known as beautiful Bindu lake. Here King Bhagīratha remained for a long time for the advent of the river Gaṅgā.

दिवं यास्यन्तु मे पूर्वे गङ्गातोयाप्लुतास्थिकाः।
तत्र त्रिपथगा देवी प्रथमं तु प्रतिष्ठिता॥२७॥

He said– "May my ancestors attain heaven, their bones being drenched with the Gaṅgā water." The Gaṅgā which goes three ways made her first appearance on that very spot.

सोमपादात्प्रसूता सा सप्तधा प्रविभज्यते।
यूपा मणिमयास्तत्र विमानाश्च हिरण्मयाः॥२८॥

The Gaṅgā coming out of Somapāda divided Herself into seven streams. There are sacrificial posts (yūpa) of precious stones and vimānas

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(heavenly cars) of gold.

तत्रेष्ट्वा क्रतुभिः सिद्धः शक्रः सुरगणैः सह।
दिवश्छायापथस्तत्र नक्षत्राणां तु मण्डलम्॥ २९॥
दृश्यते भासुरा रात्रौ देवी त्रिपथगा तु सा।
अन्तरिक्षं दिवं चैव भावयित्वा भुवंगता॥ ३०॥

Indra attained bliss by performing sacrifices on that spot along with the Devas. Here is the milky way of heaven, the centre of the starry nebula. The Gaṅgā appears to shed splendid lustre there at night. She has descended on the earth, having purified the Heaven and sky (Antarikṣa).

भवोत्तमाङ्गे पतिता संरुद्धा योगमायया।
तस्या ये बिन्दवः केचित्क्रुद्धायाः पतिता भुवि॥ ३१॥
कृतं तु तैर्बहुसरस्ततो बिन्दुसरः स्मृतम्।
ततस्तस्या निरुद्धाया भवेन सहसा रुषा॥ ३२॥
ज्ञात्वा तस्या ह्यभिप्रायं क्रूरं देव्याश्चिकीर्षितम्।
भित्वा विशामि पातालं स्रोतसा गृह्य शङ्करम्॥ ३३॥

She first descended on the head of the mighty Lord Śiva, who curbed Her force by His glory. Her waters falling on the Earth, owing to Śiva's anger, formed the Bindu lake. When she was thus suddenly stopped by Śiva, she became angry as she understood his unkind motive and made an attempt to force Herself into the lower regions, having engulfed Śiva in her tumultuous current.

अथावलोपं तं ज्ञात्वा तस्याः क्रुद्धस्तु शङ्करः।
तिरोभावयितुं बुद्धिरासीदङ्गेषु तां नदीम्॥ ३४॥

Realising this proud attitude of the Gaṅgā, the Lord thought of absorbing Her within Himself.

एतस्मिन्नेव काले तु दृष्ट्वा राजानमग्रतः।
धमनीसन्ततं क्षीणं क्षुधाव्याकुलितेन्द्रियम्॥ ३५॥

But, at the same moment, He perceived King Bhagīratha standing in front of Him. He appeared lean, his veins becoming visible, troubled and hungry.

अनेन तोषितश्चाहं नद्यर्थे पूर्वमेव तु।
बुद्धास्य वरदाने तु ततः कोपं न्ययच्छत॥ ३६॥

The Lord then remembered that the king had first pleased Him by his austerities to get the sacred river– Gaṅgā– which boon He had a already granted to him. He therefore suppressed His wrath.

ब्रह्मणो वचनं श्रुत्वा यदुक्तं धारयन्नदीम्।
ततो विसर्जयामास संरुद्धां स्वेन तेजसा॥ ३७॥

Moreover, as He was absorbing the sacred stream, He heard the entreaties of Brahmā. He, therefore, freed the current from His hold.

नदीं भगीरथस्यार्थे तपसोग्रेण तोषितः।
ततो विसर्जयामास सप्त स्रोतांसि गङ्गया॥ ३८॥
त्रीणि प्राचीमभिमुखं प्रतीची त्रीण्यथैव तु।
स्रोतांसि त्रिपथायास्तु प्रत्यपद्यन्त सप्तधा॥ ३९॥

Being pleased with the devotion of Bhagīratha, the Lord, for his sake, let the river loose into seven branches, three of which went to the East, three to the West (and one near Himself), thus the three-wayed Gaṅgā become flowed in seven streams.

नलिनी ह्लादिनी चैव पावनी चैव प्राच्यगा।
सीता चक्षुश्च सिन्धुश्च तिस्रस्ता वै प्रतीच्यगाः॥ ४०॥
सप्तमी त्वनुगा तासां दक्षिणेन भगीरथम्।
तस्माद्भागीरथी सा वै प्रविष्टा दक्षिणोदधिम्॥ ४१॥
सप्त चैताः प्लावयन्ति वर्षं तु हिमसाह्वयम्।
प्रसूताः सप्त नद्यस्तु शुभा बिन्दुसरोद्भवाः॥ ४२॥

Nalinī, Hlādinī and Pāvanī flow in the East, Sītā, Sindhu and Cakṣu in the West, and the seventh followed the King Bhagīratha to the South. Hence the name Bhāgīrathī which falls into the Dakṣiṇa Samudra (southern waters) washing the Himavarṣa. Seven holy rivers trace their origin from the Bindu Sarovara.

तान्देशान् प्लावयन्ति स्म म्लेच्छप्रायांश्च सर्वशः।
सशैलान्कुकुरान् रौध्रान्बर्बरान्यवनान्खसान्॥ ४३॥

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पुलिकांश्च कुलत्थांश्च अङ्गलोक्यान्वरांश्च यान्।
कृत्वा द्विधा हिमवन्तं प्रविष्टा दक्षिणोदधिम्॥४४॥

Those seven rivers having pierced through the Himālayas fall into the Dakṣiṇa Samudra (southern waters) after flowing through the Mleccha countries of the mountains, viz., Kukur[1], Randhra, Barbara, Yavana, Khasa[2], Pulika, Kulattha and Aṅgalokya.

अथ वीरमरूंश्चैव कालिकांश्चैव शूलिकान्।
तुषारान्बर्बराकारान्पह्लवान्पारदाञ्छकान्॥४५॥
एताञ्जनपदांश्चक्षुः प्लावयित्वोदधिं गता।
दरदोर्ज्जगुडांश्चैव गान्धारानौरसान्कुहून्॥४६॥
शिवपौरानिन्द्रमरून्वसतीन्समतेजसम्।
सैन्धवानुर्वसान्बर्बान्कुपथान्भीमरोमकान्॥४७॥
शुनामुखांश्चोर्द्दमरून्सिन्धुरेतान्निषेवते।

The Cakṣu stream of the Gaṅgā before entering the sea waters enters the following countries– Vīra (China?), Maru, Kālikā, Śūlika, (Culaka?), Tuṣāra, Barbara, Pahlava, Pārada, and Śaka, while Darada, Urja, Guḍa, Gāndhāra, Aūrasa, Kuhū, Śivapaura, Indramaru, Vasati, Samtaijā, Sindha, Urvaśa, Barva, Kupatha, Bhīmaramaka, Śunamukha and Urdhamaru form the basin of the Sindhu stream.

गन्धर्वान्किन्नरान्यक्षान्रक्षोविद्याधरोरगान्॥४८॥
कलापग्रामकांश्चैव तथा किम्पुरुषान्नरान्।
किरातांश्च पुलिन्दांश्च कुरून्वै भारतानपि॥४९॥
पांचालान्कौशिकान्मत्स्यान्मागधाङ्गांस्तथैव च।
ब्रह्मोत्तरांश्च वङ्गांश्च ताम्रलिप्तांस्तथैव च॥५०॥
एताञ्जनपदानार्थान्नाङ्ग भावयते शुभा।
ततः प्रतिहता विन्ध्ये प्रविष्टा दक्षिणोदधिम्॥५१॥

The abodes of the Gandharvas, Kinnaras, Yakṣas, the Rākṣasas, Vidyādharas, Sarpas, the countries of Kiṁpuruṣa, Naras, Kirātas and Pulindas, Kuru, (Bhāraba), Pāñcālas, Kauśikas, Matsya, Māgadha, Aṅga, Brahmottara, Vaṅga (Bengal) and Tāmralipta, these Aryan janapadas aer watered by the sacred Gaṅgā, which striking against the Vindhya Hills falls in the southern waters.

ततस्तु ह्लादिनी पुण्या प्राचीनाभिमुखी ययौ।
प्लावयन्त्युपकांश्चैव निषादानपि सर्वशः॥५२॥
धीवरानृषिकांश्चैव तथा नीलमुखानपि।
केकरानेककर्णांश्च किरातानपि चैव हि॥५३॥
कालञ्जरान्विकर्णांश्च कुशिकान्स्वर्गभौमकान्।
सा मण्डले समुद्रस्य तीरे भूत्वा तु सर्वशः॥५४॥

The Hlādinī Gaṅgā runs eastward into the sea after passing through the following countries– the countries of Upaka, Niṣadha, Dhīvara, Ṛṣika, Nīlamukha, Kekara, Ekakarṇa, Kirāta, Kālañjara, Vikarṇa, Kuśika and Svargabhaumaka.

ततस्तु नलिनी चापि प्राचीमेव दिशं ययौ।
कुपथान्प्लावयन्ती सा इन्द्रद्युम्नसरांस्यपि॥५५॥
तथा खरपथान्देशान्वेत्रशङ्कुपथानपि।
मध्येनोज्जानकमरून् कुथप्रावरणान्ययौ॥५६॥

The Nalinī stream, too, runs to the east of the sea through the following countries– Kupatha, Indradyumna Sarovara, Kharpatha, Ketra Saṅkupatha, Ujjānaka, Maru, Kutha, Prāvaraṇa.

इन्द्रद्वीपसमीपे तु प्रविष्टा लवणोदधिम्।
ततस्तु पावनी प्रायात्प्राचीमाशां जवेन तु॥५७॥
तोमरान्प्लावयन्ती च हंसमार्गान्समूहकान्।
पूर्वान्देशांश्च सेवन्ती भित्त्वा सा बहुधा गिरिम्।
कर्णप्रवारणान्प्राप्य गता साश्वमुखानपि॥५८॥
सिक्त्वा पर्वतमेरुं सा गत्वा विद्याधरानपि।
शौमिमण्डलकोष्ठं तु सा प्रविष्टा महत्सरः॥५९॥

The swift running Pāvani Gaṅgā passes eastward thruogh Tomara, Hansamārga, Samūhaka, various mountains and other eastern countries, and then through Karṇa, Prāvaraṇa,

1. Kukur = Darśāha.
2. Khasa or Khaśa is a mountainous country in the north of India.

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Aśvamukha, Sumeru Mountain, the land of the Vidyādharās; when the mighty stream has entered the Śaimimaṇḍala koṣṭha, a big lake.

तासां नद्युपनद्योऽन्याः शतशोऽथ सहस्रशः।
उपगच्छन्ति ता नद्यो यतो वर्षति वासवः॥६०॥

Thousands of tributaries and rivulets spring from the main streams. The God of rain– Indra draws out His store of rainwater from there.

तीरे वंशौकसारायाः सुरभिर्नाम तद्वनम्।
हिरण्यशृङ्गो वसति विद्वान् कौबेरको वशी॥६१॥
यज्ञादपेतः सुमहानमितौजाः सुविक्रमः।
तत्रागस्त्यैः परिवृता विद्वद्भिर्ब्रह्मराक्षसैः॥६२॥
कुबेरानुचरा ह्येते चत्वारस्तत्समाश्रिताः।
एवमेव तु विज्ञेया सिद्धिः पर्वतवासिनाम्॥६३॥
परस्परेण द्विगुणा धर्मतः कामतोऽर्थतः।

The Surabhi forest stands on the banks of the river Vanśaukasārā. There resides Hiraṇyaśriṅga the most powerful and learned follower of Kubera who has been forbidden to take any part in the sacrifices. Surrounded by the learned (progeny of Atri) and the Brāhmarākṣasas, the four attendants of Kubera reside there. The residents of the hills and the mountains attain double powers (by practice) as compared to other folks.

हेमकूटस्य पृष्ठे तु सर्पाणां तत् सरः स्मृतम्॥६४॥
सरस्वती प्रभवति तस्माज्ज्योतिष्मती तु या।
अवगाढे ह्युभयतः समुद्रौ पूर्वपश्चिमौ॥६५॥

At the back of the Hemakūṭa is the lake of the snakes (sarpa) out of which flow the two rivers, Sarasvatī and Jyotiṣmatī falling to the eastern and western seas respectively.

सरो विष्णुपदं नाम निषधे पर्वतोत्तमे।
यस्मादग्रे प्रभवति गन्धर्वानुकुले च ते॥६६॥

A little further on is the lake Viṣṇupada on the Niṣadha Mount. Both these lakes (Nāya and Viṣṇupada) are the favourite resorts of the Gandharvas.

मेरोः पार्श्वात्प्रभवति ह्रदश्चन्द्रप्रभो महान्।
जूम्बूश्चैव नदी पुण्या यस्यां जाम्बूनदं स्मृतम्॥६७॥
पयोदस्तु ह्रदो नीलः स शुभः पुण्डरीकवान्।
पुण्डरीकात्पयोदाच्च तस्माद्द्वे सम्प्रसूयताम्॥६८॥
सरसस्तु सरस्त्वेतत्स्मृतमुत्तरमानसम्।
मृग्याचमृगकान्ता च तस्माद्द्वे सम्प्रसूयताम्॥६९॥

The lake Candraprabhā and the sacred Jambū river– the bed of Jambūnada gold, have their source in the Sumeru Mount. The two blue water lakes, the Payoda and the sacred Puṇḍarīka, are the mothers of two sister lakes one of which is called the Uttara Mānasa from which the rivers Mṛgyā and Mṛgakānta trace their origin.

ह्रदाः कुरुषु विख्याताः पद्ममीनकुलाकुलाः।
नाम्ना ते वै जया नाम द्वादशोदधिसन्निभाः॥७०॥
तेभ्यः शान्ती च मध्वी च द्वे नद्यौ सम्प्रसूयताम्।
किंपुरुषाद्यानि यान्यष्टौ तेषु देवो न वर्षति॥७१॥
उद्भिदान्युदकान्यत्र प्रवहन्ति सरिद्वराः।

In the Kuru country there are twelve lakes under the name of Vaijaya that are full of lotus beds and fish, etc. They are all like the ocean (in extent). The rivers Śāntī and Mādhvī spring from them. There is no rainfall in the eight lakes Kiṁpuruṣa. They are full of water and (aquatic) vegetables.

बलाहकश्च ऋषभो चक्रो मैनाक एव च॥७२॥
विनिविष्टाः प्रतिदिशं निमग्ना लवणाम्बुधिम्।

The Mounts Valāhaka, Ṛṣabha, Cakra, Maināka, pervading in all directions merge into the sea.

चन्द्रकान्तस्तथा द्रोणः सुमहांश्च शिलोच्चयः॥७३॥
उद्गायता उदीच्यां तु अवगाढा महोदधिम्।

The Mounts Candrakānta, Droṇa and Sumahān are spreading in the North till they have merged into the Great Northern ocean.

चक्रो बधिरकश्चैव तथा नारदपर्वतः॥७४॥
[illegible]ते वै प्रतिष्ठास्ते महोदधिम्।

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The Mounts Cakra, Vadhiraka and Nārada spread in the West till they have also merged into the Great Western Ocean.

जीमूतो द्रावणश्चैव मैनाकश्चन्द्रपर्वतः॥७५॥
आयतास्ते महाशैलाः समुद्रं दक्षिणं प्रति।

The Mounts Jīmūta, Drāvaṇa, Maināka and Candra are spreading towards the South till they have submerged in the Dakṣiṇa Samudra.

चक्रमैनाकयोर्मध्ये दिवि सन्दक्षिणापथे॥७६॥
तत्र संवर्त्तको नाम सोऽग्निः पिबति तज्जलम्।
अग्निः समुद्रवासस्तु और्वोऽसौ वडवामुखः॥७७॥
इत्येते पर्वताविष्टश्चत्वारो लवणोदधिम्।
छिद्यमानेषु पक्षेषु पुरा इन्द्रस्य वै भयात्॥७८॥
तेषां तु दृश्यते चन्द्रे शुक्ले कृष्णे समप्लुतिः।

Between the Mounts Cakra and Maināka in the southern portion of the heaven is the Samvartaka Agni (volcanic mountain) which drinks the water of the seas. The Agni (volcanic) mountains Aurva, Vaḍava mukha too are submerged into the Lavaṇa Samudra. These four mountains merged into the ocean (for safety) when Indra began to destroy their wings (by His thunderbolt) and they are still visible on particular days in the bright and dark fortnights.

ते भारतस्य वर्षस्य भेदा येन प्रकीर्तिताः॥७९॥
इहोदितस्य दृश्यन्ते अन्ये त्वन्यत्र चोदिताः।

The divisions of the Bhāratavarṣa are thus described. Those named within the limits of Bhāratavarṣa are visible there and the rest are described elsewhere.

उत्तरोत्तरमेतेषां वर्षमुद्रिच्यते गुणैः॥८०॥
ओराग्यायुःप्रमाणाभ्यां धर्मतः कामतोऽर्थतः।
समन्वितानि भूतानि तेषु वर्षेषु भागशः॥८१॥
वसन्ति नानाजातीनि तेषु सर्वेषु तानि वै।
इत्येतद्भारयद्विश्वं पृथ्वी जगदिदं स्थिता॥८२॥

The more northern (one of those mountains) the region, the better it is. The people residing there are healthy, pious, long lived and possessed of the sterling qualities (Dharma, Artha, Kāma, etc.). Various classes of people live in those khaṇḍas. The universe thus holding the various regions on her is known as Pṛthvī or Jagat (Earth).

इति श्रीमत्स्य महापुराणे भुवनकोषे जम्बूद्वीपवर्णनं नामैकविंशत्यधिकशततमोऽध्यायः॥१२१॥

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CHAPTER 122

Description of Śakadvīpa, Kuśadvīpa and Śālmalidvīpa

सूत उवाच
शाकद्वीपस्य वक्ष्यामि यथावदिह निश्चयम्।
कथ्यमानं निबोधध्वं शाकं द्वीपं द्विजोत्तमाः॥१॥

Sūta said– "O Brāhmaṇas, now I am going to speak about Śakadvīpa, in a realistic manner. All of you should collect information about Śakadvīpa, as spoken by me.

जम्बूद्वीपस्य विस्तारादद्विगुणस्तस्य विस्तरः।
विस्तारात्त्रिगुणश्चापि परिणाहः समन्ततः॥२॥

Śakadvīpa is double in the area as compared with the Jambudvīpa and has an expansion on all the four sides measuring three times.

तेनावृतः समुद्रोऽयं द्वीपेन लवणोदधिः।
तत्र पुण्या जनपदा चिराच्च म्रियते जनः॥३॥
कुत एव च दुर्भिक्षं क्षमातेजोयुतेष्विह।

Śakadvīpa is surrounded with the ocean of salt. There are several auspicious Janapadas in Śakadvīpa. The people of that country enjoy long life. How could there be a possibility of famine where the people are illustrious, large hearted and compassionate?

तत्रापि पर्वताः शुभ्राः सप्तैव मणिभूषिताः॥४॥
शाकद्वीपादिषु त्वेषु सप्त सप्त नगास्त्रिषु।
ऋज्वायताः प्रतिदिशं निविष्टा वर्षपर्वताः॥५॥
[illegible]

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There are seven mountains in this *Dvīpa* which are decorated with gems. These mountains are of white colour. In the three *Dvīpas* including Śakadvīpa, there are seven mountains in each one of them, which are spreading in all the four directions. All these mountains are called *Varṣa* mountains. The *Varṣaparvatas* have the names like Ratnākaras and others, have high peaks and the trees.

समोदिताः प्रतिदिशं द्वीपविस्तारमानतः॥ ६॥

उभयत्रावगाढौ च लवणक्षीरसागरौ।

शाकं द्वीपे तु वक्ष्यामि सप्त दिव्यान् महाचलान्॥ ७॥

These *Dvīpas* are spread vastly equally in all the four directions, extending upto the ocean of milk as well as the ocean of salt. Now I am going to describe the seven divine mountains of the Śakadvīpa.

देवर्षिगन्धर्वयुतः प्रथमो मेरुरुच्यते।

प्रागायतः स सौवर्ण उदयो नाम पर्वतः॥ ८॥

Meru happens to be the first of all the mountains, which is served by the gods, *Ṛṣis* and the Gandharvas. It is a gold like mountain and spreads to the east. Udaigiri is its other name.

तत्र मेघास्तु वृष्ट्यर्थं प्रभवन्त्यपयान्ति च।

तस्यापरेण सुमहान् जलधारो महागिरिः॥ ९॥

The clouds reach there for the pouring of the rain and disappear after pouring the rain. To the west of the same, there is a vast mountain, possessing all the *auṣadhis* and is known by the name of Jaladhārā.

स वै चन्द्रः समाख्यातः सर्वौषधिसमन्वितः।

तस्मान्नित्यमुपादत्ते वासवः परमं जलम्॥ १०॥

It is known by the name of Candra. Indra extracts the maximum of water from that river.

नारदो नाम चैवोक्तो दुर्गशैलो महाचितः।

तत्राचलौ समुत्पन्नौ पूर्वं नारदपर्वतौ॥ ११॥

There is a great mountain known by the name of Nārada, which is also known as Durgaśaila. Both the mountains known as Nārada and Durgaśaila, were born here.

तस्यापरेण सुमहान् श्यामो नाम महागिरिः।

यत्र श्यामत्वमापन्नाः प्रजाः पूर्वमिमाः किल॥ १२॥

There is another mountain known as Śyāma, which is quite vast, where all the people became dark complexioned.

स एव दुन्दभिर्नाम श्यामपर्वतसन्निभः।

शब्दमृत्युः पुरा तस्मिन् दुन्दुभिस्ताडितः सुरैः॥ १३॥

There is a mountain named Dundubhi having the black colour, where in earlier times the gods resorted to the beating of the big drums, the sound of which caused death to the enemies.

रत्नमालान्तरमयः शाल्मलश्चान्तरालकृत्।

तस्यापरेण रजतो महानस्तो गिरिः स्मृतः॥ १४॥

Heaps of gems are enshrined in their wombs. Silk cotton trees are grown over the same. The great Astācala is beyond that which is like the silver.

स वै सोमक इत्युक्तो देवैर्यत्रामृतं पुरा।

संभृतं च हृतं चैव मातुरर्थे गरुत्मता॥ १५॥

It is the same place, where Garuḍa in earlier times had, for the benefit of his mother, stolen away the nectar.

तस्यापरे चाम्बिकेयः सुमनाश्चैव स स्मृतः।

हिरण्याक्षो वराहेण तस्मिञ्छैले निषूदितः॥ १६॥

आम्बिकेयात् परो रम्यः सर्वौषधिनिषेवितः।

विभ्राजस्तु समाख्यातः स्फाटिकस्तु महान् गिरिः॥ १७॥

यस्माद्विभ्राजते वह्निर्विभ्राजस्तेन स स्मृतः।

सैवेह केशवेत्युक्तो यतो वायुः प्रवाति च॥ १८॥

Adjacent to it stands the Mount Āmbikeya, also known as Sumanā, where the demon Hiraṇyākṣa was killed by the Lord Varāha. Near it stands the crystal mountain, Vibhrāja, which is full of herbs and gems. It is a volcano, that is why it is called Vibhrāja (fire agitator); it is also called Keśava. The wind there is very strong.

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तेषां वर्षाणि वक्ष्यामि पर्वतानां द्विजोत्तमाः।
शृणुध्वं नामतस्तानि यथावदनुपूर्वशः॥ १९॥

I shall now name the mountains with the divisions, O holy twice borns! and hear it attentively.

द्विनामान्येव वर्षाणि यथैव गिरयस्तथा।
उदयस्योदयं वर्षं जनधारेति विश्रुतम्॥ २०॥

Those khaṇḍas have double names like the mountains. The mountain as well as varṣa of Udaya is known as Udaya and Jaladhāra.

नाम्ना गतभयं नाम वर्षं तत् प्रथमं स्मृतम्।
द्वितीयं जलधारस्य सुकुमारमिति स्मृतम्॥ २१॥

Udayakhaṇḍa is called the Gaṭabhavakhaṇḍa and the Jaladhāra khaṇḍa is known as the Sukumāra.

तदेव शैशिरं नाम वर्षं तत् परिकीर्त्तितम्।
नारदस्य च कौमारं तदेव च सुखोदयम्॥ २२॥

That is called the (Śaiśira) Sītala khaṇḍa, and Kaumāra khaṇḍa is in the Nārada mountain which is also known as Sukhodaya.

श्यामपर्वतवर्षं तदनीचकमिति स्मृतम्।
आनन्दकमिति प्रोक्तं तदेव मुनिभिः शुभम्॥ २३॥

Anīcaka is the name of the khaṇḍa on which is the Śyāma mountain which has also been called the Ānandaka by the sages.

सोमकस्य शुभं वर्षं विज्ञेयं कुसुमोत्करम्।
तदेवासितमित्युक्तं वर्षं सोमकसंज्ञितम्॥ २४॥

Kusumotakara is the khaṇḍa on which lies the Somaka mountain which is also known as Asita.

आम्बिकेयस्य मैनाकं क्षेमकं चैव तत्स्मृतम्।
तदेव ध्रुवमित्युक्तं वर्षं विभ्राजसंज्ञितम्॥ २५॥

Maināka is the khaṇḍa of the mount Āmbikeya. It is also called Kṣemaka. The khaṇḍa of the Vibhrāja mountain is called Dhruva as well as Vibhrāja.

द्वीपस्य परिणाहं च ह्रस्वदीर्घत्वमेव च।

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जम्बूद्वीपेन संख्याते तस्य मध्ये वनस्पतिम्॥ २६॥
शाको नाम महावृक्षः प्रजास्तस्य महानुगाः।
एतेषु देवगन्धर्वाः सिद्धाश्च सह चारणैः॥ २७॥
विहरन्ति रमन्ते च दृश्यमानाश्च तैः सह।
तत्र पुण्या जनपदाश्चातुर्वर्ण्यसमन्विताः॥ २८॥

Of the same dimensions as Jambūdvīpa is the huge Śāka tree in the centre of the Dvīpa itself, frequented by the people. Those regions were frequented by the Devas, the Gandharvas, the Bards (cāraṇas), and the Siddhas (anchorites), who freely enjoy the beauty of the place. It contains many janapadas peopled by the four varṇas.

तेषु नद्यश्च सप्तैव प्रतिवर्षं समुद्रगाः।
द्विनाम्ना चैव ताः सर्वा गङ्गाः सप्तविधाः स्मृताः॥ २९॥

There are seven rivers in each one of these mountains which fall into the sea and each one has a duplicate name; of which the Gaṅgā is an exception, being sevenfold.

प्रथमा सुकुमारीति गङ्गा शिवजला शुभा।
मुनितप्ता च नाम्नैषा नदी सम्परिकीर्त्तिता॥ ३०॥

First one is the Sukumārī Gaṅgā whose waters are clear and blessed. It is also called the Munitaptā.

सुकुमारी तपःसिद्धा द्वितीया नामतः सती।
नन्दा च पावनी चैव तृतीया परिकीर्तिता॥ ३१॥

The second one is called the Sukumārī Tapsiddhā and Satī, the third one is the Nandā which is also known as Pāvanī.

शिबिका च चतुर्थी स्याद्द्विविधा च पुनः स्मृता।
इक्षुश्च पञ्चमी ज्ञेया तथैव च पुनः कुहूः॥ ३२॥

The fourth one is called the Śibika and Dvividhā, the fifth one is known as Ikṣu and Kuhū.

वेणुका चामृता चैव षष्ठी सम्परिकीर्तिता।
सुकृता च गभस्ती च सप्तमी परिकीर्तिता॥ ३३॥

The sixth one is known as Veṇukā and Amṛta and the seventh one is called the Sukṛtā

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and Gabhastī.

एताः सप्त महाभागाः प्रतिवर्षं शिवोदकाः।
भावयन्ति जनं सर्वं शाकद्वीपनिवासिनम्॥३४॥

Of the above-mentioned seven rivers one flows in each sub-division of the Śākadvīpa, and they all purify the people of those regions with their sacred waters.

अभिगच्छन्ति ताश्चान्या नदनद्यः सरांसि च।
बहूदकपरिस्रावा यतो वर्षति वासवः॥३५॥

There are myriads of other rivers, and rivulets as well as lakes, formed by copious supply of rain water-let fall by Vāsava (Indra) into these.

तासां तु नामधेयानि परिमाणं तथैव च।
न शक्यं परिसंख्यातुं पुण्यास्ताः सरिदुत्तमाः॥३६॥
ताः पिबन्ति सदा हृष्टा नदीर्जनपदास्तु ते।
एते शान्तभयाः प्रोक्ताः प्रमोदा ये च वै शिवाः॥३७॥
आनन्दाश्च सुखाश्चैव क्षेमकाश्च नवैः सह।
वर्णाश्रमाचारयुता देशास्ते सप्त विश्रुताः॥३८॥

It is very difficult to enumerate and give proper measurements of all those rivers and rivulets. They are all sacred. The people of the janapadas who drink their waters get happiness. Śāntabhaya, Pramoda, Śiva, Ānanda, Sukha, Kṣemaka, and Nava; such are the seven janapadas situated there, where all the rules and customs (Ācāra) of Varṇa and Āśrama are observed.

आरोग्या बलिनश्चैव सर्वे मरणवर्जिताः।
अवसर्पिणी न तेष्वस्ति तथैवोत्सर्पिणी पुनः॥३९॥
न तत्रास्ति युगावस्था चतुर्युगकृता क्वचित्।
त्रेतायुगसमः कालस्तथा तत्र प्रवर्तते॥४०॥

The people are healthy, robust, and free from the clutches of death; neither are they prone to growth and decay. There the four ages do not prevail in succession. The age of Tretā is eternal there.

शाकद्वीपादिषु ज्ञेयं पञ्चस्वेतेषु सर्वशः।
देशस्य तु विचारेण कालः स्वाभाविकः स्मृतः॥४१॥
न तेषु सङ्करः कश्चिद्वर्णाश्रमकृतः क्वचित्।
धर्मस्य चाव्यभीचारादेकान्तसुखिनः प्रजाः॥४२॥
न तेषु माया लोभो वा ईर्ष्यासूया भयं कुतः।
विपर्ययो न तेष्वस्ति तद्वै स्वाभाविकं स्मृतम्॥४३॥
कालो नैव च तेष्वस्ति न दण्डो न च दाण्डिकः।
स्वधर्मेण च धर्मज्ञास्ते रक्षन्ति परस्परम्॥४४॥

Almost similar is the condition of age in the other five Dvīpas, regard being had to the superiority and otherwise of the khaṇḍas. There is no confusion in the varṇas there, and the people of that place are happy, as they seldom deviate from the path of virtue. There are no such things as fraud, greed, jealousy, fear and malicious fault finding. The country is free from vices and is truly natural. There is none to inflict punishment there, nor on whom punishment should be inflicted. The people being virtuous, get mutual protection from their own virtuous deeds.

परिमण्डलस्तु सुमहान्द्वीपो वै कुशसंज्ञकः।
नदीजलैः परिवृतः पर्वतश्चाभ्रसन्निभैः॥४५॥
सर्वधातुविचित्रैश्च मणिविद्रुमभूषितैः।
अन्यैश्च विविधाकारै रम्यैर्जनपदैस्तथा॥४६॥

The Kuśadvīpa is very great in circumference. It is full of rivers, lakes and snow clad mountains, in which are to be found various kinds of minerals, gems, trees and countries (janapadas).

वृक्षैः पुष्पफलोपेतैः सर्वतो धनधान्यवान्।
नित्यं पुष्पफलोपेतः सर्वरत्नसमावृतः॥४७॥

The flowers, fruits, various varieties of trees, grains and wealth are in plenty there. The trees are always full of flowers and fruits; gems of every kind are there.

आवृतः पशुभिः सर्वैर्ग्रामारण्यैश्च सर्वशः।
आनुपूर्व्यात्समासेन कुशद्वीपं निबोधत॥४८॥

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अथ तृतीयं वक्ष्यामि कुशद्वीपं च कृत्स्नशः।
कुशद्वीपेन क्षीरोदः सर्वतः परिवारितः॥४९॥

It is also full of domestic and wild animals. Now, hear, by degrees, a brief description of the Kuśa dvīpa. I am going to give you an entire description of the third varṣa,– Kuśadvīpa. It is surrounded on all sides by the Kṣīrasamudra.

शाकद्वीपस्य विस्तारद्द्विगुणेन समन्वितः।
तत्रापि पर्वताः सप्त विज्ञेया रत्नयोनयः॥५०॥

It is double, in its dimensions, of Śākadvīpa and there are seven mountains containing various kinds of precious stones.

रत्नाकरास्तथा नद्यस्तेषां नामानि ते शृणु।
द्विनामान्श्च ते सर्वे शाकद्वीपे यथा तथा॥५१॥

The number of rivers– the home of innumerable gems,– is also seven and the mountains have double names as in Śākadvīpa, viz.–

प्रथमः सूर्यसङ्काशः कुमुदो नाम पर्वतः।
विद्रुमोच्चय इत्युक्तः स एव च महीधरः॥५२॥

The first is the Mount Kumuda, shining like the Sun and is also called the Vidrumoccaya.

सर्वधातुमयैः शृङ्गैः शिलाजालसमन्वितैः।
द्वितीयः पर्वतस्तत्र उन्नतो नाम विश्रुतः॥५३॥
हेमपर्वत इत्युक्तः स एव च महीधरः।
हरितालमयैः शृङ्गैर्द्वीपमावृत्य सर्वशः॥५४॥
बलाहकस्तृतीयस्तु जात्यञ्जनमयो गिरिः।
द्युतिमान्नामतः प्रोक्तः स एव च महीधरः॥५५॥

The second mountain, containing all the metals and rocky peaks, is known as the Unnata or Hema and is covered with the yellow orpiment. The third is the Balāhaka or the Dyutimān, full of black pigment or antimony.

चतुर्थः पर्वतो द्रोणो यत्रौषध्यो महागिरौ।
विशल्यकरणी चैव मृतसञ्जीवनी तथा॥५६॥
पुष्पवान्नाम सैवोक्तः पर्वतः सुमहाचितः।
कङ्कस्तु पंचमस्तेषां पर्वतो नाम सारवान्॥५७॥
कुशेशय इति प्रोक्तः पुनः स पृथिवीधरः।
दिव्यपुष्पफलोपेतो दिव्यवीरुत्समन्वितः॥५८॥

The fourth is the Droṇa mountain, also known as the Puṣpavān, on the summit of which there are medicinal herbs efficacious in curing the wounds caused by the arrows (Viśalyakaraṇī) as well as the herbs that give now life (Mṛtasañjīvanī). The fifth one is the Kaṅka or the Kuśaiśaya mountain. It is also full of choice herbs, fruits, flowers and creepers.

षष्ठस्तु पर्वतस्तत्र महिषो मेघसन्निभः।
स एव तु पुनः प्रोक्तो हरिरित्यभिविश्रुतः॥५९॥
तस्मिन्सोऽग्निर्निवसति महिषो नाम योऽप्सुजः।
सप्तमः पर्वतस्तत्र ककुद्मान्स हि भाषते॥६०॥
मन्दरः सैव विज्ञेयः सर्वधातुमयः शुभः।
मन्द इत्येष यो धातुरपामर्थे प्रकाशकः॥६१॥
अपां विदारणाच्चैव मन्दरः स निगद्यते।
तत्र रत्नान्यनेकानि स्वयं रक्षति वासवः॥६२॥
प्रजापतिमुपादाय प्रजाभ्यो विदधत्स्वयम्।
तेषामन्तरविष्कम्भो द्विगुणः समुदाहृतः॥६३॥

The sixth one is the Mahiṣa or the Hari. It is black like the clouds; and Mahiṣa Agni (volcano?) begotten from the water (rising from the sea?) lives there (in the form of fire). And the seventh one is the Kukudmāna also known as the Mandara. It is full of all kinds of minerals and precious stones, guarded by Indra Himself. The root 'manda' means water and since it scatters water, it is called Mandara, in company of Brahmā, for the good of the people. The internal dimensions of these mountains are double.

इत्येते पर्वताः सप्त कुशद्वीपे प्रभाषिताः।
तेषां वर्षाणि वक्ष्यामि सप्तैव तु विभागशः॥६४॥

These are the seven mountains of Kuśadvīpa and now their sub-divisions will be enumerated.

कुमुदस्य स्मृतः श्वेत उन्नतश्चैव स स्मृतः।
उन्नतस्य तु विज्ञेयं वर्षं लोहितसंज्ञकम्॥६५॥

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वेणुमण्डलकञ्चैव तथैव परिकीर्त्तितम्।
बलाहकस्य जीमूतः स्वैरथाकारमित्यपि॥६६॥
द्रोणस्य हरिकं नाम लवणं च पुनः स्मृतम्।
कङ्कस्यापि ककुन्नाम धृतिमच्चैव तत्स्मृतम्॥६७॥

Śvetadvīpa is the name of the region where lies the Kumuda mountain. It is also known as Unnata. The second one is the Lohitakhaṇḍa also called the Veṇumaṇḍala, where lies the Unnata mountain. Jīmūta or Svairathākāra is the khaṇḍa of the Balāhaka mountain. Harika or Lavaṇa is the khaṇḍa of the Droṇa mountain. Kakuda or Dhṛtimat is the khaṇḍa of the Kaṅka mountain.

महिषं महिषस्यापि पुनश्चापि प्रभाकरम्।
ककुद्मिनस्तु तद्वर्षं कपिलं नाम विश्रुतम्॥६८॥

Mahiṣa or Prabhākara is the khaṇḍa of the Mahiṣa mountain and Kakudmāna or Kapila is the khaṇḍa of the mountain Kakudmān.

एतान्यपि विशिष्टानि सप्त सप्त पृथक् पृथक्।
वर्षाणि पर्वताश्चैव नदीस्तेषु निबोधत॥६९॥

Thus in every dvīpa there are seven khaṇḍas with an equal number of rivers and mountains.

तत्रापि नद्यः सप्तैव प्रतिवर्षं हि ताः स्मृताः।
द्विनामवत्यस्ताः सर्वाः सर्वाः पुण्यजलाः स्मृताः॥७०॥

There are seven rivers in each khaṇḍa. Their waters are pure and sacred and each one has a duplicate name.

धूतपापा नदी नाम योनिश्चैव पुनः स्मृता।
सीता द्वितीया विज्ञेया सा चैव हि निशा स्मृता॥७१॥

The first one is Dhūtapāpā which is also known as Yoni. Sītā or Niśā is the second.

पवित्रा तृतीया विज्ञेया वितृष्णापि च या पुनः।
चतुर्थी ह्लादिनीत्युक्ता चन्द्रभा इति च स्मृता॥७२॥

The third one is Pavitrā also called Vitṛṣṇā. The fourth one is Hlādinī or Candrabhā.

विद्युच्च पंचमी प्रोक्ता शुक्ला चैव विभाव्यते।
पुण्ड्रा षष्ठी तु विज्ञेया पुनश्चैव विभावती॥७३॥

The fifth one is Vidyuta or Śuklā, the sixth one is Puṇḍrā or Vibhāvatī.

महती सप्तमी प्रोक्ता पुनश्चैषा धृतिः स्मृता।
अन्यास्ताभ्योऽपि सञ्जाताः शतशोऽथ सहस्रशः॥७४॥

The seventh one is Mahatī also called Dhṛti. There are thousands of their branches that run where Indra pours down rains.

अभिगच्छन्ति ता नद्यो यतो वर्षति वासवः।
इत्येष सन्निवेशो वः कुशद्वीपस्य वर्णितः॥७५॥
शाकद्वीपेन विस्तारः प्रोक्तस्तस्य सनातनः।
कुशद्वीपः समुद्रेण घृतमण्डोदकेन च॥७६॥

Thus I have described the Kuśadvīpa. Its measurement has been described while describing the measurement of Śākadvīpa. It is surrounded by the Ghṛtamaṇḍa sea.

सर्वतः सुमहान्द्वीपश्चन्द्रवत्परिवेष्टितः।
विस्तारान्मण्डलाच्चैव क्षीरोदाद्द्विगुणो मतः॥७७॥

This huge dvīpa, thus surrounded, looks like the moon and is twice as great as the Kṣīra Samudra (sea) in its magnitude.

ततः परं प्रवक्ष्यामि क्रौञ्चद्वीपं यथा तथा।
कुशद्वीपस्य विस्ताराद्द्विगुणस्तस्य विस्तरः॥७८॥

Now I shall speak of the Krauñcadvīpa which is double the size of Kuśadvīpa.

घृतोदकः समद्रो वै क्रौञ्चद्वीपेन संवृतः।
चक्रनेमिप्रमाणेन वृतो वृत्तेन सर्वशः॥७९॥

This Krauñcadvīpa surrounds the Ghṛtodaka ocean like the tyre of a wheel.

तस्मिन्द्वीपे नराः श्रेष्ठा देवनो गिरिरुच्यते।
देवनात्परतश्चापि गोविन्दो नाम पर्वतः॥८०॥

The people of this Dvīpa are of a superior class. Devana is the first mountain beyond which stands the Govinda.

गोविन्दात्परतश्चापि क्रौञ्चस्तु प्रथमो गिरिः।
क्रौञ्चात्परे पावनकः पावनादन्धकारकः॥८१॥

Further on, from Govinda is the beautiful Krauñca mountain, after which is the Pāvanaka and beyond it is the Andhakāraka.

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अन्धकारात्परे चापि देवावृन्नाम पर्वतः।
देवावृतः परेणापि पुण्डरीको महान्गिरिः॥८२॥
एते रत्नमयाः सप्त क्रौञ्चद्वीपस्य पर्वताः।
परस्परस्य द्विगुणो विष्कम्भो वर्षपर्वतः॥८३॥

Next to Andhakāraka is the Devāvṛta mountain, after which ccomes the mighty Puṇḍarīka. All these seven mountains of the Krauñca Dvīpa are full of gems, each being twice the size of that preceding it.

वर्षाणि तस्य वक्ष्यामि नामतस्तु निबोधत।
क्रौञ्चस्य कुशलो देशो वामनस्य मनोऽनुगः॥८४॥
मनोऽनुगात्परे चोष्णस्तृतीयोऽपि स उच्यते।
उष्णात्परे पावनकः पावनादन्धकारकः॥८५॥
अन्धकारकदेशात्तु मुनिदेशस्तथापरः।
मुनिदेशात्परे चापि प्रोच्यते दुन्दुभिस्वनः॥८६॥
सिद्धचारणसङ्कीर्णो गौरप्रायः शुचिर्जनः।
श्रुतास्तत्रैव नद्यस्तु प्रतिवर्षं गताः शुभाः॥८७॥

The sub-divisions of that dvīpa are– Kuśala, Manonuga, Vāmana, Uṣṇa, Pāvanaka, Andhakāraka, Munideśa and Dundubhisvana. Dundubhisvana khaṇḍa is full of fair complexioned men, and peopled by holy persons, and siddhas and cāraṇas. There is a sacred river in each khaṇḍa.

गौरी कुमुद्वती चैव सन्ध्या रात्रिर्मनोजवा।
ख्याती च पुण्डरीका च गङ्गा सप्तविधा स्मृता॥८८॥

They are– Gaurī, Kumudvatī, Sandhyā, Rātri, Manojavā, Khyātī, Puṇḍarīkā. They are known as the seven Gaṅgā.

तासां सहस्रशश्चान्या नद्यः पार्श्वसमीपगाः।
अभिगच्छन्ति ता नद्यो बहुलाश्च बहूदकाः॥८९॥
तेषां निसर्गो देशानामानुपूर्व्येण सर्वशः।
न शक्यो विस्तराद्वक्तुमपि वर्षशतैरपि॥९०॥
सर्गो यश्च प्रजानां तु संहारो यश्च तेषु वै।

Thousands of rivers arising out of them flow close by. All of them are very deep. Nobody, even in course of centuries, would be able to describe fully all the countries through which these rivers pass, with the rise, growth and decay of the people inhabiting them.

अत ऊर्ध्वं प्रवक्ष्यामि शाल्मलस्य निबोधत॥९१॥
शाल्मलो द्विगुणो द्वीपः क्रौञ्चद्वीपस्य विस्तरात्।
परिवार्य्य समुद्रं तु दधिमण्डोदकं स्थितः॥९२॥

I shall now describe to you the Śālmaladvīpa, which is double the size of Krauñca, and is surrounded by the Dadhi Ocean.

तत्र पुण्या जनपदाश्चिराच्च म्रियते जनः।
कुत एव तु दुर्भिक्षं क्षमातेजोयुता हि ते॥९३॥

The people residing in the sacred janapadas of that region are very long-lived. There are no visitations of famine there, and the inhabitants of that place are very forbearing, merciful and illustrious.

प्रथमः सूर्यसङ्काशः सुमना नाम पर्वतः।
पीतस्तु मध्यमश्चासीत्ततः कुम्भमयो गिरिः॥९४॥
नाम्ना सर्वसुखो नाम दिव्यौषधिसमन्वितः।
तृतीयश्चैव सौवर्णो भृङ्गपत्रनिभो गिरिः॥९५॥
सुमहान् रोहितो नाम दिव्यो गिरिवरो हि सः।
सुमनाः कुशलो देशः सुखोदर्कः सुखोदयः॥९६॥
रोहितो यस्तृतीयस्तु रोहिणो नाम विश्रुतः।
तत्र रत्नान्यनेकानि स्वयं रक्षति वासवः॥९७॥
प्रजापतिमुपादाय प्रसन्नो विदधत्स्वयम्।
न तत्र मेघा वर्षन्ति शीतोष्णं च न तद्विधम्॥९८॥

The following are the mountains of that region– The Sumanā, shining like the sun, and of yellow colour. Kumbhamaya, the central one is also called Sarvasukha. It is full of herbs. The third is the great Rohita, of red hue (like that of Bhṛṅga patra) and full of gold. The Kuśala is the varṣā of the Sumanā mountain, while Sukhodoya is that of Kumbhamaya and Rohiṇa of the Rohita mountain, the precious stones of which are under the direct watch and ward of Indra, who, with Prajāpati, gladly performs his duty there. Clouds do not rain there, there is

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neither summer nor winter.

वर्णाश्रमाणां वार्ता वा त्रिषु द्वीपेषु विद्यते।
न ग्रहो न च चन्द्रोऽस्तु ईर्ष्यासूया भयं तथा॥ ९९॥

There is no prevalence of the Varṇa or Āśrama in those regions. No stars, planets or the moon shine there, nor is there any such thing as jealousy, hatred or fear.

उद्भिदान्युदकान्यत्र गिरिप्रस्रवणानि च।
भोजनं षड्रसं तत्र तेषां स्वयमुपस्थितम्॥ १००॥

There are fountains in the mountains, other sources of water, as well as the vegetable world. The people of this region obtain the best victuals of all the six flavours, without making any efforts on their part.

अधमोत्तमं न तेष्वस्ति न लोभो न परिग्रहः।
आरोग्यबलवन्तश्च एकान्तसुखिनो नराः॥ १०१॥

The people there are all of equal rank, neither high nor low, they are not greedy; nor do they store things.

त्रिंशद्वर्षसहस्राणि मानसीं सिद्धिमास्थिताः।
सुखमायुश्च रूपं च धर्मैश्चर्य्यं तथैव च॥ १०२॥

They are all healthy, powerful and happy, attaining all siddhis of the mind, for a period of 30,000 years.

शाल्मलान्तेषु विज्ञेयं द्वीपेषु त्रिषु सर्वतः।
व्याख्यातः शाल्मलान्तानां द्वीपानान्तु विधिः शुभः॥
परिमण्डलस्तु द्वीपस्य चक्रवत्परिवेष्टितः।
सुरोदेन समुद्रेण द्विगुणेन समन्वितः॥ १०४॥

The next three Dvīpas enjoy the same happiness, life, beauty, virtue and prosperity. Thus I have described all the sacred Dvīpas up to Śālmala (i.e., five). The Śālmaladvīpa is encircled by the Surā Ocean, which is twice its size.

इति श्रीमात्स्ये महापुराणे भुवनकोषे द्वीपवर्णनं नाम
द्वाविंशत्यधिकशततमोऽध्यायः॥ १२२॥

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CHAPTER 123

Description of Gomedaka and Puṣkaradvīpa

सूत उवाच

गोमेदकं प्रवक्ष्यामि षष्ठं द्वीपं तपोधनाः।
सुरोदकसमुद्रस्तु गोमेदेन समावृतः॥ १॥
शाल्मलस्य तु विस्ताराद्द्विगुणस्तस्य विस्तरः।
तस्मिन्द्वीपे तु विज्ञेयौ पर्वतौ द्वौ समाहितौ॥ २॥

Sūta said– O *Ṛṣis* of Tapovana, now I am going to speak about the sixth Gomedaka-dvīpa. The Surodaka-sāgara is surrounded by Gomedaka-dvīpa. The area of its expansion is three times of Śālmali-dvīpa, in which there are two mountains with high peaks. You should know about it.

प्रथमः सुमना नाम जात्यञ्जनमयोगिरिः।
द्वितीयः कुमुदो नाम सर्वौषधिसमन्वितः॥ ३॥

Out of these two, one is known as Sumana. This mountain is black like collyrium, while the other one is known as Kumuda, having all types of *auṣadhis* grown over it.

शातकौम्भमयः श्रीमान् विज्ञेयः सुमहाचितः।
समुद्रेक्षुरसोदेन वृतो गोमेदकश्च सः॥ ४॥
षष्ठेन तु समुद्रेण सुरोदाद्द्विगुणेन च।
धातकी[1] कुमुदश्चैव हव्यपुत्रौ सुविस्तृतौ॥ ५॥

It is gold like graceful and has enough of trees and greenery. The Gomedaka-dvīpa as compared to the sixth Surodasāgara, has double the area and is surrounded by Ikṣura-sodasāgara. There are two vast regions in it known as Dhātakī as well as Havyaputra.

सौमनं प्रथमं वर्षं धातकीखण्डमुच्यते।
धातकिनः स्मृतं तद्वै प्रथमं प्रथमस्य तु॥ ६॥

The first *varṣa* of Sumana mountain is called Dhātakī khaṇḍa. The first mountain of Dhātakī is also known as the first *varṣa*.

1. Wood Fordia Floribunda.

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गोमेदं यत्स्मृतं वर्षं नाम्ना सर्वसुखं तु तत्।
कुमुदस्य द्वितीयस्य द्वितीयं कुमुदं ततः॥७॥

The *varṣa* known as Gomeda, is also known as Sarvasukha. After that the second Kumudaparvatra region is known by the name of Kumuda.

एतौ द्वौ पर्वतौ वृत्तौ शेषौ सर्वसमुच्छ्रितौ।
पूर्वेण तस्य द्वीपस्य सुमनाः पर्वतः स्थितः॥८॥
प्राक्पश्चिमायतैः पादैरासमुद्रादिति स्थितः।
पश्चार्द्धे कुसुदस्तस्य एवमेव स्थितस्तु वै॥९॥

Both the mountains are higher than the other mountains. In the eastern region of the Gomedha-dvīpa, the mountain of Susumna is lodged which is extended from east to the western ocean. Thus in the west half of this *Dvīpa* the mountain named Kusuda is located.

एतैः पर्वतपादैस्तु स देशो वै द्विधाकृतः।
दक्षिणार्द्धे तु द्वीपस्य धातकीखण्डमुच्यते॥१०॥

At the foot of these mountains, the country is divided into two parts. The southern half of this *dvīpa* is called dhātakī-khaṇḍa.

कुमुदं तूत्तरे तस्य द्वितीयं वर्षमुत्तमम्।
एतौ जनपदौ द्वौ तु गोमेदस्य तु विस्तृतौ॥११॥

To the northern half of the same there is the second excellent *varṣa* also known as Kumuda. Both the regions of Gomedaka, are considered to be quite vast.

अतः परं प्रवक्ष्यामि सप्तमं द्वीपमुत्तमम्।
समुद्रेक्षुरसं चैव गोमेदाद्द्विगुणं हि सः॥१२॥
आवृत्य तिष्ठति द्वीपः पुष्करः पुष्करैर्वृतः।
पुष्करेण वृतः श्रीमांश्चित्रसानुर्महागिरिः॥१३॥

Hereafter I shall speak about the seventh and the best of the *Dvīpas*, which having been filled with the lotus flowers is known by the name of Puṣkara. It is double in size as compared to Gomedaka-dvīpa and is located surrounding Ikṣurasodaka ocean. In the Puṣkara-dvīpa there is a great mountain with astonishing peaks.

कूटैश्चित्रैर्मणिमयैः शिलाजालसमुद्भवैः।
द्वीपस्यैव तु पूर्वार्द्धे चित्रसानुः स्थिता महान्॥१४॥

It looks graceful with types of peaks with astonishing heaps of rocks. This great mountain is located in the eastern half of Citrasānu-dvīpa.

परिमण्डलसहस्राणि विस्तीर्णः सप्तविंशतिः।
ऊर्ध्वं स वै चतुर्विंशद्योजनानां महाबलः॥१५॥

This great mountain is spread in the twenty seven *yojanas* and is twenty four *yojanas* in height.

द्वीपर्द्धस्य परिक्षिप्तः पश्चिमे मानसो गिरिः।
स्थितो वेलासमीपे तु पूर्वचन्द्र इवोदितः॥१६॥

The western half is covered by the Mānasa mountain, which looks like a full moon rising near the sea coast.

योजनानां सहस्राणि सार्द्धं पंचाशदुच्छ्रितः।
तस्य पुत्रो महावीतः पश्चिमार्द्धस्य रक्षिता॥१७॥

Its height is 5,500 yojans. The mount Mahāvīta is its son which guards the western portion of this region.

पूर्वार्द्धे पर्वतस्यापि द्विधा देशस्तु स स्मृतः।
स्वादूदकेनोदधिना पुष्करः परिवारितः॥१८॥

The half of the region lying east of this mountain is divided into two parts. The Puṣkaradvīpa is surrounded by the sea, the water of which is tasteful.

विस्तारान्मण्डलाच्चैव गोमेदाद्द्विगुणेन तु।
त्रिंशद्वर्षसहस्राणि तेषु जीवन्ति मानवाः॥१९॥

Its dimensions are double of the Gomedadvīpa. The people of this dvīpa live up to 30,000 years.

विपर्ययो न तेष्वस्ति एतत्स्वाभाविकं स्मृतम्।
आरोग्यं सुखबाहुल्यं मानसीं सिद्धिमास्थिताः॥२०॥

There are no exceptional changes there to this natural rule and the people are healthy, happy and have attained perfection in all the qualities of the mind.

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मुखमायुश्च रूपं च त्रिषु द्वीपेषु सर्वशः।
अधमोत्तमौ न तेष्वास्तां तुल्या ते वीर्यरूपतः॥ २१॥

The people of the three superior dvīpas are all equal in happiness, life, beauty and bravery. There is no air of superiority or inferiority in them.

न तत्र वध्यवधकौ नेर्ष्यासूया भयं तथा।
न लोभो न च दम्भो वा न च द्वेषः परिग्रहः॥ २२॥

Besides this, there is none to kill or be killed there, and there is a total absence of hatred, envy, fear, greed, pride, hypocrisy, enmity, etc.

सत्यानृते न तेष्वास्तां धर्माधर्मौ तथैव च।
वर्णाश्रमाणां वार्त्ता च पाशुपाल्यं वणिक् कृषिः॥ २३॥

They are free from the differentiation of truth and untruth, virtue and vice. The order of Varṇa and Āśrama, the practice of rearing up domestic animals, trade, husbandry are also not in existence there.

त्रयीविद्या दण्डनीतिः शूश्रूषा दण्ड एव च।
न तत्र वर्ष नद्यो वा शीतोष्णं च न विद्यते॥ २४॥
उद्भिदान्युदकानि स्युर्गिरिप्रस्रवणानि च।
तुल्योत्तरकुरूणां तु कालस्तत्र तु सर्वदा॥ २५॥

The three kinds of knowledge, criminal laws and punishments are also not known there. It does not rain there, neither there are rivers in that region. The climate is also not influenced by heat or cold. The water supply and plant life of the country depends on the hill waterfalls. The seasons are the same as in Uttara Kuru.

सर्वतः सुखकालोऽसौ जराक्लेशविवर्जितः।
सर्गस्तु धातकीखण्डे महावीते तथैव च॥ २६॥

Happiness pervades all round. The troubles of old age are also unknown there. Such is the life in the Dhātakī and Mahāvīta Khaṇḍas.

एवं द्वीपाः समुद्रैस्तु सप्त सप्तभिरावृताः।
द्वीपस्यानन्तरो यस्तु समुद्रस्तत्समस्तु वै॥ २७॥
एवं द्वीपसमुद्राणां वृद्धिर्ज्ञेया परस्परम्।
अपां चैव समुद्रेकात्समुद्र इति संज्ञितः॥ २८॥

Thus the seven dvīpas are surrounded by the seven oceans. The dimensions of a dvīpa tally with the dimensions of the sea preceding it (i.e., surrounded by it). Both the dvīpas and the oceans have thus gradually grown in magnitude, a vast store of waters being called the ocean.

ऋषद्वसन्त्यो वर्षेषु प्रजा यत्र चतुर्विधाः।
ऋषिरित्येव रमणे वर्षन्त्येतेन तेषु वै॥ २९॥

The root 'Ṛṣi' means to wander about in happiness; hence in these Varṣas all the four classes of people live happily.

उदयतीन्दौ पूर्वे तु समुद्रः पूर्यते सदा।
प्रक्षीयमाणे बहुले क्षीयतेऽस्तमिते च वै॥ ३०॥
आपूर्यमाणो ह्युदधिरात्मनैवाभिपूर्यते।
ततो वै क्षीयमाणे तु स्वात्मन्येव ह्यपां क्षयः॥ ३१॥

When the moon rises in the East, the sea begins to swell. The sea becomes less when the moon wanes. When the sea swells, it does so with its own waters (and not with additional water) and when it subsides, its swelling is lost in its own water (and does not actually lose any water).

उदयात्पयसां योगात्पुष्णन्त्यापो यथा स्वयम्।
तथा स तु समुद्रोऽपि वर्द्धते शशिनोदये॥ ३२॥
अन्यूनानतिरिक्तात्मा वर्द्धन्त्यापो ह्रसन्ति च।
उदयेऽस्तमये चेन्दोः पक्षयोः शुक्लकृष्णयोः॥ ३३॥
क्षयवृद्धी समुद्रस्य शशिवृद्धिक्षये तथा।
दशोत्तराणि पञ्चाहुरङ्गुलानां शतानि च॥ ३४॥
अपां वृद्धिः क्षयो दृष्टः समुद्राणां तु पर्वसु।
द्विरापत्वात्स्मृतो द्वीपो दधनाच्चोदधिः स्मृतः॥ ३५॥

On the rising of the moon, the sea increases as if its waters have really increased. During the bright and dark fortnights, the sea heaves at the waxing of the moon and becomes placid at the wane of it, but the store of the water remains the same. The sea rises and falls, according to the phases of the moon, and 150 aṅgulis (three-

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forths of inches, or 112 and half inches) is the measure of its rise and fall, on the two parva days (i.e., full moon and new moon days respectively). The place between two seas is called a dvīpa. The sea is called Udadhi, on account of its containing water.

निगीर्णत्वाच्च गिरयो पर्वबन्धाच्च पर्वता:।
शाकद्वीपे तु वैशाक: पर्वतस्तेन चोच्यते॥ ३६॥

The mountains are called Giri because they swallow (i.e., hide everything Nigīrṇa); and because they fill up (space), therefore they are called Parvata. The Mount Śāka is in Śākadvīpa, and is named as such.

कुशद्वीपे कुशस्तम्बो मध्ये जनपदस्य तु।
क्रौञ्चद्वीपे गिरि: क्रौञ्चस्तस्य नाम्ना निगद्यते॥ ३७॥

Thus is Kuśastamba in the midst of the janapada in Kuśadvīpa. The mount Krauñca stands in Krauñcadvīpa, and is named after it.

शाल्मलि: शाल्मलद्वीपे पूज्यते स महाद्रुम:।
गोमेदके तु गोमेद: पर्वतस्तेन चोच्यते॥ ३८॥

A gigantic Śālmalī tree stands in Śālmalidvīpa and there is the mount Gomeda in the dvīpa of that name.

न्यग्रोध: पुष्करद्वीपे पद्मवत्तेन स स्मृत:।
पूज्यते स महादेवैर्ब्रह्मांशोऽव्यक्तसम्भव:॥ ३९॥
तस्मिन् स वसति ब्रह्मा साध्यै: सार्द्धं प्रजापति:।
तत्र देवा उपासन्ते त्रयस्त्रिंशन्महर्षिभि:॥ ४०॥

There is a banyan tree in the shape of a lotus in Puṣkaradvīpa. The banyan tree has sprung up from the potency of Brahmā, and is adored by all the Devas; but really its origin is hidden in mystery. Prajāpati Brahmā resides in Puṣkaradvīpa in company of the Sādhya. He is adored by the 33 Devas, along with the Brahmarṣis.

स तत्र पूज्यते देवो देवैर्महर्षिसत्तमै:।
जम्बूद्वीपात् प्रवर्त्तन्ते रत्नानि विविधानि च॥ ४१॥
द्वीपेषु तेषु सर्वेषु प्रजानां क्रमशस्तु वै।
आर्ज्जवाद्ब्रह्मचर्येण सत्येन च दमेन च॥ ४२॥
आरोग्यायुष्प्रमाणाभ्यां द्विगुणं द्विगुणं तत:।
द्वीपेषु तेषु सर्वेषु यथोक्तं वर्षकेषु च॥ ४३॥
गोपायन्ते प्रजास्तत्र सर्वै: सहजपण्डितै:।
भोजनं चाप्रयत्नेन सदा स्वयमुपस्थितम्॥ ४४॥

Thus all the great Ṛṣis and the Devas worship Brahmā there. Various kinds of jewels are produced in Jambūdvīpa and circulated therefrom to other dvīpas. The people of these dvīpas, in order of their precedence, excel one another twofold in simplicity, chastity, truthfulness, self-control, health, and long life. In all the sub-divisions of those dvīpas the inhabitants are protected by their own natural learning. They all get their food without any care to obtain it.

षड्रसं तन्महावीर्यं तत्र ते भुञ्जते जना:।
परेण पुष्करस्याथ आवृत्यावस्थितो महान्॥ ४५॥
स्वादूदकसमुद्रस्तु स समन्तादवेष्टयत्।
स्वादूदकस्य परित: शैलस्तु परिमण्डल:॥ ४६॥
प्रकाशश्चाप्रकाशश्च लोकालोक: स उच्यते।
आलोकस्तत्र चार्वाक् च निरालोकस्तत: परम्॥ ४७॥

They eat the wholesome food, of the six flavours. Beyond Puṣkaradvīpa is the sea of sweet water surrounding it, behind which is the mount Lokāloka, both dark and bright, and at some part it is lighted up, while the other part beyond it is full of darkness.

लोकविस्तारमात्रं तु पृथिव्यार्द्धं तु बाह्यत:।
प्रतिच्छन्नं समन्तात्तु उदकेनावृतं महत्॥ ४८॥

It takes up the outer half of the populated land and is surrounded on all sides by the sea.

भूमेर्दशगुणश्चाप: समन्तात् पालयन्ति गाम्।
अद्भ्यो दशगुणश्चाग्नि: सर्वतो धारयत्यप:॥ ४९॥

The water is ten times land and it protects the earth from all directions. The fire is ten times water which is upheld by the former everywhere.

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अग्नेर्दशगुणो वायुर्धारयञ्ज्योतिरास्थितः।
तिर्यक् च मण्डलो वायुर्भूतान्यावेष्ट्य धारयन्॥५०॥

The air is ten times fire which it holds. It spreads itself at an angle in the space where it encircles and holds the beings.

दशाधिकं तथाकाशं वायोर्भूतान्यधारयत्।
भूतादि धारयन् व्योम तस्माद्दशगुणस्तु वै॥५१॥
भूतोदितो दशगुणं महद्भूतान्यधारयत्।
महत्तत्त्वं ह्यनन्तेन अव्यक्तेन तु धार्यते॥५२॥
आधाराधेयभावेन विकारास्ते विकारिणाम्।
पृथ्व्यादयो विकारास्ते परिच्छिन्नाः परस्परम्॥५३॥

The Sky which is ten times the air, holds all beings; and ten times greater is Bhutādi (Ahaṅkara) which surrounds the Ākāśa, and ten times the Bhutādi is Mahākāśa which stands holding them in turn, while it is itself held by the unmanifested eternal. The mahatattva, etc., are called vikāra and vikārī (producer of change and that in which the change is produced) in turn in relation to the support each gives and takes from the other.

परस्पराधिकाश्चैव प्रविष्टाश्च परस्परम्।
एवं परस्परोत्पन्ना धार्यन्ते च परस्परम्॥५४॥
यस्मात् प्रविष्टास्तेऽन्योन्यं तस्मात्ते स्थिरतां गतः।
आसंस्ते ह्यविशेषाश्च विशेषा अन्यवेशनात्॥५५॥

The Vikāras, such as earth, etc., are circumscribed and limited, and each is greater than one preceding it which it permeates; each is produced from the other and is upheld by it. They are held together by their mutual attraction. They are really separate (molecules), but by mutual contact look welded into one homogenous whole.

पृथ्व्यादयस्तु वाय्वन्ताः परिच्छिन्नास्तु तत्र ते।
भूतेभ्यः परतस्तेभ्यो ह्यलोकः सर्वतः स्मृतः॥५६॥

Of these, the elements, earth, water, fire and air, are well defined and limited. The higher elements are only seen as lights.

तथा ह्यालोक आकाशे परिच्छिन्नानि सर्वशः।
पात्रे महति पात्राणि यथा ह्यन्तर्गतानि च॥५७॥
भवन्त्यन्योन्यहीनानि परस्परसमाश्रयात्।
तथा ह्यालोक आकाशे भेदास्त्वन्तर्गतागताः॥५८॥
कृतान्येतानि तत्त्वानि अन्योन्यस्याधिकानि च।
यावदेतानि तत्त्वानि तावदुत्पत्तिरुच्यते॥५९॥
जन्तूनामिह संस्कारो भूतेष्वन्तर्गतेषु वै।
प्रत्याख्यायेह भूतानि कार्योत्पत्तिर्न विद्यते॥६०॥

These lights, i.e., Ākāśa and others elements, too, are well defined. But, like smaller leaves which, though separate are not separately seen, being concealed in a larger vessel, these higher light-like elements, though separate and each supporting the other, are not visualised as such. They too excel each other, in the order of their precedence. The creation of the universe depends on their existence. The origin of life is in these Tattvas; hence without them there can be no life and action.

तस्मात् परिमिता भेदाः स्मृताः कार्यात्मकास्तु वै।
ते कारणात्मकश्चैव स्युर्भेदा महदादयः॥६१॥

Thus we understand that these elements, Mahat, etc., partake of twofold characters, viz., cause and effect.

इत्येवं सन्निवेशोऽयं पृथ्व्याक्रान्तस्तु भागशः।
सप्तद्वीपसमुद्राणां याथातथ्येन वै मया॥६२॥
विस्तारान्मण्डलाच्चैव प्रसंख्यानेन चैव हि।
विश्वरूपं प्रधानस्य परिमाणैकदेशिनः॥६३॥
एतावत् सन्निवेशस्तु मया सम्यक् प्रकाशितः।
एतावदेव श्रोतव्यं सन्निवेशस्य पार्थिव॥६४॥

The position of the Earth and its circumference, with seven Dvīpas and their extent, circumference and other measurements have thus been described. Such is the situation of only one part of the universal Pradhāna Tattva, O King! this much is to be heard of the position, etc., of the Earth. I shall next tell you about the movements of the Sun and the Moon.

इति श्रीमात्स्ये महापुराणे भुवनकोषे सप्तद्वीपनिवेशनं नाम त्रयोविंशत्यधिकशततमोऽध्यायः॥१२३॥

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CHAPTER 124

Speed of the Sun and the Moon described

सूत उवाच

अत ऊर्ध्वं प्रवक्ष्यामि सूर्याचन्द्रमसोर्गतिम्।
सूर्याचन्द्रमसावेतौ भ्राजन्तौ यावदेव तु॥ १॥
सप्तद्वीपसमुद्राणां द्वीपानां भाति विस्तरः।
विस्तरार्धं पृथिव्यास्तु भवेदन्यत्र बाह्यतः॥ २॥

Sūta said– "O *Ṛṣis*, Now I shall speak about the speed of the sun and the moon. The sun and the moon move around the seven continents and the seven oceans, besides the entire half of the globe and the areas beyond the same illumining them with their light.

पर्यासपरिमाणं च चन्द्रादित्यौ प्रकाशतः।
पर्यासपारिमाण्यात्तु बुधैस्तुल्यं दिवः स्मृतम्॥ ३॥
त्रीन् लोकान् प्रति सामान्यात् सूर्यो यात्यविलम्बतः।
अचिरात्तु प्रकाशेन अवनात्तु रविः स्मृतः॥ ४॥

Both of them spread their light at the last boundary of the world. The learned believe the heaven to heaven to have a similar circumference. The sun throws its light in the three worlds in a moment. He is called Ravi for issuing instantaneous light and thereby protecting the creation.

भूयो भूयः प्रवक्ष्यामि प्रमाणं चन्द्रसूर्ययोः।
महितत्वान्महच्छब्दो ह्यस्मिन्नर्थे निगद्यते॥ ५॥
अस्य भारतवर्षस्य विष्कम्भात्तुल्यविस्तृतम्।
मण्डलं भास्करस्याथ योजनैस्तन्निबोधत॥ ६॥
नवयोजनसाहस्रो विस्तारो मण्डलस्य तु।
विस्तारात् त्रिगुणश्चापि परिणाहोऽत्र मण्डले॥ ७॥

I shall impress upon you again and again about the magnitude of the sun and the moon. Because of the magnitude the word *mahat* has been used in this connection. The circumference of the sun is equal to the diameter of Bharatavarṣa (?) It is 90,000 *yojanas* in diameter and three times as much in circumference.

विष्कम्भान्मण्डलाच्चैव भास्कराद्द्विगुणः शशी।
अतः पृथिव्या वक्ष्यामि प्रमाणं योजनैः पुनः॥ ८॥
सप्तद्वीपसमुद्राया विस्तारो मण्डलस्य तु।
इत्येतदिह संख्यातं पुराणे परिमाणतः॥ ९॥

The moon is twice as much bigger in circumference and diameter of the sun(?) I shall now speak out the measurements in *yojanas* of the terrestrial globe, comprising of the seven *dvīpas*, and the seven oceans as stated in the Purāṇas.

तद्वक्ष्यामि प्रसंख्याय साम्प्रतं चाभिमानिभिः।
अभिमानिनो ह्यतीता ये तुल्यास्ते साम्प्रतैस्त्विह॥ १०॥
देवदेवैरतीतास्तु रूपैर्नामभिरेव च।
तस्माद्वै साम्प्रतैर्देवैर्वक्ष्यामि वसुधातलम्॥ ११॥
दिव्यस्य सन्निवेशो वै साम्प्रतैरेव कृत्स्नशः।
शतार्द्धकोटिविस्तारा पृथिवी कृत्स्नशः स्मृता॥ १२॥

I shall now speak on the *Sampratas* as well as the *Abhimanīs*(?) Abhimaī gods of the past ages, are equal in number of *Sampratas* in the form and the name. Therefore I shall describe the surface of the earth and the *Sāmpratas* in their entire distribution. The entire magnitude of the earth is fifty crores of *yojanas*.

तस्याश्चार्द्धप्रमाणं च मेरोश्चैवोत्तरोत्तरम्।
मेरोर्मध्ये प्रतिदिशं कोटिरेका तु सा स्मृता॥ १३॥

The half of the terrestrial globe lies north of the Mount Meru, while inside the Meru every direction extends to a crore of *yojanas*.

तथा शतसहस्राणामेकोननवतिं पुनः।
पञ्चाशच्च सहस्राणि पृथिव्यर्द्धस्य विस्तरः॥ १४॥
पृथिव्या विस्तरं कृत्स्नं योजनैस्तन्निबोधत।
तिस्रः कोट्यस्तु विस्तारात्संख्यातास्तु चतुर्दिशम्॥ १५॥
तथा शतसहस्राणामेकोनाशीतिरुच्यते।
सप्तद्वीपसमुद्रायाः पृथिव्याः स तु विस्तरः॥ १६॥

The extent of half terrestrial orb is 89,50,000 *yojanas*. The extent of the world is 3,79,00,000 *yojanas*. This is the length of the seven *dvīpas*

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and the seven oceans. This is the length of the seven dvīpas and the seven oceans.

विस्तारं त्रिगुणं चैव पृथिव्यन्तरमण्डलम्।
गणितं योजनानां तु कोट्यस्त्वेकादश स्मृताः॥ १७॥
तथा शतसहस्राणां सप्तत्रिंशाधिकास्तु ताः।
इत्येतद्वै प्रसंख्यातं पृथिव्यन्तरमण्डलम्॥ १८॥

The magnitude of the interior orb is thrice of its whole extent, and is 11 crores and 37 lacs (yojanas?). This is the internal magnitude.

तारकासन्निवेशस्य दिवि यावत्तु मण्डलम्।
पर्यासन्निवेशस्य भूमेस्तावत्तु मण्डलम्॥ १९॥

The space in the firmament studded with the stars is equal in circumference to the magnitude of the entire earth below.

पर्यासपरिमाणं च भूमेस्तुल्यं दिवः स्मृतम्।
मेरोः प्राच्यां दिशायां तु मानसोत्तरमूर्द्धनि॥ २०॥
वस्त्वेकसारा माहेन्द्री पुण्या हेमपरिष्कृता।
दक्षिणेन पुनर्मेरोर्मानसस्य तु पृष्ठतः॥ २१॥
वैवस्वतो निवसति यमः संयमने पुरे।
प्रतीच्यां तु पुनर्मेरोर्मानसस्य तु मूर्द्धनि॥ २२॥
सुषा नाम पुरी रम्या वरुणस्यापि धीमतः।
दिश्युत्तरस्यां मेरोस्तु मानसस्यैव मूर्धनि॥ २३॥

In other words, the Earth has the same measurement as the Heaven. To the east of Meru, on the Mānasottara mountain, is Vastveka-Sārā, the city of Mahendra. It is full of gold. To the south of Meru is the city of Dharmarāja, called the Samyamana, on the back of the Mānasa mountain. Vaivasvata Dharmarāja resides there. To the west of Sumeru, on the top of the Mānasa mountain, is the fair city of Varuṇa named Suṣā.

तुल्या महेन्द्रपुर्य्यापि सोमस्यापि विभावरी।
मानसोत्तरपृष्ठे तु लोकपालाश्चतुर्दिशम्॥ २४॥
स्थिता धर्मव्यवस्थार्थं लोकसंरक्षणाय च।
लोकपालोपरिष्टात्तु सर्वतो दक्षिणायने॥ २५॥
काष्ठागतस्य सूर्यस्य गतिस्तत्र निबोधत।
दक्षिणोपक्रमे सूर्यः क्षिप्तेषुरिव सर्पति॥ २६॥
ज्योतिषां चक्रमादाय सततं परिगच्छति।
मध्यमश्चामरावत्यां यदा भवति भास्करः॥ २७॥
वैवस्वते संयमने उद्यन्सूर्यः प्रदृश्यते।
सुषायामर्द्धरात्रस्तु विभावर्य्यास्तमेति च॥ २८॥

North of the Meru, on the top of the Mānasa mountain, is the Vibhāvarī city of Moon (Sīrnea). It is like the city of Mahendra. To the north of the Mānasa mountain, are the Lokapālas in the four directions, for the propagation of virtue and the protection of the universe. At the time of the Dakṣiṇāyana[1], the sun travels over the Lokapālas. Now hear about it. This sun, with the Jyotiścakra (circle of light?) travels southwards, at the speed of a swift arrow let loose from the bow. When He reaches the centre of Amarāvatī then He is seen to be rising in the Dharmarāja's Saṁyamapurī, to be setting in Vibhāvarī. That is the midnight time in Suṣāpurī.

वैवस्वते संयमने मध्याह्ने तु रविर्यदा।
सुषायामथ वारुण्यामुत्तिष्ठन्स तु दृश्यते॥ २९॥
विभावर्य्यामर्द्धरात्रं माहेन्द्र्यामस्तमेव च।
सुषायामथ वारुण्यां मध्याह्ने तु रविर्यदा॥ ३०॥
विभावर्यां सोमपुर्यामुत्तिष्ठति विभावसुः।
महेन्द्रस्यामरावत्यामुद्गच्छति दिवाकरः॥ ३१॥
अर्द्धरात्रं संयमने वारण्यामस्तमेति च।
स शीघ्रमेव पर्येति भानुरालातचक्रवत्॥ ३२॥
भ्रमन्वैभ्रममाणानि ऋक्षाणि चरते रविः।
एवं चतुर्षु पार्श्वेषु दक्षिणान्तेषु सर्पति॥ ३३॥

When it is midday in Dharmarājas city of Saṁyama, it is dawn in the Suṣāpurī of Varuṇa. When there is midnight in Vibhāvarī, it is sunset in the city of Indra. When it is midday in the Suṣāpurī of Varuṇa, the sun rises in Vibhāvarī. When the sun rises in the Amarāvatī of Indra, it is midnight in the Saṁyama of Dharmarāja and

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1 The sun's progress south of the equator.

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sunset in the city of Varuṇa. Thus, like a fiery wheel, the sun moves with great rapidity and even visits the pleiades (the Great Bear). He thus goes round the (Mānas) on four sides.

उदयास्तमये वासावुत्तिष्ठति पुनः पुनः।
पूर्वाह्णे चापराह्णे च द्वौ द्वौ देवालयौ तु सः॥३४॥
पतत्येकं तु मध्याह्ने भाभिरेव च रश्मिभिः।
उदितो वर्द्धमानाभिर्मध्याह्ने तपते रविः॥३५॥
अतः परं ह्रसन्तीभिर्गोभिरस्तं स गच्छति।
उदयास्तमयाभ्यां च स्मृते पूर्वापरे तु वै॥३६॥

The sun goes regularly to his two abodes, Udayā (rising) and Astamaya (setting) and his rays fall on three cities of the Devas, in the morning, at noon, and in the afternoon respectively. The rays of the rising sun grow stronger and stronger until at noon they reach their greatest intensity. After noon time He trudges along with subdued rays until He sets down. The sunrise and the sunset create east and west respectively.

यादृक्पुरस्तात्तपति यादृक्पृष्ठे तु पार्श्वयोः।
यत्रोदयस्तु दृश्येत तेषां स उदयः स्मृतः॥३७॥
प्रणाशं गच्छते यत्र तेषामस्तः स उच्यते।
सर्वेषामुत्तरे मेरुर्लोकालोकस्य दक्षिणे॥३८॥
विदूरभावादर्कस्य भूमेरेषा गतस्य च।
श्रूयन्ते रश्मयो यस्मात्तेन रात्रौ न दृश्यते॥३९॥

The sun gives out heat equally in all directions, in the front, sideways and backward. He is said to rise at a place where He is first seen and set where He (finally) disappears. The mount Meru is northernmost place, though south of the Lokāloka mountain. He is at a vast distance from the Earth and His rays too in their passage here (are obstructed by) go to other things; consequently, He is not visible at night.

ऊर्ध्वं शतसहस्रांशुः स्थितस्तत्र प्रदृश्यते।
एवं पुष्करमध्ये तु यदा भवति भास्करः॥४०॥

The sun appears high (on the horizon) when He reaches the centre of Puskaradvīpa.

त्रिंशद्भागं च मेदिन्या मुहूर्तेन स गच्छति।
योजनानां सहस्रस्य इमां संख्यां निबोधत॥४१॥
पूर्णं शतसहस्राणामेकत्रिंशच्च सा स्मृता।
पञ्चाशच्च सहस्राणि तथान्यान्यधिकानि च॥४२॥
मौहूर्त्तिकी गतिर्ह्येषा सूर्यस्य तु विधीयते।
एतेन क्रमयोगेन यदा काष्ठां तु दक्षिणाम्॥४३॥

He travels over the 1/30th of the world in one muhūrta (a period of 48 minutes). That is to say, the speed of the sun in one muhūrta (48 minutes) is 31,50,000 yojanas (1/30 of 9,45,00,000). Thus gradually He marches to the south.

परिगच्छति सूर्योऽसौ मासं काष्ठामुदग्दिनात्।
मध्येन पुष्करस्याथ भ्रमते दक्षिणायने॥४४॥
मानसोत्तरमेरोस्तु अन्तरं त्रिगुणं स्मृतम्।
सर्वतो दक्षिणस्यां तु काष्ठायां तन्निबोधत॥४५॥

In His southward course (Dakṣiṇāyana), He travels in the space between Mānasotara and Meru thrice as much as in the centre of Puṣkara. Now hear of his southward course.

नव कोट्यः प्रसंख्याता योजनैः परिमण्डलम्।
तथा शतसहस्राणि चत्वारिंशच्च पञ्च च॥४६॥
अहोरात्रात्पतङ्गस्य गतिरेषा विधीयते।
दक्षिणादिङ्निवृत्तौऽसौ विषुवस्थो यदा रविः॥४७॥
क्षीरोदस्य समुद्रस्योत्तरतोऽपि दिशं चरन्।
मण्डलं विषुवच्चापि योजनैस्तन्निबोधत॥४८॥

He covers the whole circumference of the earth, 9,45,00,000 yojanas, in course of day and night. After finishing his southward course when he comes at the equator (Viṣava rekhā), he travels over lights up the north of the Kṣīrasāgara, as well as the Viṣuvamaṇḍala, whose extent all of you now hear.

तिस्रः कोट्यः तु सम्पूर्णा विषुवस्यापि मण्डलम्।
तथा शतसहस्राणि विंशत्येकाधिकानि तु॥४९॥
श्रावणे चोत्तरां काष्ठां चित्रभानुर्यदा भवेत्।
गोमेदस्य परद्वीपे उत्तरां च दिशं चरन्॥५०॥

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उत्तराया: प्रमाणं तु काष्ठाया मण्डलस्य तु।
दक्षिणोत्तरमध्यानि तानि विन्द्याद्यथाक्रमम्॥५१॥
स्थानं जरद्गवं मध्ये तथैरावतमुत्तरम्।
वैश्वानरं दक्षिणतो निर्दिष्टमिह तत्त्वत:॥५२॥
नागवीथ्युत्तरा वीथी ह्यजवीथिस्तु[1] दक्षिणा।
उभे आषाढमूलं तु अजवीथ्यादयस्त्रय:॥५३॥
अभिजित्पूर्वत: स्वातिं नागवीथ्युत्तरास्त्रय:।
अश्विनी कृत्तिका याम्या नागवीथ्यस्त्रय: स्मृता:॥५४॥
रोहिण्यार्द्रा मृगशिरो नागवीथिरिति स्मृता।
पुष्याश्लेषा पुनर्वस्वोर्वीथी चैरावती स्मृता॥५५॥

It is 3,21,00,000 yojanas. In the month of Śrāvaṇa, the sun in his northern course travels over Puṣkaradvīpa, which is beyond the Gomedadvīpa. The extent of the northern, southern and the middle of this journey should be noted as below. Jaradgava is in the middle, Airāvata in the north and Vaiśvānara in the south. Nāgavīthī is the Uttarāvīthī (i.e. northern course begins with Nagavīthī?). Ajavīthī is the Dakṣiṇāvīthī, with Ajavīthī begins the southward course? The asterisms Pūrvāṣāḍha and Uttarāṣāḍha, as well as the Mulā, Aśvinī, Bharaṇi and Kṛttikā form the Nāgavīthī. Rohiṇī, Ārdrā and Mṛgaśira are also Nāgavīthī[2]. In other words, the three vīthīs of which Abhijit is the East, namely, Ajavīthī, Mṛgavīthī and Vaiśvānaravīthī form the southern course. While the three vīthīs beginning with Nāgavīthī form the northern course. And when the sun passes on to the asterism Puṣya, Aśleṣā and Punarvasu, then He is said to be on the Airāvatīvīthī.

तिस्रस्तु वीथयो ह्येता उत्तरामार्ग उच्यते।
पूर्वोत्तरा च फल्गुन्यौ मघां चैवार्षभी भवेत्॥५६॥

These three vīthīs comprise the Uttaramārga (northern course). When the sun is in Pūrva and Uttaraphālguna and Maghā, the vīthī is called Ārṣabhī.

पूर्वोत्तरप्रोष्ठपदौ गोवीथी रेवती स्मृता।
श्रवणं च धनिष्ठा च वारुणं च जरद्गवम्॥५७॥
एतास्तु वीथयस्तिस्रो मध्यमो मार्ग उच्यते।
हस्तश्चित्रा तथा स्वाती ह्यजवीथिरिति स्मृता॥५८॥
ज्येष्ठा विशाखा मैत्रं च मृगवीथी तथोच्यते।
मूलं पूर्वोत्तराषाढे वीथी वैश्वानरी भवेत्॥५९॥

Purvā and Uttarāproṣṭhapada and Revatī are the Govīthī; while Śravaṇa, Dhaniṣṭhā and Vāruṇā are the Jaradgavavīthī. These three Vīthīs form the middle course of the sun. Hastā, Svātī and Citrā are the Ajavīthī; Jyeṣṭhā, Viśākhā and Maitra are the Mṛgavīthī; Mūla, Pūrva and Uttara Āṣāḍha are the Vaiśvānaravīthī.

स्मृतास्तिस्रस्तु वीथ्यस्ता मार्गे वै दक्षिणे पुन:।
काष्ठयोरन्तरं चैतद्वक्ष्यते योजनै: पुन:॥६०॥

These three Vīthīs form the southern route of the sun; now the (chordal) distance between the extreme points of these (Vīthīs) each should be noted.

एतच्छतसहस्राणामेकत्रिंशत्तु वै स्मृतम्।
शतानि त्रीणि चान्यानि त्रयस्त्रिंशत्तथैव च॥६१॥
काष्ठयोरन्तरं ह्येतद्योजनानां प्रकीर्त्तितम्।
काष्ठयोर्लेखयोश्चैव अयने दक्षिणोत्तरे॥६२॥
ते वक्ष्यामि प्रसंख्याय योजनैस्तु निबोधत।
एकैकमन्तरं तद्वद्युक्तान्येतानि सप्तभि:॥६३॥
सहस्रेणातिरिक्ता च ततोऽन्या: पञ्चविंशति:।
लेखयो: काष्ठयोश्चैव बाह्याभ्यन्तरयोश्चरन्॥६४॥
अभ्यन्तरं स पर्येति मण्डलान्युत्तरायणे।

1. Moon's path through the astricism svāti (or Aśvini, Bhuraṇī and Kṛttikā.
Name of one of the three divisions of the southern paths or one of the three paths in which sun, moon and plents move comprehending the estericism Mūla Pūrvāṣāḍha and Uttarāṣāḍha MW p.9.
2. The two Āṣāḍhās and the Mūlā (constituting the vīthī called Vaiśvānara, along with the two vīthīs west of it namely), beginning with Ajavīthī (that is, Ajavīthī and Mṛgavīthī) or the two vīthīs, East of Abhijit and ending with Svāti are the three vīthīs north of the Nāgavīthī.

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बाह्यतो दक्षिणेनैव सततं सूर्यमण्डलम्॥६५॥
चरन्नसावुदीच्यां च ह्यशीत्या मण्डलाञ्छतम्।
अभ्यन्तरं स पर्येति क्रमते मण्डलानि तु॥६६॥

This is 31,03,300 yojanas. Now hear of this distance along the course, south and north of the equator. Such distance between the ecliptics and the equators in the centre is 1,025 yojanas (i.e., between the solstices and the equator). The sun travelling north and south of the (equatorial) line has a course of 8,000 maṇḍalas during Uttarāyaṇa; but its southern course, called also the outerward course, is similarly traversed by the sun.

प्रमाणं मण्डलस्यापि योजनानां निबोधत।
योजनानां सहस्राणि दश चाष्टौ तथा स्मृतम्॥६७॥
अधिकान्यष्टपञ्चाशद्योजनानि तु वै पुनः।
विष्कम्भो मण्डलस्यैव तिर्यक् स तु विधीयते॥६८॥
अहस्तु चरते नाभेः सूर्यो वै मण्डलं क्रमात्।
कुलालचक्रपर्य्यन्तो यथा चन्द्रो रविस्तथा॥६९॥

Now hear of the magnitude of these maṇḍalas. Each maṇḍala is 18,058 yojanas in extent, being obliquely inclined to the equator. In the nave (or centre) of the maṇḍala, the sun completes one rotation in a day, like the potter's wheel; such is the case with the moon also.

दक्षिणे चक्रवत्सूर्यस्तथा शीघ्रं निवर्त्तते।
तस्मात्प्रकृष्टां भूमिं तु कालेनाल्पेन गच्छति॥७०॥

In His Dakṣiṇāyana march, the sun travels very fast, like a wheel, and that is why he traverses over a vast area within such a short duration.

सूर्यो द्वादशभिः शीघ्रं मुहूर्त्तैर्दक्षिणायने।
त्रयोदशार्द्धमृक्षाणां मध्ये चरति मण्डलम्॥७१॥
मुहूर्त्तैस्तानि ऋक्षाणि नक्तमष्टादशैश्चरन्।
कुलालचक्रमध्यस्थो यथा मन्दं प्रसर्पति॥७२॥

In other words, the sun in his southward course rapidly goes over thirteen and a half asterisms in 12 muhūrtas (in day time), and in 18 muhūrtas at night, in travelling comparatively at a slower speed, like the lump of clay in the centre of the potter's wheel.

उदग्यने तथा सूर्यः सर्पते मन्दविक्रमः।
तस्माद्दीर्घेण कालेन भूमिं सोऽल्पां प्रसर्पति॥७३॥
सूर्योऽष्टादशभिरह्नो मुहूर्त्तैरुदगायने।
त्रयोदशानां मध्ये तु ऋक्षाणां चरते रविः।
मुहूर्त्तैस्तानि ऋक्षाणि रात्रौ द्वादशभिश्चरन्॥७४॥

In His Uttarāyaṇa course, the sun moves on slowly and consequently, He is only able to cover a short distance during a long time. Then he goes over only 13 (and a half?) asterisms in 18 muhūrtas in day time, and at night He goes over the same number of asterisms in 12 muhūrtas[1].

ततो मन्दतरं ताभ्यां चक्रं तु भ्रमते पुनः।
मृत्पिण्ड इव मध्यस्थो भ्रमतेऽसौ ध्रुवस्तथा॥७५॥

Like the mound of clay on potter's wheel, the pole star moves more slowly than either of them.

मुहूर्त्तैस्त्रिंशता तावदहोरात्रं ध्रुवो भ्रमन्।
उभयोः काष्ठयोर्मध्ये भ्रमते मण्डलानि तु॥७६॥

The pole star completes one day and night of 30 muhūrtas in revolving on the orbit between the two extremes.

उत्तरक्रमणेऽर्कस्य दिवा मन्दगतिः स्मृता।
तस्यैव तु पुनर्नक्तं शीघ्रा सूर्यस्य वै गतिः॥७७॥

When the sun is on His Uttarāyaṇa course, His movement in the day is slower and in the night it is faster.

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1. In other words, the total length of the day and night begin 30 muhūrtas, a muhūrta is equal to 5/4 of an hour. The longest day, i.e., 21st June, is said to be of 18 muhūrtas, or 14 hours, 24 minutes, when the shortest night will be of 12 muhūrtas, or 9 hours and 36 minutes. The longest night will be 14 hours, 24 minutes on 21st December, and when the day will be the shortest, i.e., of 9 hours and 36 minutes. This is true for the latitude of 35°N. Looking to the map of India, it is, somewhere in Kāśmira.

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दक्षिणप्रक्रमे वापि दिवा शीघ्रं विधीयते।
गतिः सूर्यस्य वै नक्तं मन्दा चापि विधीयते॥७८॥

And in His Dākṣiṇāyana course, His movement in the day is faster and in the night it is slower.

एवं गतिविशेषेण विभजन् रात्र्यहनि तु।
अजवीथ्यां दक्षिणायां लोकालोकस्य चोत्तरम्॥७९॥

With this different speed, the sun creates day and night (of different length) in Ajavīthī in the south and on the north the Lokāloka mountain.

लोकसन्तानतो ह्येष वैश्वानरपथाद्बहिः।
व्युष्टिर्यावत्प्रभा सौरी पुष्करात्सम्प्रवर्त्तते॥८०॥

Outside the Vaiśvānara path (the Solstice of Cancer), the light comes on the world from the Loka mountain. It is day time when the light of the sun spreads from the Puṣkara.

पार्श्वेभ्यो बाह्यतस्तावल्लोकालोकश्च पर्वतः।
योजनानां सहस्राणि दशोर्ध्वं चोच्छ्रितो गिरिः॥८१॥
प्रकाशश्चाप्रकाशश्च पर्वतः परिमण्डलः।
नक्षत्रचन्द्रसूर्याश्च ग्रहास्तारागणः सह॥८२॥
अभ्यन्तरे प्रकाशन्ते लोकालोकस्य वै गिरेः।
एतावानेव लोकस्तु निरालोकस्ततः परम्॥८३॥

The Mount Lokāloka is 10,000 yojanas high and extends sideways and outwards. The mountain is partly illumined and partly dark, and is round in shape; the inner portions of the Lokāloka mountain are illumined by the sun, the moon and the stars. This is the Āloka mountain, and the mount Nirāloka is beyond it.

लोक आलोकने धातुर्निरालोकस्त्वलोकता।
लोकालोकौ तु सन्धत्ते तस्मात्सूर्यः परिभ्रमन्॥८४॥
तस्मात्सन्ध्येति तामाहुरुषाव्युष्टैर्यथान्तरम्।
उषा रात्रिः स्मृता विप्रैर्व्युष्टिश्चापि अहः स्मृतम्॥८५॥

The verb loka means to see; aloka is opposite of loka. The sun in his journey creates this loka (light) and aloka (darkness); hence this time is called sandhyā (joining light and darkness), i.e., twilight. Uṣā is the night and Vyūṣṭi is the day according to the wise.

त्रिंशत्कालो मुहूर्त्तस्तु अहस्ते दश पञ्च च।
ह्रासो वृद्धिरहर्भागैर्दिवसानां यथा तु वै॥८६॥
सन्ध्यामुहूर्त्तमात्रायां हासवृद्धी तु ते स्मृते।
लेखाप्रभृत्यथादित्ये त्रिमुहूर्त्तागते तु वै॥८७॥
प्रातः स्मृतस्ततः कालो बाणांश्चाहुश्च पञ्च च।
तस्मात्प्रातर्गतात्कालान्मुहूर्त्ताः सङ्गवस्त्रयः॥८८॥
मध्यमह्नस्त्रिमुहूर्त्तस्तु तस्मात्कालादनन्तरम्।
तस्मान्मध्यन्दिनात्कालाद्अपराह्णइति स्मृतः॥८९॥
त्रय एव मुहूर्त्तास्तु काल एष स्मृतो बुधैः।
अपराह्णव्यतीताच्च कालः सायं स उच्यते॥९०॥
दशपञ्च मुहूर्त्ताह्नो मुहूर्त्तास्त्रय एव च।
दशपंचमुहूर्त्तं वै अहस्तु विषुवे स्मृतम्॥९१॥

One muhūrta consists of 30 kalās, and a day has 15 muhūrtas. The day increases or decreases as the twilight muhūrtas increase or decrease, owing to difference of three muhūrtas in the course of sun's journey through the line (equatorial), etc. (The day is divided into five parts, each of three muhūrtas). The first three muhūrtas is Prātaḥ (morning), the next three muhūrtas, is known as Saṁgava. Three muhūrtas after that is called the Madhyāhna (noon) and a similar number of muhūrtas after it bring about the afternoon called aparā by the sages; this is followed by evening of the last three muhūrtas. The day is of fifteen muhūrtas on the equator.

वर्द्धत्यतो ह्रसत्येव अयने दक्षिणोत्तरे।
अहस्तु ग्रसते रात्रिं रात्रिस्तु ग्रसते अहः॥९२॥

The days vary in duration when the sun is travelling south or north of the equator. When the days are long the nights are short (i.e., in Dakṣiṇāyana), and when the nights are long the days are short (in Uttarāyana).

शरद्वसन्तयोर्मध्यं विषुवं तु विधीयते।
आलोकान्तः स्मृतो लोको लोकाच्चालोक उच्यते॥९३॥

The equinoxes (Viṣuva) come in the autumn and spring, i.e., the days and nights are of equal

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duration at the autumn and vernal equinoxes. Beyond darkness is light and beyond light is darkness.

लोकपालाः स्थितास्तत्र लोकालोकस्य मध्यतः।
चत्वारस्ते महात्मानस्तिष्ठन्त्याभूतसंप्लवम्॥ ९४॥

The Lokapālas are located in the centre of the Lokāloka mountain. Of these Mahātmās, four are there till the annihilation of the world.

सुधामा चैव वैराजः कर्दमश्च प्रजापतिः।
हिरण्यरोमा पर्जन्यः केतुमान्राजसश्च सः॥ ९५॥
निर्द्वन्द्वा निरभीमाना निस्तन्द्रा निष्परिग्रहाः।
लोकपालाः स्थितास्त्वेते लोकालोके चतुर्दिशम्॥ ९६॥

The first is Vairāja Sudhāmā; the second one is the Prajāpati Karadama; the third one is the Hiraṇyaromā Parjanya, the fourth one is Rajasa Ketumāna. These four are free from the feeling of opposites (e.g., pleasure and pain, etc.), of conceit, sloth, of grasping. Each one of the four quarters is occupied by each of them on the Mount Lokāloka.

उत्तरं यदगस्त्यस्य शृङ्गं देवर्षिसेवितम्।
पितृयाणः स्मृतः पन्था वैश्वानरपथाद्बहिः॥ ९७॥

The Northern peak of the Agastya mountain which is inhabited by the Devarṣis and which lies outside the Vaiśvānara path, is the way of the Pitṛs.

तत्रासते प्रजाकामा ऋषयो येऽग्निहोत्रिणः।
लोकस्य सन्तानकरोः पितृयाणे पथि स्थिताः॥ ९८॥

On this Pitṛyāṇa reside the Agnihotri Ṛṣis, desirous of progeny and procreators of the people of the universe.

भूतारम्भकृतं कर्म आशिष्श्च विशांपते।
प्रारभन्ते लोककामास्तेषां पन्थाः स दक्षिणः॥ ९९॥

O King, these Ṛṣis, who originate progeny, begin the works of creation and uplift humanity. They move about in Dakṣiṇāpatha.

चलितं ते पुनर्धर्मं स्थापयन्ति युगे युगे।
सन्तप्ततपसा चैव मर्यादाभिः श्रुतेन च॥ १००॥

They establish the order of duty in each yuga (Dharma), when it is disturbed, with their learning, piety and asceticism.

जायमानास्तु पूर्वे वै पश्चिमानां गृहेषु ते।
पश्चिमाश्चैव पूर्वेषां जायन्ते निधनेष्विह॥ १०१॥
एवमावर्त्तमानास्ते वर्तन्त्याभूतसंप्लवम्।
अष्टाशीतिसहस्राणि ऋषीणां गृहमेधिनाम्॥ १०२॥
सवितुर्दक्षिणं मार्गमाश्रित्याभूतसंप्लवम्।
क्रियावतां प्रसंख्यैषा ये श्मशानानि भेजिरे॥ १०३॥
लोकसंव्यवहारार्थं भूतारम्भकृतेन च।
इच्छाद्वेषरताच्चैव मैथुनोपगमाच्च वै॥ १०४॥
तथा कामकृतेनेह सेवनाद्विषयस्य च।
इत्येतैः कारणैः सिद्धाः श्मशानानीह भेजिरे॥ १०५॥

The previous Lokapālas are born in the house of their late compeers. In their absence, the latter take their place in this way; by mutual succession they continue till the destruction of the world. 88,000 of these Ṛṣis, who live the life of a householder, remain on the Dakṣiṇa (south) path of the sun till the end of the world. I have thus enumerated those Ṛṣis whose funeral ceremonies have been performed. According to the usages of the world (to stand as examples) these Ṛṣis (Siddhas) have passed through the experience of birth, feelings of like and dislike, lustful passions, sexual and other worldly enjoyment and death.

प्रजैषिणः सप्तर्षयो द्वापरेष्विह जज्ञिरे।
सन्ततिं ते जुगुप्सन्ते तस्मान्मृत्युर्जितस्तु तैः॥ १०६॥

The seven Ṛṣis desiring progeny took birth in the age of Dvāpara and conquered death, as they despised the work of propagating children.

अष्टाशीतिसहस्राणि तेषामप्यूर्ध्वरेतसाम्।
उदक्पन्था न पर्यन्तमाश्रित्याभूतसंप्लवम्॥ १०७॥
ते सम्प्रयोगाल्लोकस्य मिथुनस्य च वर्ज्जनात्।
ईर्ष्याद्वेषनिवृत्त्या च भूतारम्भविवर्ज्जनात्॥ १०८॥
ततोऽन्यकामसंयोगशब्दादेर्दोषदर्शनात्।
इत्येतैः कारणैः शुद्धैस्तेऽमृतत्वं हि भेजिरे॥ १०९॥

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आभूतसंप्लवस्थानाममृतत्वं विभाव्यते।
त्रैलोक्यस्थितिकालो हि न पुनर्मारगामिणाम्॥ ११०॥
भ्रूणहत्याश्वमेधादिपापपुण्यनिभैः परम्।
आभूतसंप्लवान्ते तु क्षीयंते चोर्ध्वरेतसः॥ १११॥

88,000 Ṛṣis have gone into the path of those seven Ṛṣis by becoming Ūrdhvareta (perpetual celebates). They will live till the destruction of the world on the northern path of the sun. They became immortal as by their example they taught the people the sacrifice of lust, passion, likes and dislikes, abstaining from procreation, and other worldly enjoyment, by showing their worthlessness. Those who remain till the end of the universe are called immortals. They exist so long as the three worlds exist. Not so the mortals who follow the path of the Māra, such as lust, great sins like the slaying of embryonic cells and great virtues like the performance of Aśvamedha yajña (horse-sacrifice). The immortals or the Ūrdhvaretas go into unconsciousness at the time of the dissolution of the universe, and not before[1].

ऊर्ध्वोत्तरमृषिभ्यस्तु ध्रुवो यत्रानुसंस्थितः।
एतद्विष्णुपदं दिव्यं तृतीयं व्योम्नि भास्वरम्॥ ११२॥

Dhruva (pole-star) is north of, or above the region of the seven Ṛṣis. It is the illustrious foot of Viṣṇu. It is third Lightgiver of the world.

यत्र गत्वा न शोचंति तद्विष्णोः परमं पदम्।
धर्मे ध्रुवस्य तिष्ठंति ये तु लोकस्य कांक्षिणः॥ ११३॥

Those who reach that highest seat of Viṣṇu, transcend all sorrows, so, all those who desire to reach the world of Dhruva, remain in the path of virtue.

इति श्रीमात्स्ये महापुराणे भुवनकोशे चंद्रसूर्यभुवनविस्तारो नाम चतुर्विंशत्यधिकशततमोऽध्यायः॥ १२४॥

***

1. The three lights of the world are first, the light of the Fathers (Pitṛs), second, the light of the ūrdhvaretas (solitaries) and third, the light of Viṣṇu or the Bhaktas, who perform duties for the sake of duty.

CHAPTER 125

Description of the movement of the sun and his chariot

एवं श्रुत्वा कथं दिव्यामब्रुवँल्लौमहर्षिणम्।
सूर्याचंद्रमसोश्चारं ग्रहाणां चैव सर्वशः॥ १॥

Thus listening to story of the movement of the sun and the moon, besides the planets, Śaunaka and other *ṛṣis* spoke to Sūta, the son of Lomaharṣaṇa.

ऋषय ऊचुः

भ्रमंति कथमेतानि ज्योतिंषि रविमण्डले।
अव्यूहेनैव सर्वाणि तथा चासङ्करेण वा॥ २॥
कश्च भ्रामयते तानि भ्रमंति यदि वा स्वयम्।
एतद्वेदितुमिच्छामस्ततो निगद सत्तम॥ ३॥

The *Ṛṣis* asked– "O Sūta– the best of the orators, how do the planets and the constellations move about in the solar system? Do they move about collectively or separately? Does anyone make them move, or they move of their own. We are anxious to learn about this secret. You therefore please speak out the same?

सूत उवाच

भूतसंमोहनं ह्येतद्ब्रुवतो मे निबोधत।
प्रत्यक्षमपि दृश्यं तत् संमोहयति वै प्रजाः॥ ४॥

Sūta said– O Sages, this is the subject which confuses the people, because inspite of its being visible, it still confuses the people.

योऽसौ चतुर्दशर्क्षेषु शिशुमारो व्यवस्थितः।
उत्तानपादपुत्रोऽसौ मेढीभूतो ध्रुवो दिवि॥ ५॥
सैष भ्रमन् भ्रामयते चन्द्रादित्यौ ग्रहैः सह।
भ्रमन्तमनुसर्पन्ति नक्षत्राणि च चक्रवत्॥ ६॥
ध्रुवस्य मनसा यो वै भ्रमते ज्योतिषां गणः।
वातानीकमयैर्बन्धैर्ध्रुवे बद्धः प्रसर्पति॥ ७॥
तेषां भेदश्च योगश्च तथा कालस्य निश्चयः।
अस्तोदयास्तथोत्पाता अयने दक्षिणोतरे॥ ८॥
विषुवद्ग्रहवर्णश्च सर्वमेतद्ध्रुवेरितम्।

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जीमूता नाम ते मेघा यदेभ्यो जीवसम्भवः॥ ९॥

I am going to explain the same. Among the fourteen stars, there is the planetary porpoise or *cakra* (Śiśumāra). The son of Uthānapāda, has taken the form of this sacrificial post (*Medhi*) in the sky and is known as Dhruva. It revolves and causes the sun, the moon and other planets revolve as well. The stars also follow it in its wheel-like movement. These luminaries move on owing to the will force of Dhruva, being tied to it by the aerial chord. Their separation and the period of union; rising and setting, disturbances, movements southwards, northwards and in the central region, besides the eclipses are directed by Dhruva.

द्वितीय आवहन् वायुर्मेघास्ते त्वभिसंश्रिताः।
इतो योजनमात्राच्च अध्यर्द्धविकृता अपि॥ १०॥
वृष्टिसर्गस्तथा तेषां धारासारः प्रकीर्त्तितः।
पुष्करावर्त्तका नाम ये मेघाः पक्ष सम्भवाः॥ ११॥
शक्रेण पक्षाश्छिन्ना वै पर्वतानां महौजसा।
कामगानां समृद्धानां भूतानां नाशमिच्छताम्॥ १२॥
पुष्करा नाम ते पक्षा बृहन्तस्तोयधारिणः।
पुष्करावर्त्तका नाम कारणेनेह शब्दिताः॥ १३॥
नानारूपधराश्चैव महाघोरस्वराश्च ते।
कल्पान्तवृष्टिकर्त्तारः कल्पान्ताग्नेर्नियामकाः॥ १४॥
वाय्वाधारा वहन्ते वै सामृताः कल्पसाधकाः।
यान्यस्याण्डस्य भिन्नस्य प्राकृतान्यभवंस्तदा॥ १५॥

The clouds of Jīmūta beget life. These clouds remain suspended on the air *Āvahana*. They change shape, (condensed) and on moving for a *yojana* from them, they form into rain and are called the source of rain. The clouds *Puṣkarāvrata* are born out of the wings (of the mountains). These wings are named Puṣkara and preserve in themselves a huge volume of water. Because of this they earn their name. The powerful Indra cut off the wings of the mountains, which could fly at will and caused disaster to the coming generations. These clouds could assume various forms, creating thundering sound, cause excess of rains at the end of the *kalpa* and could subside the fire. They support the air, are full of immortality and cause the end of *kalpa*.

यस्मिन्ब्रह्मा समुत्पन्नश्चतुर्वक्त्रः स्वयं प्रभुः।
तान्येवाण्डकपालानि सर्वे मेघाः प्रकीर्त्तिताः॥ १६॥
तेषामाप्यायनं धूमः सर्वेषामविशेषतः।
तेषां श्रेष्ठश्च पर्ज्जन्यश्चत्वारश्चैव दिग्गजाः॥ १७॥

The bursting of the Brahma's egg out of which came forth the four headed Brahmā Himself, produced other clouds; they are the outer crust of egg and are called Megha (clouds). Without distinction their chief source of nourishment is smoke. The most important of them is Parjanya.

गजानां पर्वतानां च मेघानां भोगिभिः सह।
कुलमेकं द्विधाभूतं योनिरेका जलं स्मृतम्॥ १८॥
पर्ज्जन्यो दिग्गजाश्चैव हेमन्ते शीतसम्भवम्।
तुषारवर्षं वर्षंति वृद्धा ह्यन्नविवृद्धये॥ १९॥

There are four elephants too, (Diggajā). There are two divisions of elephants (Hasti), mountains (Parvata), clouds (Megha) and serpents (Bhogī). They originally sprang from the same common stock. Their origin lies in water. The Parjanya clouds and Hasti wax during Hemanta season and pour out showers of snow born of cold, to promote the growth of grain.

षष्ठः परिवहो नाम वायुस्तेषां परायणः।
योऽसौ बिभर्ति भगवान् गङ्गामाकाशगोचराम्॥ २०॥
दिव्यामृतजलां पुण्याः त्रिपथामिति विश्रुताम्।
तस्या निष्यन्दितं तोयं दिग्गजाः पृथुभिः करैः॥ २१॥
शीकरान् सम्प्रमुंचंति नीहार इति स स्मृतः।
दक्षिणेन गिरिर्योऽसौ हेमकूट इति स्मृतः॥ २२॥
उदग्घिमवतः शैलस्योत्तरे चैव दक्षिणे।
पण्डं नाम समाख्यातं सप्तमं वृष्टि विवृद्धये॥ २३॥

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तस्मिन् प्रवर्त्तते वर्षं तत् तुषारसमुद्भवम्।
ततो हिमवतो वायुर्हिमं तत्र समुद्भवम्॥ २४॥
आनयत्यात्मवेगेन सिञ्चयानो महागिरिम्।
हिमवंतमतिक्रम्य वृष्टिशेषं ततः परम्॥ २५॥

The sixth air Parivaha is their chief support. The same air holds the Ākāśa-Gaṅgā, whose waters are holy, nectar like and pass in three directions. The elephants hold down (Diggajas) her sacred waters in their bulky trunks and throw them diffused by the air and the same is styled dew. The mount Hemakūṭa is in the south (of Meru?); to the north and south of the snow clad mounts (Himavata) is the Puṇḍra cloud which greatly increases the stock of rain. All the rain formed there converts itself into the snow. The wind on the Himavata draws by its own force these snow flakes and pours them on the great mountains. Beyond the Himavata there is little rain.

इभास्ये च ततः पश्चादिदं भूतविवृद्धये।
वर्षद्वयं समाख्यातं सम्यग्वृष्टिविवृद्धये॥ २६॥

Next to it is another cloud named Ibhā that helps the growth of beings. These two clouds enhance the amount of rains.

मेघाश्चाप्यायनं चैव सर्वमेतत् प्रकीर्तितम्।
सूर्य एव तु वृष्टीनां स्रष्टा समुपदिश्यते॥ २७॥

Thus I have described to you the clouds and how they are fed. The Sun is said to be producer of rain.

वर्षं घर्मं हिमं रात्रिं सन्ध्ये चैव दिनं तथा।
शुभाशुभफलानीह ध्रुवात् सर्वं प्रवर्त्तते॥ २८॥

Rain, heat and cold; night, evening and day; prosperity and adversity, all originate from Dhruva.

ध्रुवेणाधिष्ठिताश्चापः सूर्यो वै गृह्य तिष्ठति।
सर्वभूतशरीरेषु त्वापोह्यानुश्चिताश्चयाः॥ २९॥
दह्यमानेषु तेष्वेह जङ्गमस्थावरेषु च।
धूमभूतास्तु ता ह्यापो निष्क्रामन्तीह सर्वशः॥ ३०॥

The sun from his position draws water of Dhruva in molecular form, remains in the bodies of various beings, and goes out in every direction in the form of smoke when they burn the Sthāvara (immovables) and the Jaṅgamas (moveables).

तेन चाभ्राणि जायन्तो स्थानमब्भ्रमयं स्मृतम्।
तेजोभिः सर्वलोकेभ्य आदत्ते रश्मिभिर्जलम्॥ ३१॥

This (smoke) forms itself into clouds. The sun is the centre of clouds. He absorbs the water by His bright rays.

समुदाद्वायुसंयोगाद्वहन्त्यापो गभस्तयः।
ततस्त्वृतुवशात् काले परिवर्त्तन्दिवाकरः॥ ३२॥
नियच्छत्यापो मेघेभ्यः शुक्लाः शुक्लैस्तु रश्मिभिः।
अभ्रस्थाः प्रपतन्त्यापो वायुना समुदीरिताः॥ ३३॥

His rays with the help of air draw out water from the ocean. But by means of white rays He obtains rain from the clouds in due seasons. The waters from the (vapours) of the clouds when brought into contact of the wind fall in the shape of rain.

ततो वर्षति षण्मासान्सर्वभूतविवृद्धये।
वायुभिः स्तनितं चैव विद्युतस्त्वग्निजाः स्मृताः॥ ३४॥

Such rain falls for six months for the good of the creation. Wind roars and electricity is produced. Fire is said to be the source of lightning.

मेहनाच्च मिहेर्धातोर्मेघत्वं व्यञ्जयन्ति च।
न भ्रश्यन्ते ततो ह्यापस्तस्मादब्भ्रस्य वै स्थितिः।
स्रष्टाऽसौ वृष्टिसर्गस्य ध्रुवेणाधिष्ठितो रविः॥ ३५॥

Meghas are called so on account of their sprinkling the landscape (with water). This expression is formed from the root Miha (to sprinkle). That which does not throw down water is called Abhra. Hence Abhra is stationary. The sun established by Dhruva is the creator of rain.

ध्रुवेणाधिष्ठितो वायुर्वृष्टिं संहरते पुनः।
ग्रहान्निवृत्त्या सूर्यात्तु चरते ऋक्षमण्डलम्॥ ३६॥

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चारस्यान्ते विशत्यर्कं ध्रुवेण समधिष्ठितम्।
अतः सूर्यरथस्यापि सन्निवेशं प्रचक्षते॥ ३७॥

The air from Dhruva drives away the rain. The circle of stars comes out of the sun and the planets moves away from them; in the end, it re-enters the sun established in Dhruva. Hence the chariot of the sun is seen near.

स्थितेन त्वेकचक्रेण पंचारेण त्रिणाभिना।
हिरण्मयेनाणुना वै अष्टचक्रैकनेमिना।
चक्रेण भास्वता सूर्यः स्यन्दनेन प्रसर्पिणा॥ ३८॥
शतयोजनसाहस्रो विस्तारायाम उच्यते।
द्विगुणा च रथोपस्थादीषादण्डः प्रमाणतः॥ ३९॥

It rests on a wheel with five spokes and three naves (or triple nave). It has eight wheels under the same circumference. They have a common axle dotted with the particles of gold. The sun moves in such a glorious chariot. It extends to a lac of yojanas. The pole (Iṣādaṇḍa) of the chariot is double in its longitude[1].

स तस्य ब्रह्मणा सृष्टो रथो ह्यर्थवशेन तु।
असङ्गः कांचनो दिव्यो युक्तः पवनगैर्हयैः॥ ४०॥

That chariot of the sun has been created by Brahmā for necessity. It is made of gold, pure and unmixed drawn by most handsome horses that run with the speed of wind.

छन्दोभिरवाजिरूपैस्तैर्यथाचक्रं समास्थितैः।
वारुणस्य रथस्येह लक्षणैः सदृशश्च सः॥ ४१॥

The Vedic metres are the steed to whom the wheel is attached. The chariot resembles the vehicle of Varuṇa in all details.

तेनासौ चरति व्योम्नि भास्वाननुदिनं दिवि।
अथाङ्गानि तु सूर्यस्य प्रत्यङ्गानि रथस्य च।
संवत्सरस्यावयवैः कल्पितानि यथाक्रमम्॥ ४२॥

The sun moves about in the heaven every day on that chariot. Now the various parts of the sun as well as of his chariot denote the various parts of the year.

अहर्नाभिस्तु सूर्यस्य एकचक्रस्य वै स्मृतः।
अरात्संवत्सरास्तस्य नेम्यः षड्तवः स्मृताः॥ ४३॥

Day is one of the naves of His chariot's wheel. Years are the spokes of the wheels. The six seasons are its peripheries.

रात्रिर्वरूथो धर्मश्च ध्वज ऊर्ध्वं व्यवस्थितः।
अक्षकोट्योर्युगान्यस्य अर्त्तवाहाः कलाः स्मृताः॥ ४४॥

Night is its fender; Dharma is the high banner; the yugas of the axle and pins, the kalās (parts) which carry the ārtas(?)[2].

तस्य काष्ठा स्मृता घोणा दन्तपङ्क्तिः क्षणास्तु वै।
निमेषश्चानुकर्षोऽस्य ईषा चास्य कला स्मृता॥ ४५॥
युगाक्षकोटी ते तस्य अर्थकामावुभौ स्मृतौ।
सप्ताश्वरूपाश्छन्दांसि वहन्ते वायुरंहसा॥ ४६॥
गायत्री चैव त्रिष्टुप् च जगत्यनुष्टुप्तथैव च।
पङ्क्तिश्च बृहती चैव उष्णिगेव तु सप्तमः॥ ४७॥

Kāṣṭhās are the nostrils of the horses; moments (kṣaṇās) are their row of teeth; Nimeṣa is the (anukarṣa) floor; Kalā, the pole (Īṣā). Artha and Kāma are the pins of the yoke

1. Both in the axle and yoke, there are two levers, one horizontal, the other, perpendicular. The horizontal arm of the axle has a wheel at one end; the other extremity is connected with the perpendicular arm. To the horizontal arm of the yoke are harnessed the horses; and its inner or right extremity is secured to the perpendicular. The upper ends of both perpendiculars are supposed to be attached to Dhruva, the polestar, by two aerial cords, which are lengthened in the sun's southern course, and shortened in his northern; and retained by which to Dhruva, as to a pivot, the wheel of the car traverses the summit of the Mānasottara mountain, on Puṣkaradvīpa, which runs, like a ring, round the several continents and oceans. The contrivance is commonly compared to an oil-mill, and was, probably, suggested by that machine, as constructed in India. As the Mānasottara mountain is but 50,000 leagues high, and Meru, 84,000 while Dhruva is 1,500,000 both levers are inclined at obtuse angles to the nave of the wheel and each other. In images of the sun, two equal and semi-circular axles connect a central wheel with the sides of the car.

2. This line seems to be a corrupt reading.

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and axle. The Vedic metres are the seven horses that like the air swiftly glide with the chariot. Gāyatrī, Triṣṭupa, Jagati, Anuṣṭupa, Paṅkti, Bṛhatī, Uṣṇik the seventh.

चक्रमक्षे निबद्धं तु ध्रुवे चाक्षः समर्पितः।
सहचक्रो भ्रमत्यक्षः सहाक्षो भ्रमति ध्रुवः॥४८॥

The wheel is attached to the axle and the axle to Dhruva. The axle revolves with the wheel and Dhruva revolves with the axle.

अक्षः सहैव चक्रेण भ्रमतेऽसौ ध्रुवेरितः।
एवमर्थवशात्तस्य सन्निवेशो रथस्य तु॥४९॥

The axle moves along with the wheel propelled by Dhruva. The chariot has been thus designed owing to some special reason.

तथा संयोगभागेन सिद्धो वै भास्करो रथः।
तेनाऽसौ तरणिर्देवो नभसः सर्पते दिवम्॥५०॥
युगाक्षकोटी ते तस्य दक्षिणे स्यन्दनस्य तु।
भ्रमतो भ्रमतो रश्मी तौ चक्रयुगयोस्तु वै॥५१॥
मण्डलानि भ्रमेतेऽस्य खेचरस्य रथस्य तु।
कुलालचक्रभ्रमवन्मण्डलं सर्वतोदिशम्॥५२॥
युगाक्षकोटी ते तस्य वातोर्म्मी स्यन्दनस्य तु।
संक्रमेते ध्रुवमहो मण्डले सर्वतोदिशम्॥५३॥
भ्रमतस्तस्य रश्मी ते मण्डले तूत्तरायणे।
वर्द्धेते दक्षिणेष्वत्र भ्रमतो मण्डलानि तु॥५४॥
युगाक्षकोटी सम्बद्धौ द्वे रश्मी स्यन्दनस्य ते।
ध्रुवेण प्रगृहीतौ तौ रश्मी धारयता रविम्॥५५॥
आकृष्येते यदा ते तु ध्रुवेण समधिष्ठिते।
तदा सोऽभ्यन्तरे सूर्यो भ्रमते मण्डलानि तु॥५६॥
अशीतिमण्डलशतं काष्ठयोरुभयोश्चरन्।
ध्रुवेणुच्यमानेन पुना रश्मियुगेन च॥५७॥
तथैव बाह्यतः सूर्यो भ्रमते मण्डलानि तु।
उद्वेष्टयन्वै वेगेन मण्डलानि तु गच्छति॥५८॥

The success of the sun's chariot is due to the conjunction (with Dhruva). Thus this divine solar chariot moves about in the heaven. The pins of the yoke and axle are on its south. The pair of reins of the yoke and the wheel of this aerial chariot revolve round and round in all directions like the potter's wheel. The pins of the yoke and the axle traversing about the four quarters revolve round Dhruva by the force of the wind. The reins of that travelling chariot shorten on the Northern orbit and lengthened on the Southern. The pair of reins are fastened to the pins of the yoke and axle and are held by Dhruva, who thus attracts the sun. When the reins are drawn in by Dhruva the sun covers on either side of the line (diameter) 8,000 yojanas. When the reins are released by Dhruva the sun begins to move on most swiftly the outer orbits.

इति श्रीमात्स्ये महापुराणे भुवनकोषे सूर्याचन्द्रमश्चारो नाम पंचविंशत्यधिकशततमोऽध्यायः॥१२५॥

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CHAPTER 126

Riding of different gods over the Sun's chariot in different months

सूत उवाच

स रथोऽधिष्ठितो देवैर्मासि मासि यथाक्रमम्।
ततो वहत्यथादित्यं बहुभिर्ऋषिभिः सह॥१॥
गन्धर्वैरप्सरोभिश्च सर्पग्रामणिराक्षसैः।
एते वसन्ति वै सूर्ये मासौ द्वौ द्वौ क्रमेण च॥२॥

Sūta said– "O *Ṛṣis*, different gods preside over the chariot of the sun in different months. Therefore it moves carrying a large number of *Ṛṣis*, Gandharvas, *apsarās*, Nāgas, serpents and the demons with the sun. All these gods stay with the sun for two months at time.

धातार्य्यमा पुलस्त्यश्च पुलहश्च प्रजापती।
उरगौ वासुकिश्चैव सङ्कीर्णश्चैव तावुभौ॥३॥
तुम्बुरुर्नारदश्चैव गन्धर्वौगायतां वरौ।
कृतस्थलाप्सराश्चैव या च सा पुञ्जिकस्थली॥४॥
ग्रामण्यौ रथकृत्तस्य रथौजाश्चैव तावुभौ।
रक्षो हेतिः प्रहेतिश्च यातुधानावुभौ स्मृतौ॥५॥

A group of two gods named Dhātā and

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Aryama, Prajāpatis– Pulastya and Pulaha– the two *Ṛṣis*, two Nāgas, Saṁkīrṇa and Vāsuki the two singers, Tumburu and Nārada the Gandharvas, two *apsarās*– Kratusthalā and Puñjikasthalā, two *grāmaṇīs*– Rathakṛta and Rathañja, two Rākṣasas– Hetī and Prahetī, travel over the chariot of the sun during the months of Caitra and Vaiśākha.

मधुमाधवयोर्ह्येष गणो वसति भास्करे।
वसन्ग्रीष्मे तु द्वौ मासौ मित्रश्च वरुणश्च वै॥ ६॥
ऋषी अत्रिर्वसिष्ठश्च नागौ तक्षकरम्भकौ।
मेनका सहधन्या च हाहा हूहूश्च गायकौ॥ ७॥
रथन्तश्च ग्रामण्यौ रथकृच्चैव तावुभौ।
पुरुषादो वधश्चैव यातुधानौ तु तौ स्मृतौ॥ ८॥

During the two months of the summer season, viz., Vaiśākha and Jyeṣṭha, the gods known as Mitra and Varuṇa, the *Ṛṣis* named Atri and Vasiṣṭha, the Nāga named Takṣaka and Rambhaka, the *apsarās* named Menakā and Sahajanyā, Gandharvas like Haha and Huhu, *grāmaṇīs* like Rathantara and Rathakṛta, Rākṣasas named Puruṣada and Vadha, remain with the sun for wo months.

एते वसन्ति वै सूर्ये मासयोः शुचिशुक्रयोः।
ततः सूर्ये पुनश्चान्या निवसन्ति स्म देवताः॥ ९॥
इन्द्रश्चैव विवस्वांश्च अङ्गिरा भृगुरेव च।
एलापत्रस्तथा सर्पः शङ्खपालश्च पन्नगः॥ १०॥
विश्वावसुसुषेणौ च प्रात्श्चैव रथश्च हि।
प्रम्लोचेत्यप्सराश्चैव निम्लोचन्ती च ते उभे॥ ११॥
यातुधानस्तथा हेतिर्व्याघ्रश्चैव तु तावुभौ।
नभस्यनभसोरेतैर्वसन्तश्च दिवाकरे॥ १२॥

Similarly in the months of Śrāvaṇa and Bhādrapada, the gods like Indra and Vivasvān, *Ṛṣis* like Aṅgira and Bhṛgu, Nāgas named Elapatra and Śaṁkhapāla, Gandharvas like Viśvavasu and Suṣeṇa, *Grāmaṇīs* like Prāta and Ratha, *apsarās* like Pramloca and Nimlocanti, besides Heti and Vyāghra– the demons, ride the chariot of the sun.

मासौ द्वौ देवताः सूर्ये वसन्ति च शरदृतौ।
पर्ज्जन्यश्चैव पूषा च भरद्वाजः सगौतमः॥ १३॥
चित्रसेनश्च गन्धर्वस्तथा वा सुरुचिश्च यः।
विश्वाची च घृताची च उभे ते पुण्यलक्षणे॥ १४॥
नागश्चैरावतश्चैव विश्रुतश्च धनञ्जयः।
सेनजिच्च सुषेणश्च सेनानीर्ग्रामणीस्तथा॥ १५॥
चारो वातश्च द्वावेतौ यातुधानावुभौ स्मृतौ।
वसन्त्येते च वै सूर्ये मासयोश्च त्विषोर्ज्जयोः॥ १६॥

During the winter season, for two months, the gods live with the sun, who are known as Parjanya and Pūṣa, besides the *ṛṣis* like Bharadvāja and Gautama, Gandharvas named Citrasena and Suruci, the *apsarās* with auspicious symbols named Viśvācī and Ghṛtācī, the nāgas named Dhanañjaya and Airāvata, Senajit and the commander Suṣeṇa, the demons named Apa and Vāta travel over the chariot of the sun in the months of Aśvin and Kārttika.

हैमन्तिकौ च द्वौ मासौ निवसन्ति दिवाकरे।
अंशो भगश्च द्वावेतौ कश्यपश्च क्रतुश्च तौ॥ १७॥

For the two months of the dewy season, Agrahāyaṇa and Pauṣa, the Devas Aṁśa and Bhaga; the Ṛṣis Kaśyapa and Kratu, reside there.

भुजंगश्च महापद्मः सर्पः कर्कोटकस्तथा।
चित्रसेनश्च गन्धर्वः पूर्णायुश्चैव गायनौ॥ १८॥
अप्सराः पूर्वचित्तिश्च गन्धर्वा ह्युर्वशी च या।
तक्षावारिष्टनेमिश्च सेनानीर्ग्रामणीश्च तौ॥ १९॥
विद्युत्सूर्यश्च तावुग्रौ यातुधानौ तु तौ स्मृतौ।
सहे चैव सहस्ये च वसन्त्येते दिवाकरे॥ २०॥
ततस्तु शिशिरे चापि मासयोर्निवसन्ति ते।
त्वष्टा विष्णुर्जमदग्निर्विश्वामित्रस्तथैव च॥ २१॥
काद्रवेयौ तथा नागौ कम्बलाश्वतरावुभौ।
गन्धर्वौ धृतराष्ट्रश्च सूर्यवर्चाश्च तावुभौ॥ २२॥
तिलोत्तमाप्सराश्चैव देवी रम्भा मनोरमा।
ग्रामणी ऋतजिच्चैव सत्यजिच्च महाबलः॥ २३॥

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ब्रह्मोपेतश्च वै रक्षो यज्ञोपेतस्तथैव च।
इत्येते निवसन्ति स्म द्वौ द्वौ मासौ दिवाकरे॥ २४॥

As well, the serpents Mahāpadma and Karkoṭaka; the Gandharvas, Citrasena and Pūrṇāyu; the nymphs Pūrvacitti and Urvaśī, the charioteers Takṣā and Ariṣṭanemi; and the terrible demons Vidyut and Sūrya. During the two winter months of Māgha and Phālguna, the Devas Tvaṣṭā and Viṣṇu; the Ṛṣis Yamadagni and Viśvāmitra; the two sons of the serpent Kadru, viz. Kambala and Aśvatara; the Gandharvas Dhṛtarāṣṭra and Sūryavarcā; the nymphs Tilottamā and Rambhā; the charioteers Ṛtajita and Satyajita; the demons Brahmopeta and Yajñopeta live there. In this way the Devas etc., inhabit the solar realm for the two months in their respective turn.

स्थानाभिमानिनो ह्येते गणा द्वादश सप्तकाः।
सूर्यमापादयन्त्येते तेजसा तेज उत्तमम्॥ २५॥
ग्रथितैस्तु वचोभिश्च स्तुवन्ति ऋषयो रविम्।
गन्धर्वाप्सरसश्चैव गीतनृत्यैरुपासते॥ २६॥

The groups of the seven couples (1) Devas, (2) Ṛṣis, (3) Gandharvas, (4) Apsarās, (5) Nāgas, (6) Charioteers and (7) Rākṣasas, that reside there for two months in their turn, are called the Sthānābhimānīs[1]. Of these, the twelve Devas (six couples for six seasons) lend their fiery lustre to the Sun. The Ṛṣis adore Him by reciting pleasant hymns of praise; the Gandharvas and the Apsarās show their devotion by their singing and dancing.

विद्याग्रामणिनो यक्षाः कुर्वन्त्याभीषुसंग्रहम्।
सर्पाः सर्पन्ति वै सूर्ये यातुधानानुयान्ति च॥ २७॥

The charioteers hold the reins of the horses; the serpents move to and fro; and the demons follow Him in His track.

वालखिल्या नयन्त्यस्तं परिवार्योदयाद्रविम्।
एतेषामेव देवानां यथा वीर्यं यथा तपः॥ २८॥
यथा योगं यथा धर्मं तथा तत्त्वं यथा बलम्।
तथा तपत्यसौ सूर्यस्तेषामिद्धस्तु तेजसा॥ २९॥

Besides these, the Vālakhilya[2] Ṛṣis salute the Sun and accompany Him from His rise till He sets. The Sun shines and sheds heat and lustre with increased brilliancy with the powerful blaze of the gigantic bonfire of the potency, asceticism, Yoga, Dharma, knowledge, power and valour of these Devas.

भूतानामशुभं सर्वं व्यपोहति स्वतेजसा।
मानवानां शुभैर्हेतिर्ह्रियते दुरितं तु वै॥ ३०॥

The Sun drives away all the troubles of the beings by His radiance. The sins of men are reduced to ashes by His fire.

दुरितं शुभचाराणां व्यपोहन्ति क्वचित्क्वचित्।
एते सहैव सूर्येण भ्रमन्ति सानुगादिवि॥ ३१॥
तपन्तश्च जपन्तश्च ह्लादयन्तश्च वै प्रजाः।
गोपायन्ति स्म भूतानि ईहन्ते ह्यनुकम्पया॥ ३२॥

He also takes away the sins of those whose conduct is good; and they roam about in the heavens along with Him. Those Devas out of mercy, protect all the beings in their every walk of life, and make them perform asceticism, mutter japas and fill their hearts with joy.

स्थानाभिमानिनां ह्येतत्स्थानं मन्वन्तरेषु वै।
अतीतानागतानां च वर्तन्ते साम्प्रतं च ये॥ ३३॥

During the several manvantaras, the seats of the Abhimanī Devas are thus changed. This order is always the same; whether in the future, or in the past, or at present.

एवं वसन्ति वै सूर्ये सप्तकास्ते चतुर्दश।
चतुर्दशेषु वर्त्तन्ते गणा मन्वन्तरेषु वै॥ ३४॥

Thus the seven sets of two dwell respectively in the fourteen manvantaras

1. The occupants of the place for the time.

2. The Vālakhilyas are a class of divine personages of the size of a thumb and produced from the Creator's body and said to precede the Sun's chariot (their number is said to be sixty thousand).

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respectively. They all are fourteen in number and change their places thus in course of 14 manvantaras.

ग्रीष्मे हिमे च वर्षासु मुञ्चमानो
धर्मं हिमञ्च वर्षं च निशां दिनञ्च।
गच्छत्यसावनुदिनं परिवृत्य रश्मीन्
देवान्पितॄंश्च मनुजांश्च सुतर्पयन्वै।
शुक्ले च कृष्णे तदहःक्रमेण
कालक्षये चैव सुराः पिबन्ति॥३५॥
मासेन तच्चामृतमस्य मृष्टं
सुवृष्टये रश्मिषु रक्षितं तु।
सर्वेऽमृतं तत्पितरः पिबन्ति
देवाश्च सौम्याश्च तथैव काव्याः॥३६॥
सूर्येण गोभिर्हि विवर्द्धिताभि-
रद्भिः पुनश्चैव समुच्छ्रिताभिः।
वृष्ट्याभिवृष्टाभि रथौषधीभि-
र्मर्त्या अथान्नेन क्षुधं जयन्ति॥३७॥

The Sun in His diurnal course as He moves on, sheds His strong heating rays during the summer, causes cold during the winter and rains during the monsoon. He brings about night and day and spreads His rays far and wide as He travels. Thus by His rays, He brings in peace and satisfaction to all, the Devas, Pitṛs and human beings alike. The days and nights, as they revolve, cause the bright and dark fortnights. The Sun stores up nectar every month in His rays. This nectar, pure and agreeable, the Devas drink in their appropriate fortnightly seasons. The Devas, the Pitṛs, the Saumyas and the Kāvyas, after having drunk this nectar in the shape of the Sun's rays, and replenished themselves, cause thereby good rain on this earth and make the plants, ordinary and medicinal, grow and satisfy the hunger of all beings.

तृप्तिश्चाप्यमृतेनार्द्धमासं सुराणां
मासे स्वाहाभिः स्वधया पितॄणाम्।
अन्नेन जीवन्त्यनिशं मनुष्याः
सूर्यः श्रितं तद्धि बिभर्त्ति गोभिः॥३८॥

The Devas are satisfied with ambrosia by the sacrificial oblations once offered into the Fire every fortnight and poured after the recitation of the prescribed formulae suffixed by svāhā. The Pitṛs are satisfied by the libations of water offered to them, once every month (i.e., monthly oblations are offered and they get satisfied for one month). The men live day and night on these grains and herbs. The Sun is the sustainer of all beings and He nourished them by His rays.

इत्येष एकचक्रेण सूर्यस्तूर्णं प्रसर्पति।
तत्र तैरक्रमैरश्वैः सर्पतेऽसौ दिनक्षये॥३९॥

Thus the Sun moves on in His one-wheeled chariot swiftly drawn by His horses and at the end of a day returns to His abode.

हरिहरिद्भिर्ह्रियते तुरङ्गमैः
पिबत्यथाऽपो हरिभिः सहस्रधा।
पुनः प्रमुंचत्यथ ताश्च यो हरिः
स मुह्यमानो हरिभिस्तुरंगमैः॥४०॥

He always has (tawny) greenish yellow horses yoked to His chariot. He drinks water through thousands of His rays and ceases to draw it when it passes the point of saturation. Then He discharges them again in the form of rain.

अहोरात्रं रथेनासावेकचक्रेण वै भ्रमन्।
सप्तद्वीपसमुद्रांश्च सप्तभिः सप्तभिर्द्रुतम्॥४१॥

The Sun in course of one single day and night goes swiftly over the world consisting of the seven oceans and the seven islands, seated in His one-wheeled chariot and drawn by seven horses.

छन्दोरूपैश्च तैरश्वैर्यतश्चक्रं ततः स्थितिः।
कामरूपैः सकृद्युक्तैः कामगैस्तैर्मनोजवैः॥४२॥
हरितैरव्यथैः पिङ्गैरीश्वरैर्ब्रह्मवादिभिः।
वाहितोऽसौ रथं चैव मण्डलं दिवसः क्रमात्॥४३॥

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The seven horses yoked to the Sun's chariot are no other than the seven Chandas (metres); they can assume forms at their will; they go as they like; their speed is swift as wind; their colour is tawny; and being once yoked they go on incessantly; they never get tired a bit. They are the gods declaring the glory of Brahma. Ascending on such a chariot the Sun travels the earth in course of one day (24 hours).

कल्पादौ सम्प्रयुक्ताश्च वहन्त्याभूतसंप्लवम्।
आवृतो वालखिल्यैश्च भ्रमते रात्र्यहानि तु॥४४॥
ग्रथितैः स्ववचोभिश्च स्तूयमानो महर्षिभिः।
सेव्यते गीतनृत्यैश्च गन्धर्वाप्सरसां गणैः॥४५॥

The horses were yoked at the beginning of Kalpa and carry on the Sun till the end of the Great Dissolution (Mahā Pralaya). Thus He goes on round and round, day and night, surrounded by the Vālakhilya Munis. The great Ṛṣis recite praises to Him in the chosen words composed by them; the Gandharvas and Apsarās sing and dance round Him.

पतङ्गैः पतगैरश्वैर्भ्राम्यमाणो दिवस्पतिः।
वीथ्याश्रयाणि चरति नक्षत्राणि तथा शशी॥४६॥

Thus the Sun is carried on by the horses flying like birds. Similarly, the Moon moves on in the several asterisms that are divided into several vīthīs.

ह्रासवृद्धी तथैवास्य रश्मयः सूर्यवत्स्मृताः।
त्रिचक्रोभयतोऽश्वश्च विज्ञेयः शशिनो रथः॥४७॥

The Moon has also been described to wax and wane according to His positions with respect to the Sun. There are three wheels in the chariot of the Moon and the horses are yoked at both the ends.

अपां गर्भसमुत्पन्नो रथः साश्वः ससारथिः।
सहारैस्तैस्त्रिभिश्चक्रैर्युक्तः शुक्लैर्हयोत्तमैः॥४८॥

The Moon has been born from waters along with His chariot, horses and the charioteer. That chariot is decorated with fine garlands and yoked with excellent white horses, rests on three wheels.

दशभिस्तुरगैर्दिव्यैरसङ्गैस्तन्मनोजवैः।
सकृद्युक्ते रथे तस्मिन्वहन्तस्त्वायुगक्षयम्॥४९॥

The swift running divine horses yoked to the Moon's chariot are ten in number; they run as swift as wind and they are without any attachment; once yoked, they carry the car till the end of the Great Dissolution.

संगृहीता रथे तस्मिञ्छ्वेतश्चक्षुःश्रवाश्च वै।
अश्वास्तमेकवर्णास्ते वहन्ते शङ्खवर्चसः॥५०॥

The fair Cakṣuśravā is the charioteer; and the horses looking white like shells and of one colour, draw the chariot.

अजश्च त्रिपथश्चैव वृषो वाजी नरो हयः।
अंशुमान्सप्तधातुश्च हंसो व्योममृगस्तथा॥५१॥
इत्येते नामभिश्चैव दशचंद्रमसो हयाः।
एवं चन्द्रमसं देवं वहंति स्मायुगक्षयम्॥५२॥

Aja, Tripatha, Vṛṣa, Vājī, Nara, Haya, Aṁśumān, Saptadhātu, Haṁsa and Vyomamṛga are the names of the ten horses attached to the chariot of the Moon.

देवैः परिवृतः सोमः पितृभिः सह गच्छति।
सोमस्य शुक्लपक्षादौ भास्करे परतः स्थिते॥५३॥
आपूर्यते परो भागः सोमस्य तु अहःक्रमात्।
ततः पीतक्षयं सोमं युगपद्व्यापयन् रविः॥५४॥
पीतं पंचदशाहं च रश्मिनैकेन भास्करः।
आपूरयन् ददौ तेन भागं भागमहःक्रमात्॥५५॥
सुषुम्णाप्यायमानस्य शुक्ले वर्द्धन्ति वै कलाः।
तस्माद्ध्रसन्ति वै कृष्णे शुक्ले ह्याप्याययन्ति च॥५६॥
इत्येवं सूर्यवीर्येण चन्द्रस्याप्यायते तनुः।
पौर्णमास्यां प्रदृश्येत शुक्लः सम्पूर्णमण्डलः॥५७॥
एवमाप्यायते सोमः शुक्लपक्षेष्वहः क्रमात्।
ततो द्वितीयाप्रभृति बहुलस्य चतुर्दशी॥५८॥
अपां सारमयस्येन्दो रसमात्रात्मकस्य च।
पिबन्त्यमृतमं देवा मधु सौम्यं तथामृतम्॥५९॥

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सम्भृतं त्वर्द्धमासेन अमृतं सूर्यतेजसा।
भक्षार्थमागतं सोमं पौर्णमास्यामुपासते॥ ६०॥

Thus He goes on surrounded by the Devas and the Pitṛs. In the bright fortnight the Moon gets ahead of the Sun and whatever of Him waned during the dark fortnight becomes filled up again, digit by digit, by the Solar ray, day after day. Thus He becomes nourished by the one seed-ray of the Sun named Suṣumnā when He becomes full and circular on the full-moon night. Similarly in the dark fortnight, the Moon wanes daily from the second day till the Caturdaśī tithi (the fourteenth day after the full moon) when the Devas drink up the soft and excellent nectar of the Moon, sweet like honey and consisting of the essence of the watery juice. For half the month the nectar becomes stored up in the Moon by the Sun's ray, so that the Devas would be able to drink it; and the quantity of this nectar becomes maximum on the full-moon night when the Devas adore the Moon for another supply of the same, gathered from the Sun's radiance in course of a fortnight.

एकरात्रं सुराः सार्द्धं पितृभिर्ऋषिभिश्च वै।
सोमस्य कृष्णपक्षादौ भास्कराभिमुखस्य वै॥ ६१॥
प्रक्षीयते परे ह्यात्मा पीयमानकलाक्रमात्।
त्रयश्च त्रिंशता सार्द्धं त्रयस्त्रिंशच्छतानि तु॥ ६२॥
त्रयस्त्रिंशत् सहस्राणि देवाः सोम पिबन्ति वै।
इत्येवं पीयमानस्य कृष्णे वर्द्धन्ति ताः कलाः॥ ६३॥
क्षीयन्ते च ततः शुक्लाः कृष्णा ह्याप्याययन्ति च।
एवं दिनक्रमात् पीते देवैश्चापि निशाकरे॥ ६४॥

For one night the Devas, the Pitṛs and the Ṛṣis worship the Moon. From the beginning of the dark fortnight the Moon turns back, wanes and becomes dull; His digits decline owing to His nectar being drunk up day by day. 33,330 Devas drink the lunar ambrosia. The Moon thus declines during the dark fortnight and waxes until he becomes complete in the bright fortnight.

पीत्वार्द्धमासं गच्छन्ति अमावास्यां सुराश्च ते।
पितरश्चोपतिष्ठन्ति अमावास्यां निशाकरम्॥ ६५॥

Thus, drinking the nectar, the Devas, at the end of the fortnight, go away elsewhere on the Amāvasyā (dark) night when the Pitṛs come to Him.

ततः पञ्चदशे भागे किञ्चिच्छेषे निशाकरे।
ततोऽपराह्णे पितरो यदन्यदिवसे पुनः॥ ६६॥
पिबंति द्विकलं कालं शिष्टास्तास्तु कलास्तु याः।
विनिःसृष्टं त्वमावास्यां गभस्तिभ्यस्तदामृतम्॥ ६७॥
अर्द्धमाससमाप्तौ तु पीत्वा यच्छन्ति तेऽमृतम्।
सौम्याः बर्हिषदश्चैव अग्निष्वात्ताश्च ये स्मृताः॥ ६८॥
काव्याश्चैव तु ये प्रोक्ताः पितरः सर्व एव ते।
संवत्सराश्च ये काव्याः पंचाब्दा वै द्विजाः स्मृताः॥ ६९॥

When the still small portion of the 15th part of the Moon is left, they drink that in the afternoon on the next day for a brief period of two kalās and go away after the completion of this dark fortnight. The Saumyās, Barhiṣadas, Agniṣvāttās and Kāvyas, are the Pitṛs. Those who preside over the year are known also as Kāvyas. So also the Dvijas performing good works can become Kāvyas. The Saumya-pitṛs are rigid ascetics.

सौम्याः सुतपसो ज्ञेयाः सौम्या बर्हिषदस्तथा।
अग्निष्वात्तास्त्रयश्चैव पितृसर्गस्थिता द्विजाः॥ ७०॥

Barhiṣada, Saumya and Agniṣvāttas are the well-known threefold Pitṛ creation who are recognised as twice-born (Brāhmaṇas).

पितृभिः पीयमानायां पञ्चदश्यां तु वै कलाम्।
यावच्च क्षीयते तस्माद्भागः पञ्चदशस्तु सः॥ ७१॥
अमावास्यां तथा तस्य अन्तरा पूर्यते परः।
वृद्धिक्षयौ वै पक्षादौ षोडश्यां शशिनः स्मृतौ।
एवं सूर्यनिमित्ते ते क्षयवृद्धी निशाकरे॥ ७२॥

The 15th portion of the nectar of the moon is drunk by the Pitṛs. The sixteenth part of the Moon is recognised as the junction of the two

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(dark and bright) fortnights, when the final waning takes place and fresh waxing begins. Thus the waxing and waning of the Moon under the influence of the Sun have been described.

इति श्रीमात्स्ये महापुराणे भुवनकोषे सूर्यादिगमनं नाम षड्विंशत्यधिकशततमोऽध्यायः॥ १२६॥

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CHAPTER 127

Description of the chariot of the planets and praise of Dhruva

सूत उवाच

ताराग्रहाणां वक्ष्यामि स्वर्भानोस्तु रथं पुनः।
अथ तेजोमयः शुभ्रः सोमपुत्रस्य वै रथः॥ १॥

Sūta said– O Sages, I shall now speak to you about the chariots of planets, Rāhu and stars. The chariot of Buddha (Mercury the son of Moon) is brilliant and white.

युक्तो हयैः पिशङ्गैस्तु दशभिर्वातरंहसैः।
श्वेतः पिशंगः सारङ्गो नीलः श्यामो विलोहितः॥ २॥
श्वेतश्च हरितश्चैव पृषतो वृष्णिरेव च।
दशभिस्तु महाभागैरुत्तमैर्वातसम्भवैः॥ ३॥

It is drawn by ten horses, which are quite swift like the wind. The horses are of the colours like white, reddish, brown, spotted, dark-blue, black, purple, white, greenish, dark and variegated colours. These horses are noble and excellent. They are born of the wind.

ततो भौमरथश्चापि अष्टाङ्गः काञ्चनः स्मृतः।
अष्टभिर्लोहितैरश्वैः सध्वजैरग्निसम्भवैः।
सर्पतेऽसौ कुमारो वै ऋजुवक्रानुवक्रगः॥ ४॥

The huge chariot of Mars is made of gold, having eight wheels and is driven by eight red horses born of fire. It is decorated with flags and banners.

अत्रश्चाङ्गिरसो विद्वान् देवाचार्यो बृहस्पतिः।
गौराश्वेन तु रौक्मेण स्यन्दनेन विसर्पति॥ ५॥
युक्तेनाष्टाभिरश्वैश्च ध्वजैरग्निसमुद्भवैः।
अब्दं वसति यो राशौ स्वदिशं तेन गच्छति॥ ६॥
युक्तेनाष्टाभिरश्वैश्च स ध्वजैरग्निसन्निभैः।
रथेन क्षिप्रवेगेन भार्गवस्तेन गच्छति॥ ७॥
ततः शनैश्चरोऽप्यश्वैः सबलैर्वातरंहसैः।
काष्णायसं समारुह्य स्यन्दनं यात्यसौ शनिः॥ ८॥

The young Mars moves in this chariot. His motions are direct and very swift. Bṛhaspati– the son of Aṅgirā and the learned preceptor of the gods, moves in golden chariot with flags hoisting on the same, which is driven by eight white horses born of fire. The Jupiter remains for one year in each one of the twelve zodiac signs and moves on his chariot towards his destination. The chariot of Venus (Śukra) is brilliant like fire and is decorated with flags. He moves on in a swift moving chariot. The chariot of Saturn (Śani) is made of iron and he moves riding on his chariot which is drawn by the horses with the speed of the wind.

स्वर्भानोस्तु यथाष्टाश्वाः कृष्णा वै वातरंहसः।
रथं तमोमयं तस्य वहन्ति स्म सुदंशिताः॥ ९॥
आदित्यनिलयो राहुः सोमं गच्छति पर्वसु।
आदित्यमेति सोमाच्च तमसोऽन्तेषु पर्वसु॥ १०॥
ततः केतुमतस्त्वश्वा अष्टौ ते वातरंहसः।
पलालधूमवर्णाभाः क्षामदेहाः सुदारुणाः॥ ११॥

The chariot of Rāhu is of dark coloured and is drawn by eight steed of smoke colour, which move like the wind. He dwells close to the sun, travelling in the dark fortnight towards the moon. He returns to the sun after a fortnight. Ketu has a chariot of eight horses, which are quite swift having the colour of smoke. They are hideous indeed besides being fiery and have the speed of the wind.

एते वाहा ग्रहाणां वै मया प्रोक्ता रथैः सह।
सर्वे ध्रुवे निबद्धास्ते निबद्धावातरश्मिभिः॥ १२॥
एते वै भ्राम्यमाणास्ते यथायोगं वहन्ति वै।
वायव्याभिरदृश्याभिः प्रबद्धा वातरश्मिभिः॥ १३॥

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In this way the chariots and the steed of the planets have been described by me. They are attached to the Pole with the ropes of the wind. The cords which are made of air are invisible and make many chariots move, with them.

परिभ्रमन्ति तद्बद्धाश्चन्द्रसूर्यग्रहादिवि।
यावत्तमनुपर्येति ध्रुवं वै ज्योतिषी गणः॥ १४॥
यथा नद्युदके नौस्तु उदकेन सहोह्यते।
तथा देवगृहाणि स्युरुह्यन्ते वातरंहसा।
तस्माद्यानि प्रगृह्यन्ते व्योम्नि देवगृहा इति॥ १५॥

All the stars are linked with Dhruva, which move on propelled by Dhruva. The sun and the moon move on in the celestial firmament prompted by the currents of the strong wind. They glide on remaining tied to Dhruva. Their movements around the pole are brought out with the ropes of wind. The stars and the luminous spheres, studded in firmament are the abodes of the gods and they float in the celestial atmosphere like the boats floating in the river.

यावन्त्यश्चैव तारा: स्युस्तावन्तोऽस्य मरीचयः।
सर्वाध्रुवनिबद्धास्ता भ्रमन्त्यो भ्रामयन्ति च॥ १६॥

The rays of the Pole star extend to the farthest limit where the stars are visible and they all move on tied to the Pole and thus cause others to move on.

तैलपीडं यथा चक्रं भ्रमते भ्रामयन्ति वै।
तथा भ्रमन्ति ज्योतींषि वातबद्धानि सर्वशः॥ १७॥
अलातचक्रवद्यान्ति वातचक्रेरितानि तु।
यस्मात्प्रवहते तानि प्रवहस्तेन स स्मृतः॥ १८॥

The stars and planets tied to the Dhruva (Pole) revolve and make others revolve as oil mill while revolving itself makes others revolve. The air that causes them to move and makes them look like a fiery circle (made by a fire-brand being waved round in the air) is known as Pravaha.

एवं ध्रुवे नियुक्तोऽसौ भ्रमते ज्योतिषां गणः।
एष तारामयः प्रोक्तः शिशुमारे ध्रुवोदिवि॥ १९॥

In this way the stars move on, attached to the Pole. These stars are situated on the body of Śiśumāra[1], who lies (sleeps as it were) on the celestial firmaments.

यदह्ना कुरुते पापं तं दृष्ट्वा निशि मुंचति।
शिशुमारशरीरस्था यावत्यस्तारकास्तुताः॥ २०॥
वर्षाणि दृष्ट्वा जीवेत तावदेवाधिकानि तु।
शिशुमाराकृतिं ज्ञात्वा प्रविभागेन सर्वशः॥ २१॥

The sins committed in the day are swept away by the sight of this Śiśumāra cakra in the night. The man who sees the stars fixed on the Śiśumāra cakra lives for as many number of years more than his proper life period as the stars he sees; and one should know therefore the form and the location of the different limbs of this Śiśumāra cakra fully.

उत्तानपादस्तस्याथ विज्ञेयः सोत्तरा हनुः।
यज्ञोधरस्तु विज्ञेयो धर्मो मूर्द्धानमाश्रितः॥ २२॥
हृदि नारायणः साध्या अश्विनौ पूर्वपादयोः।
वरुणश्चार्यमा चैव पश्चिमे तस्य सक्थिनी॥ २३॥

Thus is His form– Uttāna-pāda is the chin of Śiśumāra, Sacrifice is the lower lip, Dharma is the forehead. Nārāyaṇa and the Sādhyas are enshrined in the heart; the Aśvins form the two feet on the eastern side (the right foot). Varuṇa and Āryamā form the two legs towards the west (the left foot).

शिश्ने संवत्सरोज्ञेयो मित्रश्चापानमाश्रितः।
पुच्छेऽग्निश्च महेन्द्रश्च मरीचिः कश्यपो ध्रुवः॥ २४॥
एष तारामयः स्तम्भो नास्तमेति न वोदयम्।
नक्षत्रचन्द्रसूर्यश्च ग्रहास्तारागणैः सह॥ २५॥
तन्मुखाभिमुखाः सर्वे चक्रभूता दिवि स्थिताः।
ध्रुवेणाधिष्ठिताश्चैव ध्रुवमेव प्रदक्षिणम्॥ २६॥

The Devas, Samvarṣa and Mitra, form respectively the fore and hind private parts; and Agni, Indra, Marīci, Kaśyapa and Dhruva form

[1] Śiśumāra is known as the zodiac personified and is no other than the child Viṣṇu.

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His tail. There is no rising nor setting of these stars. They remain fixed at one place. The Moon, the Sun, and other stars and planets are situated in the form of a circle facing this Śiśumāra cakra in the firmament. All the stars are presided over by Dhruva and circumbulate Him.

परियान्ति सुरश्रेष्ठं मेढीभूतं ध्रुवं दिवि।
आग्नीध्रकाश्यपानां तु तेषां स परमो ध्रुवः॥ २७॥
एक एव भ्रमत्येष मेरोरन्तरमूर्द्धनि।
ज्योतिषां चक्रमादाय आकर्षंस्तमधोमुखः॥ २८॥
मेरुमालोकयन्नेव प्रतियाति प्रदक्षिणम्॥ २९॥

This pole star is the support and sacrificial pillar of these stars. The Dhruva is the best amongst the Agnidhras and Kaśyapas. He moves singly above the summit of Sumeru with His head downwards round the summit of Sumeru, as if looking at it, dragging at the same time along with Him the zodiac and the cluster of stars.

इति श्रीमात्स्ये महापुराणे भुवनकोषे ध्रुवप्रशंसानाम
सप्तविंशत्यधिकशततमोऽध्यायः॥ १२७॥

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CHAPTER 128

Movements of divine planets and the speed of the sun and the moon

ऋषय ऊचुः

यदेतद्भवता प्रोक्तं श्रुतं सर्वमशेषतः।
कथं देवगृहाणि स्युः पुनर्ज्योतींषि वर्णयः॥ १॥

The *Ṛṣis* asked– O Sūta, we have heard completely whatever has been spoken by you, but we would like to know about the types of the abodes of the gods, because we are anxious to know about the same. Therefore you kindly speak exhaustively on the luminous spheres (or the stars).

सूत उवाच

एतत् सर्वं प्रवक्ष्यामि सूर्याचन्द्रमसोर्यथा।
यथा देवगृहाणि स्युः सूर्याचन्द्रमसोस्तथा॥ २॥
अग्नेर्व्युष्टौ रजन्यां वै ब्रह्मणाऽव्यक्तयोनिना।
अव्याकृतमिदं त्वासीन्नैशेन तमसावृतम्॥ ३॥
चतुर्भूतावशिष्टेऽस्मिन् ब्रह्मणा समधिष्ठिते।
स्वयम्भूर्भगवांस्तत्र लोकतत्त्वार्थसाधकः॥ ४॥
खद्योतरूपी विचरन्नाविर्भावं व्यचिन्तयत्।
ज्ञात्वाग्निं कल्पकालादावपः पृथ्वीं च संश्रिताः॥ ५॥

Sūta said– "O *Ṛṣis*, I shall now speak out you about the planets, the movements of the sun and the moon, besides the abodes of the gods, sun and the moon. In the start of the *kalpa* there was neither day or night, in the universe which had been covered with a thick sheet of darkness. The Avyakta Brahmā, did not manifest any element till then. Four elements were left which were presided over by Brahmā. The self born lord then desired to create various *lokas* and for that purpose in view, he wandered about in the form of a firefly. Then he thought within himself and realised that the fire had merged itself in the waters and the earth at the start of the *kalpa*.

स संभृत्य प्रकाशार्थं त्रिधा तुल्योऽभवत् पुनः।
पाचको यस्तु लोकेऽस्मिन् पार्थिवः सोऽग्निरुच्यते॥ ६॥
यश्चासौ तपते सूर्ये शुचिरग्निश्च स स्मृतः।
वैद्युतो जाठरः सौम्यो वैद्युतश्चाप्यनिन्धनः॥ ७॥
तेजोभिश्चाप्यते कश्चित् कश्चिदेवाप्यनिन्धनः।
काष्ठेन्धनस्तु निर्मथ्यः सोऽद्भिः शाम्यति पावकः॥ ८॥

In order to extract fire out of them, he collected water and earth. Ultimately he could extract three kinds of fire of equal quantity viz., Pācakagni, used for cooking things and it was extracted from the earth. The second was Śucāgni, emerging from the sun and the third was Jatharāgni or the fire in the belly which digests all the things eaten by a person. It was in the form of beautiful electricity, which could not be produced out of any fuel. Some electrical fire is increased, with the fire enshrined in the body itself whereas some others kindle even

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without any fuel. The fire which is produced by rubbing two pieces of wood is called *Nirmathya-Agni*, which could be subsided with water.

अर्चिष्मान् पचनोऽग्निस्तु निष्प्रभः सौम्यलक्षणः।
यश्चासौ मण्डले शुक्ले निरूष्मा न प्रकाशते॥ ९॥
प्रभासौरी तु पादेन अस्तं याति दिवाकरे।
अग्निमाविशथे रात्रौ तस्मादाग्निः प्रकाशते॥ १०॥

The celestial fire in the body is resplendent having no flames and is beautiful. This is the light in the white disc of the sun. It is devoid of heat and is not manifest. When the sun sets, a fourth of its lustre enters the fire. This is the reason that the fire looks as bright at night.

उदिते तु पुनः सूर्ये ऊष्माग्नेस्तु समाविशत्।
पादेन तेजसश्चाग्नेस्तस्मात् सन्तपते दिवा॥ ११॥
प्राकाश्यं च तथौष्ण्यं च सौर्याग्नेये तु तेजसी।
परस्परानुप्रवेशादाप्यायेते दिवानिशम्॥ १२॥

With the rising of the sun a fourth of the heat of the fire enters into it as a result of which the heat is imported by the sun during the day time. The mutual infusion of the heat and lustre by Fire and the sun, causes the days and nights.

उत्तरे चैव भूम्यर्द्धे तथा ह्यस्मिंस्तु दक्षिणे।
उत्तिष्ठति पुनः सूर्ये रात्रिमाविशते ह्यपः॥ १३॥

When the sun rises over the northern half and the south of the universe, the night merges into the waters. Therefore the water looks like having the copper colour during the day.

तस्मात् ताम्रा भवन्त्यापो दिवारात्रिप्रवेशनात्।
अस्तं गते पुनः सूर्ये अहो वै प्रविशत्यपः॥ १४॥
तस्मान्नक्तं पुनः शुक्ला ह्यापो दृश्यन्ति भासुराः।
एतेन क्रमयोगेन भूम्यर्द्धे दक्षिणोत्तरे॥ १५॥

Again with the sunset, the day enters into the water. Because of this the water looks bright, shining during the night. Similarly in the same sequence with the rising and setting of the sun in the north pole and south pole of the earth, the day and night merge in the water respectively.

उदयास्तमये ह्यत्र अहोरात्रं विशत्यपः।
यश्चासौ तपते सूर्यः सोऽपः पिबति रश्मिभिः॥ १६॥
सहस्रपादस्त्वेषोऽग्नी रक्तकुम्भनिभस्तु सः।
आदत्ते स तु नाडीनां सहस्रेण समन्ततः॥ १७॥
अपो नदीसमुद्रेभ्यो ह्रदकूपेभ्य एव च।
तस्य रश्मिसहस्रेण शीतवर्षोष्णनिःस्रवः॥ १८॥

The fire in the Sun is like a red-coloured jar and it has thousand legs. When the sun shines, He draws water by the rays of this fire. It is this fire that draws in waters of the rivers, wells, oceans, tanks, lakes, etc. through His thousand rays.

तासां चतुःशतं नाड्यो वर्षन्ते चित्रमूर्त्तयः।
चन्दनाश्चैव मेध्याश्च केतनाश्चेतनास्तथा॥ १९॥
अमृता जीवनाः सर्वा रश्मयो वृष्टिसर्ज्जनाः।
हिमोद्भवाश्च तान्यान्यं रश्मयस्त्रिंशतः स्मृताः।
चन्द्रताराग्रहैः सर्वे पीता भानोर्गभस्तयः॥ २०॥
एता मध्यास्तथान्याश्च ह्लादिन्यो हिमसर्ज्जनाः।
शुक्लाश्च ककुभश्चैव गावो विश्वसृतश्च याः॥ २१॥
शुक्लास्ता नामतः सर्वास्त्रिंशत्या धर्मसर्जनाः।
संबिभ्रति हि ताः सर्वा मनुष्यान्देवताः पितॄन्॥ २२॥

These thousand rays cause heat, rains and cold; of these, four hundred rays look like nādis (tubular veins and arteries) and are of variegated forms; these cause rain. Candanā, Medhyā, Ketanā, Cetanā, Amṛtā and Jīvanā are all rain-producing rays. Three hundred rays produce cold; and they are drunk (absorbed) by the moon, stars and planets. These are the middle rays. The other rays are all white and gladden the hearts of beings. They cause heat. They are three hundred in number and known by the names Kukubh, Go, Viśvasṛt, Śukla and others. They sustain and protect the Devas, Pitṛs and human beings.

मनुष्यानौषधीभिश्च स्वधया च पितॄनपि।
अमृतेन सुरान्सर्वान्सन्ततं परितर्पयन्॥ २३॥

The sun always satisfies men by producing

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herbs, the Pitṛs through the libations of water svadhā and the Devas through the sacrificial offerings svāhā.

वसन्ते चैव ग्रीष्मे च शनैः सन्तपते त्रिभिः।
वर्षासु च शरद्येवं चतुर्भिः सम्प्रवर्षति॥ २४॥
हेमन्ते शिशिरे चैव हिमोत्सर्गस्त्रिभिः पुनः।

During spring and hot weather the sun imparts heat by his three hundred rays; during the rainy season and autumn causes rain by his four hundred rays; during the dewy and winter season imparts cold by his three hundred rays.

औषधीषु बलं धत्ते सुधां च स्वधया पुनः॥ २५॥
सूर्योऽमरत्वममृते त्रयस्त्रिषु नियच्छति।
एवं रश्मिसहस्रं तु सौरं लोकार्थसाधकम्॥ २६॥
भिद्यते ऋतुमासाद्य सहस्रं बहुधा पुनः।

He imparts strength in the herbs and plants, bestows nectar to svadhā, and imbues immortality in the nectars of the Devas. Thus He benefits the three worlds by His this three-fold action. His thousand rays thus perform different functions in the different seasons, causing good to half the Lokas.

इत्येवं मण्डलं शुक्लं भास्वरं लोकसंज्ञितम्॥ २७॥
नक्षत्रग्रहसोमानां प्रतिष्ठायोनिरेव च।
चन्द्रर्क्षग्रहाः सर्वे विज्ञेयाः सूर्यसम्भवाः॥ २८॥

Such is the white shining solar orb known in the worlds. From Him emanate the stars, planets and the moon, and they are preserved by Him.

सुषुम्ना सूर्यरश्मिर्या क्षीणं शशिनमेधते।
हरिकेशः पुरस्तात्तु यो वै नक्षत्रयोनिकृत्॥ २९॥

It is by the Śuṣumnā ray of the Sun that the Moon waxes again, day by day. The stars are born from the eastern ray of the Sun, named Harikeśa.

दक्षिणे विश्वकर्मा तु रश्मिराप्याययद्बुधम्।
विश्वावसुश्च यः पश्चाच्छुक्रयोनिश्च स स्मृतः॥ ३०॥

The Viśvakarmā ray of the sun is in the south; He is the sustainer of the planet Mercury. The Viśvavasu ray of the Sun is in the west; and He is the originator of the planet Venus.

संवर्द्धनस्तु यो रश्मिः स योनिर्लोहितस्य च।
षष्ठस्तु ह्यश्वभूरश्मिर्योनिः स हि बृहस्पतेः॥ ३१॥

The Samvardhan ray is the originator of Maṅgala (Mars); the Aśvabhū ray, the sixth one, is the producer of Jupiter.

शनैश्चरं पुनश्चापि रश्मिराप्यायते सुराट्।
न क्षीयते यतस्तानि तस्मान्नक्षत्रता स्मृता॥ ३२॥

The Surāṭa ray nourishes Saturn. Because these never fade, therefore they are called Nakṣatras (stars).

क्षेत्राण्येतानि वै सूर्यमापतन्ति गभस्तिभिः।
क्षेत्राणि तेषामादत्ते सूर्यो नक्षत्रता ततः॥ ३३॥

These are the fields, the regions of the sun; their rays fall incessantly unto Him; and the Sun accepts them also as His; hence they are named Nakṣatras.

अस्माल्लोकादमुं लोकंतीर्णानां सुकृतात्मनाम्।
तारणात्तारका ह्येताः शुक्लत्वाच्चैव शुक्लिकाः॥ ३४॥

Those persons who perform good and meritorious works in this world, go to these planets and stars (the Nakṣastras) after they leave their mortal coils and these are saved; hence these Nakṣatras are called Tārakās. And as they are white in colour, they are named Śuklikās.

दिव्यानां पार्थिवानां च वंशानां चैव सर्वशः।
तपनस्तेजसो योगादादित्य इति गद्यते॥ ३५॥
स्रवतिः स्यन्दनार्थे च धातुरेष निगद्यते।
स्रवणात्तेजसश्चैव तेनासौ सविता स्मृतः॥ ३६॥

The Sun is called Āditya on account of His having the lustre of the fire and asceticism of the holy kings of this earth as well as those of Heaven. The root 'Srava' means "to pour out, to ooze" and the Sun is called "Savitā" because he sheds, pours out tejas, fire.

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बह्वर्थश्चन्द्र इत्येष प्रधानो धातुरुच्यते।
शुक्लत्वे ह्यमृतत्वे च शीतत्वे ह्लादनेऽपि च॥३७॥

The root 'candra' has various meanings; it connotes whiteness, nectar, cold and pleasure. The word Candramā (the moon) has come out of this root.

सूर्याचन्द्रमसोर्दिव्ये मण्डले भास्वरे खगे।
जलतेजोमये शुक्ले वृत्तकुम्भनिभे शुभे॥३८॥

The shining maṇḍalas of the sun and the moon in the divine firmament are luminous, white, full of water and fire. They look handsome like white pitchers.

वसन्ति कर्मदेवास्तु स्थानान्येतानि सर्वशः।
मन्वन्तरेषु सर्वेषु ऋषिसूर्यग्रहादयः॥३९॥
तानि देवगृहाणि स्युः स्थानाख्यानि भवन्ति हि।
सौरं सूर्योऽविशत्स्थानं सौम्यं सोमस्तथैव च॥४०॥
शोक्रं शुक्रेविशत्स्थानं षोडशारं प्रभास्वरम्।
बृहस्पतिर्बृहत्त्वं च लोहितं चापि लोहितः॥४१॥

All those Ṛṣis who attained Devahood by their karmas in the several Manvantaras have become the above luminous spheres. Their abodes in the firmament are termed "Devagṛhas". The Sun has got his abode as the Sun; so the Moon has got his "Saumya" abode; the planet Venus has got his Śaukra abode. This Śaukra abode is shining and has sixteen spokes (16 petalled lotus). Jupiter has attained his "Bṛhat" (big) abode. Mars has got his red abode.

शनैश्चरोऽविशत्स्थानमेवं शानैश्चरं तथा।
बुधोऽपि वै बुधस्थानं भानुं स्वर्भानुरेव च॥४२॥
नक्षत्राणि च सर्वाणि नक्षत्राण्याविशन्ति च।
ज्योतींषि सुकृतामेते ज्ञेया देवगृहास्तु वै॥४३॥

Saturn enters into the "Saturn" maṇḍala; the Budha into the Budha and the Rāhu (ascending node) into the solar abodes. All the stars enter into their maṇḍalas respectively; so these luminous spheres in the firmament are known as Devagṛhas of those persons who performed highly meritorious works in this world.

स्थानान्येतानि तिष्ठन्ति यावदाभूतसंप्लवम्।
मन्वन्तरेषु सर्वेषु देवस्थानानि तानि वै॥४४॥

The Devagṛhas, mentioned before, exist in every Manvantara till the time of dissolution.

अभिमानेन तिष्ठन्ति तानि देवाः पुनः पुनः।
अतीतास्तु सहातीतैर्भाव्याः भाव्यैः सुरैः सह॥४५॥
वर्त्तन्ते वर्त्तमानैश्च सुरैः सार्द्धं तु स्थानिनः।
सूर्यो देवो विवस्वांश्च अष्टमस्त्वदितेः सुतः॥४६॥

The Devas occupy these Devagṛhas again and again by their "Abhimāna" (presiding) capacities; the past Devas occupied their places along with others with their past presiding capacities; the present ones with their present presiding capacities; the future ones will reign with their future presiding capacities. (But all of them preserve their respective characteristic features of their different abodes). Vivasvān the Sun, is the eighth son of Aditi.

द्युतिमान्धर्मयुक्तश्च सोमो देवो वसुः स्मृतः।
शुक्रो दैत्यस्तु विज्ञेयो भार्गवोऽसुरयाजकः॥४७॥

The luminous Moon is known as Vasu; He is qualified with Dharma. Śukra or Bhārgava is the priest of the demons.

बृहस्पतिर्बृहत्तेजा देवाचार्योऽङ्गिरःसुतः।
बुधो मनोहरश्चैव शशिपुत्रस्तु स स्मृतः॥४८॥

Bṛhaspati, of great fiery asceticism, is the priest of the Devas and is the son of Aṅgirā; the handsome Budha is the son of the Moon.

शनैश्चरो विरूपश्च संज्ञापुत्रो विवस्वतः।
अग्निर्विकेश्यां जज्ञे तु युवासौ लोहिताधिपः॥४९॥

The ugly Saturn was born of the womb of Sajñyā by the Sun. Maṅgala was born of the womb of Vikeśi by Fire.

नक्षत्रनाम्न्यः क्षेत्रेषु दाक्षायण्यः सुताः स्मृताः।
स्वर्भानुः सिंहिकापुत्रो भूतसंसाधनोऽसुरः॥५०॥

All these stars are born from the womb (of the firmament and are the progeny of Dakṣa.

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Rāhu, the destroyer of beings, is the demon born of Simhikā.

चन्द्रार्कग्रहनक्षत्रेष्वभिमानी प्रकीर्त्तितः।
स्थानान्येतानि चोक्तानि स्थानिन्यश्चैव देवताः॥५१॥

These are the Abhimanī Devas (the Masters; the presiding Deities) in the spheres of the moon, the sun, the stars and the planets. Thus the above abodes of the Devas are described.

शुक्लमग्निसमं दिव्यं सहस्रांशोर्विवस्वतः।
सहस्रांशुत्विषः स्थानमम्मयं तेजसं तथा॥५२॥

The abode of the thousand-rayed Sun is divine, fiery and of white colour. The abode of the Moon is thousand-rayed, bright, energetic and full of waters.

आशास्थानं मनोज्ञस्य रविरश्मिगृहे स्थितम्।
शुक्रः षोडशरश्मिस्तु यस्तु देवो ह्यपोमयः॥५३॥

Budha (Mercury) lives with the Sun. The abode of Śukra (Venus) is sixteen-rayed and watery.

लोहितो नवरश्मिस्तु स्थानमापं तु तस्य वै।
बृहद्द्वादशरश्मीकं हरिद्राभं तु वेधसः॥५४॥

The abode of Maṅgala (Mars) consists of nine rays and is red in appearance; water is also there. Bṛhaspati (Jupiter) has 12 rays and the colour is turmeric yellow; His abode is big.

अष्टरश्मिशनेस्तत्तु कृष्णं वृद्धमयस्मयम्।
स्वर्भानोस्त्वायसं स्थानं भूतसन्तापनालयम्॥५५॥

The abode of Saturn is eight-rayed, black and is made of iron. Rāhu's abode is also made of iron and He causes pain to all beings.

सुकृतामाश्रयास्तारा रश्मयस्तु हिरण्मयाः।
तारणात्तारकाः ह्येताः शुक्लत्वाच्चैव तारकाः॥५६॥

All the asterisms are the refuge of the virtuous. Their rays are silvery and as they are the redeemers of all the beings, they are called Tārakās; also called Śuklikās on account of their white colour.

नवयोजनसाहस्रो विष्कम्भः सवितुः स्मृतः।
मण्डलं त्रिगुणं चास्य विस्तारो भास्करस्य तु॥५७॥

The diameter of the Sun is nine thousand yojanas and its circumference is three times that (27,000 yojanas)[1].

द्विगुणः सूर्यविस्ताराद्विस्तारः शशिनः स्मृतः।
त्रिगुणं मण्डलं चैस्य वैपुल्याच्छशिनः स्मृतम्॥५८॥

The diameter of the Moon is twice the diameter of the Sun; its circumference is thrice its diameter.

सर्वोपरि निसृष्टानि मण्डलानि तु तारकाः।
योजनार्द्धप्रमाणानि ताभ्योऽन्यानि गणानि तु॥५९॥

The stars are situated above all and their diameter is one-half yojana.

तुल्यो भूत्वा तु स्वर्भानुस्तदधस्तात्प्रसर्पति।
उद्धृत्य पार्थिवीं छायां निर्म्मितां मण्डलाकृतिम्॥६०॥
ब्रह्मणा निर्म्मितं स्थानं तृतीयं तु तमोमयम्।
आदित्यात्स तु निष्क्रम्य सोमं गच्छति पर्वसु॥६१॥
आदित्यमेति सोमच्च पुनः सौरेषु पर्वसु।
स्वभासा तुदते यस्मात्स्वर्भानुरिति स स्मृतः॥६२॥

The size of Rāhu is the same with the stars; He travels below them. His place is made up of the shadow of the early by Brahmā; it is full of Tamas (darkness). Rāhu enters into the Sun in the bright fortnight; in the dark fortnight it emerges from the Sun and enters into the Moon. It is named Svar-bhānu, because it urges forward by its own rays.

चन्द्रतः षोडशो भागो भार्गवस्य विधीयते।
विष्कम्भान्मण्डलाच्चैव योजनानां तु स स्मृतः॥६३॥

The diameter and the circumference of Venus are one-sixteenth (1/16) of those of the Moon in yojanas. Śukra is the 16th part of the Moon. The diameters and circumferences are measured all in yojanas.

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1. According to Sūrya Siddhānta, the diameter of the Sun is 6500 yojanas and the diameter of the Moon is 480 yojanas.

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भार्गवात्पादहीनश्च विज्ञेयो वै बृहस्पतिः।
बृहस्पतेः पादहीनौ केतुवक्रावुभौ स्मृतौ॥६४॥

The diameter and the circumference of Jupiter are one-fourth less than those of Venus; Mars and Ketu are one-fourth less than those of Jupiter. Rāhu and Mercury's dimensions are one-fourth less than those of Mars and Ketu (the descending node).

विस्तारमण्डलाभ्यां तु पादहीनस्तयोर्बुधः।
तारानक्षत्ररूपाणि वपुष्मन्तीह यानि वै॥६५॥
बुधेन समरूपाणि विस्तारान्मण्डलात्तु वै।
तारानक्षत्ररूपाणि हीनानि तु परस्परम्॥६६॥
शतानि पंच चत्वारि त्रीणि द्वे चैकमेव च।
सर्वोपरि निसृष्टानि मण्डलानि तु तारकाः॥६७॥
योजनार्द्धप्रमाणानि तेभ्यो ह्रस्वं न विद्यते।
उपरिष्टात्तु ये तेषां ग्रहा ये क्रूरसात्त्विकाः॥६८॥

The diameter and circumference of each of the stars are the same as those of Mercury. Some stars also have dimensions of five hundred, four hundred, three hundred, two hundred, one hundred yojanas; there are some also having dimensions of one-half yojanas. No stars exist less than these. Now I will describe those melefic and benefic planets that are situated above them.

सौरश्चाङ्गिरसो वक्रो विज्ञेया मन्दचारिणः।
तेभ्योऽधस्तात्तु चत्वारः पुनश्चान्ये महाग्रहाः॥६९॥
सोमः सूर्यो बुधश्चैव भार्गवश्चेति शीघ्रगाः।
यावन्ति चैव ऋक्षाणि कोट्यस्तावन्ति तारकाः॥७०॥

Saturn, Jupiter and Mars are slow-going planets (superior planets). Below them the Moon, Sun, Mercury and Venus are the quick-moving planets (inferior planets). There are as many crores of Tārakās as there Ṛkṣas (asterisms).

सर्वेषां तु ग्रहाणां वै सूर्योऽधस्तात्प्रसर्पति।
विस्तीर्णं मण्डलं कृत्वा तस्योर्ध्वं चरते शशी॥७१॥

The Sun moves lowest down of all the planets. Above Him the Moon travels.

नक्षत्रमण्डलं चापि सोमादूर्ध्वं प्रसर्पति।
नक्षत्रेभ्यो बुधश्चोर्ध्वं बुधाच्चोर्ध्वं तु भार्गवः॥७२॥
वक्रस्तु भार्गवादूर्ध्वं वक्रादूर्ध्वं बृहस्पतिः।
तस्माच्छनैश्चरश्चोर्ध्वं देवाचार्य्योपरि स्थितः॥७३॥
शनैश्चरात्तथा चोर्ध्वं ज्ञेयं सप्तर्षिमण्डलम्।
सप्तर्षिभ्यो ध्रुवश्चोर्ध्वं समस्तं त्रिदिवं ध्रुवे॥७४॥

The stars travel above the Moon; above Moon, travels Mercury; above Mercury, travels Venus; above Venus, travels Mars; above Mars, travels Jupiter; above Jupiter, travels Saturn. The Saptarṣis (the great Bear) exist above Saturn; and above the great Bear exists the Pole (Dhruva). The three worlds are tied on to this Dhruva.

द्विगुणेषु सहस्रेषु योजनानां शतेषु च।
ग्रहान्तरमथैकैकमूर्ध्वं नक्षत्रमण्डलात्॥७५॥
ताराग्रहान्तराणि स्युरुपर्य्युपर्यधिष्ठितम्।
ग्रहाश्च चन्द्रसूर्यौ च दिवि दिव्येन तेजसा॥७६॥
नक्षत्रेषु च युज्यन्ते गच्छन्तो नियतक्रमात्।
चन्द्रार्कग्रहनक्षत्रा नीचोच्चगृहमाश्रिताः॥७७॥
समागमे च भेदे च पश्यन्ति युगपत् प्रजाः।
परस्परं स्थिता ह्येवं युज्यन्ते च परस्परम्॥७८॥
असङ्करेण विज्ञेयस्तेषां योगस्तु वै बुधैः।
इत्येव सन्निवेशो वै पृथिव्या ज्योतिषां च यः॥७९॥
द्वीपानामुदधीनां च पर्वतानां तथैव च।
वर्षाणां च नदीनां च ये च तेषु वसन्ति वै॥८०॥

The stars in the firmament are two lakh (2,00,000) yojanas apart from each other. The planets above them are also placed similarly apart. The Sun, Moon and the planets run towards the stars and get merged in them. They remain in their Uccha and Nīca houses (aphelion and perihelion); and while entering into or coming out of them, they look on the beings. So these are situated with regard to each other. The learned should know exactly their various conjunctions. Thus have been described

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all about this earth, Dvīpas, oceans, mountains, years, rivers and the inhabitants thereof.

इत्येषोऽर्कवशेनैव सन्निवेशस्तु ज्योतिषाम्।
आवर्त्तः सान्तरो मध्ये संक्षिप्तश्च ध्रुवात्तु सः॥८१॥
सर्वतस्तेषु विस्तीर्णो वृत्ताकार इवोच्छ्रितः।
लोकसंव्यवहारार्थमीश्वरेण विनिर्म्मितः॥८२॥

The several locations of the luminous spheres of the firmament are brought on by the influence of the Sun. In its central part, there exists the wind termed Āvarta. This pervades, in the form of a circle all the Nakṣatra maṇḍalas. This has been so ordained by the Almighty God for the use of His several beings.

कल्पादौ बुद्धिपूर्वं तु स्थापितोऽसौ स्वयम्भुवा।
इत्येष सन्निवेशो वै सर्वस्य ज्योतिरात्मकः॥८३॥

The stars, the earth, etc., were located thus by Brahmā in their proper places at the beginning of the Kalpa.

वैश्वरूपं प्रधानस्य परिणाहोऽस्य यः स्मृतः।
तेषां शक्यं न संख्यातुं यथातथ्येन केनचित्।
गतागतं मनुष्येण ज्योतिषां मांसचक्षुषा॥८४॥

All these locations are assigned by the Supreme Being; no one can exactly describe the vastness of the infinite nature of this Universe. No human being with his fleshy eyes can know exactly its true nature.

इति श्रीमात्स्ये महापुराणे भुवनकोषे देवग्रहवर्णनं
नामाष्टविंशत्यधिकशततमोऽध्यायः॥१२८॥

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CHAPTER 129

The building of Tripura

ऋषय ऊचुः

कथं जगाम भगवान्पुरारित्वं महेश्वरः।
ददाह च कथं देवस्तन्नो विस्तरतो वद॥१॥
पृच्छामस्त्वां वयं सर्वे बहुमानात्पुनः पुनः।
त्रिपुरं तद्यथा दुर्गं मयमायाविनिर्म्मितम्।
देवेनैकेषुणा दग्धं तथा नो वद मानद॥२॥

The *Ṛṣis* said– "O Sūta, extending grace to all, why did lord Maheśvara, become inimical to Tripura, and how did he destroy the same? You kindly speak out the same to us elaborately. We are requesting you with all the respect as to how did Śiva destroy the forts of Tripura which were built by Maya-dānava. You kindly relate the relevant story in detail.

सूत उवाच।
शृणुध्वं त्रिपुरं देवो यथादारितवान् भवः।
मयो नाम महामायो मायानां जनकोऽसुरः॥३॥
निर्ज्जितः स तु संग्रामे ततापः परमं तपः।
तपस्यन्तं तु तं विप्रा दैत्यावन्यावनुग्रहात्॥४॥

Sūta said– "O *Ṛṣis*, I am going to speak out the way, lord Śiva had torn out Tripura. You please listen. Maya was a great *asura* who was well-versed in various types of illusions. He had been defeated by the gods in the battlefield, after which he was engaged in performing severe *tapas*. O Brāhmaṇas, finding him so engaged in *tapas* two other demons also started performing the *tapas* in sympathy with him for the same purpose.

तस्यैव कृत्यमुद्दिश्य तेपतुः परमं तपः।
विद्युन्माली च बलवांस्तारकाख्यश्च वीर्यवान्॥५॥
मयतेजः समाक्रान्तौ तेपतुर्मयपार्श्वगौ।
लोका इव यथा मूर्त्तास्त्रयस्त्रय इवाग्नयः॥६॥

Both of them were known as Tāraka and Vidyunmālī who were quite valorous. Both of them getting attracted with the lustre of Maya, started performing seated at his back. At that point of time because of their having been excited with the *tapas*, they appeared like the three fire flames in worldly forms.

लोकत्रयं तापयन्तस्ते तेपुर्दानवास्तपः।
हेमन्ते जलशय्यासु ग्रीष्मे पंचतपे तथा॥७॥
वर्षासु च तथाकाशे क्षपयन्तस्तनूः प्रियाः।
सेवानाः फलमूलानि पुष्पाणि च जलानि च॥८॥

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All the three demons, causing pain to the world were engaged in the *tapas*. They in the winter season slept in the water and in the summer season faced the five types of fires, while in the rainy season they used to keep on standing in the open under the sky. In this way they dried up their bodies which are loveable by all. They lived on the fruits, roots, flowers, and water. Sometimes they went even without food.

अन्यदाचरिताहाराः पङ्केनाचितवल्कलाः।
मग्नाः शैवालपङ्केषु विमला विमलेषु च॥ ९॥

Their berk garments were covered with dust and inspite their having the spotless bodies, they remained dirty in the mud of reeds.

निर्मांसाश्च ततो जाताः कृशा धमनिसन्ततताः।
तेषां तपःप्रभावेन प्रभावविधुतं यथा॥ १०॥
निष्प्रभं तु जगत्सर्वं मन्दमेवाभिभाषितम्।
दह्यमानेषु लोकेषु तैस्त्रिभिर्दानवाग्निभिः॥ ११॥
तेषामग्रे जगद्बन्धुः प्रादुर्भूतः पितामहः।
ततः साहसकर्त्तारः प्राहुस्ते सहसागतम्॥ १२॥

Because of this the flesh on their bodies had been worn out. They had become so weak that the veins of their bodies had come out. Because of their *tapas* the entire universe was terrified. Thus finding the entire world in flames with the fire of their *tapas*, Brahmā– the great sire, appeared before him. Then the Daityas finding Brahmā before them suddenly spoke to him.

स्वकं पितामहं दैत्यास्तं वै तुष्टुवुरेव च।
अथ तान्दानवान्ब्रह्मा तपसा तपनप्रभान्॥ १३॥
उवाच हर्षपूर्णाक्षो हर्षपूर्णमुखस्तदा।
वरदोऽहं हि वो वत्सास्तपस्तोषित आगतः॥ १४॥
व्रियतामीप्सितं यच्च साभिलाषं तदुच्यताम्।
इत्येवमुच्यमानं तु प्रतिपन्नं पितामहम्॥ १५॥

They started offering prayer to him. At that point of time, the eyes and faces of Brahmā started blossoming and he spoke to the Dānavas also who were shining like the sun, because of their *tapas* and said– "O Sons, I am extremely pleased with your *tapas* and have arrived here to grant you the boon. Therefore you ask for the boon you desire." At these words of Brahmā, Maya the architect of the demons felt delighted.

विश्वकर्म्मा मयः प्राह प्रहर्षोत्फुल्ललोचनः।
देव दैत्याः पुरा देवैः संग्रामे तारकामये॥ १६॥
निर्ज्जितास्ताडिताश्चैव हताश्चाप्यायुधैरपि।
देवैर्वैरानुबन्धाच्च धावन्तो भयवेपिताः॥ १७॥
शरणं नैव जानीमः शर्म्म वा शरणार्थिनः।
सोऽहं तपःप्रभावेन तव भक्त्या तथैव च॥ १८॥
इच्छामि कर्त्तुं तद्दुर्गं यद्देवैरपि दुस्तरम्।
तस्मिंश्च त्रिपुरे दुर्गे मत्कृते कृतिनां वर॥ १९॥
भूम्यानां जलजानां च शापानां मुनितेजसाम्।
देवप्रहरणानां च देवानां च प्रजापतेः॥ २०॥

Hearing these words of Brahmā, Maya, capable to build anything, was rejoiced and said– "In days gone by, in the great Tārakāmaya war that ensued between the Devas and the Daityas, the former were victorious and mercilessly killed the latter with their weapons. The Devas always oppress us on account of former enmity. We then fled away with terror. In our hour of trial and misfortune we could not rely on any one for help and protection. Finding no source of solace, we have now resorted to this practice of penances and now with the help of our asceticism and through Your Grace, we wish to crect a most solid and impregnable fort which would defy the Devas.

अलङ्घनीयं भवतु त्रिपुरं यदि ते प्रियम्।
विश्वकर्मा इति प्रोक्तः स तदा विश्वकर्मणा॥ २१॥
उवाच प्रहसन्वाक्यं मयं दैत्यगणाधिपम्।
सर्वामरत्त्वं नैवास्ति असद्वृतस्य दानव॥ २२॥
तस्माद्दुर्गविधानं हि तृणादपि विधीयताम्।
पितामहवचः श्रुत्वा तदैवं दानवो मयः॥ २३॥
प्राञ्जलीः पुनरप्याह ब्रह्माणं पद्मसंभवम्।
स पुरैकेषुणा दुर्गं सकृन्मुक्तेन निर्द्दहेत्॥ २४॥

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समं स संयुगे हन्यादवध्यं शेषतो भवेत्।
एवमस्त्विति चाप्युक्त्वा मयं देवः पितामहः॥ २५॥

The name of this would be Tripura. Now, O Lord! grant me this boon that when the fort is completed it will be quite safe from the attacks of those residing on land and in water as well as from the curses of the sages and Munis and from attacks of the Devas." Hearing those words of Maya, capable to build another universe by his Māyā, Lord Brahmā said smilingly– "O Maya, leader of the demons! It is impossible to become immortal, where everything is not everlasting; knowing this, you can build your fort with mud." Maya again addressed Brahmā with folded hands– "If this fort be not quite impregnable, then let it be that it would be destroyed by one arrow only, shot once by Śiva, in the course of warfare." Brahmā said, "Be it so" and then went away.

स्वप्ने लब्धो यथार्थो वै तत्रैवादर्शनं ययौ।
गते पितामहे दैत्या गता मयरविप्रभाः॥ २६॥
वरदानाद्विरेजुस्ते तपसा च महाबलाः।
स मयस्तु महाबुद्धिर्दानवो वृषसत्तमः॥ २७॥

The Lord disappeared from the spot as vanishes the wealth obtained in dreams. Having obtained the boon, those powerful Daityas, then healthy and shining like Sun, began to look more brilliant with their power of asceticism.

दुर्गं व्यवसितः कर्तुमिति चाचिन्तयत्तदा।
कथं नाम भवेद्दुर्गं तन्मया त्रिपुरं कृतम्॥ २८॥

The highly intelligent and powerful Maya then began to prepare plans for building the Tripura fort.

वत्स्यते तत्पुरं दिव्यं मत्तो नान्यैर्न संशयः।
यथा चैकेषुणा तेन तत्पुरं न हि हन्यते॥ २९॥
देवैस्तथा विधातव्यं मया मतिविचारणम्।
विस्तारो योजनशतमेकैकस्य पुरस्य तु॥ ३०॥

He said to himself– "I, alone, should live in that Tripura fort. It ought to be built in such a way as no one amongst the Devas might be able to destroy it with a single arrow." He thought also "I should make each of the three fortresses, 100 yojanas in length and breadth.

कार्यस्तेषां च विष्कम्भश्चैकैकं शतयोजनम्।
पुष्ययोगेन निर्माणं पुराणं च भविष्यति॥ ३१॥
पुष्ययोगेन च दिवि समेष्यन्ति परस्परम्।
पुष्ययोगेन युक्तानि यस्तान्यासादयिष्यति॥ ३२॥
पुराण्येकप्रहारेण शतानि निहनिष्यति।
आयसं तु क्षितितले राजतं तु नभस्तले॥ ३३॥
राजतस्योपरिष्टात्तु सौवर्णं भविता पुरम्।
एवं त्रिभिः पुरैर्युक्तं त्रिपुरं तद्भविष्यति।
शतयोजनविष्कम्भैरन्तरस्तैर्दुरासदम्॥ ३४॥

The building would be commenced and completed under the Yoga of the asterism Puṣyā, when the above three cities would rise and meet the celestial firmament and whoever would get hold of and attack the above cities under this Puṣyāyoga[1] would be able to destroy them by means of only one arrow shot by him. The lowest fort, that on earth, is to be made of iron; the one in the celestial firmament is to be made of silver; and the topmost one is to be built of gold. These three combined would be known as the 'Tripura' fort. The length and breadth of this is to be one hundred yojanas each; and it will be impregnable to all.

अट्टालकैर्यन्त्रशतघ्निभिश्च
सचक्रशूलोपलकम्पनैश्च।
द्वारैर्महामन्दरमेरुकल्पैः
प्राकारशृङ्गैः सुविराजमानम्॥ ३५॥
सतारकाख्येन मयेन गुप्तं
स्वस्थं च गुप्तं तडिमालिनापि।
को नाम हन्तुं त्रिपुरं समर्थो
मुक्त्वा त्रिनेत्रं भगवन्तमेकम्॥ ३६॥

1. When the Moon, the star Puṣyā and the forts come in one line in conjunction.

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It will be decorated with many palatial buildings, various instruments, various weapons, Śataghnis, cakras, spears, upalas, kampanas and various other arms. Hundreds of towers and turrets would be built to make the cities look like the great Mandara and Meru. Who can destroy, save the three-eyed Bhagavān (Śiva), these three cities, touching the Heavens, and so well-guarded by myself, Tāraka and Vidyunmālī?

इति श्रीमात्स्ये महापुराणे त्रिपुरोपाख्याने
एकोनत्रिंशदधिकशततमोऽध्यायः॥ १२९॥

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CHAPTER 130

Building of Tripura by Maya-dānava

सूत उवाच

इति चिन्तायुतो दैत्यो दिव्योपायप्रभावजम्।
चकार त्रिपुरं दुर्गं मनःसंचारचारितम्॥ १॥
प्राकारोऽनेन मार्गेण इह वामुत्र गोपुरम्।
इह चाट्टालकद्वारमिह चाट्टालगोपुरम्॥ २॥

Sūta said– "O *Ṛṣis*, thus giving the matter a deep thought, Maya– the great architect, with the influence of the divine methods beside the thoughts of his own mind, got ready to build a castle named Tripura, which could move at will. He thought, "whether on the road a boundary wall should be built or a *gopura*. At some places the whether canopy should be built or the main gate of the fort?

राजमार्ग इतश्चापि विपुलोभवतामिति।
रथ्योपरथ्याः सत्रिका इह चत्वर एव च॥ ३॥
इदमन्तःपुरस्थानं रुद्रायतनमत्र च।
सवटानि तडागानि ह्यत्र वाप्यः सरांसि च॥ ४॥

There should be a vast kings way, and there should be wide roads with foot paths and the lanes. There should be a platform here, and this place is fit enough for the inner apartments. The temple of Śiva should be lodged here, the tanks with banyan trees, step wells and the lakes should be built here.

आरामाश्च सभाश्चात्र उद्यानान्यत्र वा तथा।
उपनिर्गमो दानवानां भवत्यत्र मनोहरः॥ ५॥

The orchards, the assembly hall, and the gardens should be built here. There should be a pleasant road for the movement of the Dānavas."

इत्येवं मानसं तत्राकल्पयत् पुरकल्पवित्।
मयेन तत्पुरं सृष्टं त्रिपुरं त्विति नः श्रुतम्॥ ६॥

Thus Maya was fully competent in the making of the Cities and created Tripura with his mental thinking alone. This is what has been heard by us.

कार्ष्णायसमयं यत्तु मयेन विहितं पुरम्।
तारकाख्योऽधिपस्तत्र कृतस्थानाधिपोऽवसत्॥ ७॥

The city built by black iron by Maya was owned by Tārakāsura. Then he controlling the city kept on living in the same.

यत्तु पूर्णेन्दुसङ्काशं राजतं निर्मितं पुरम्।
विद्युन्माली प्रभुस्तत्र विद्युन्माली त्विवाम्बुदः॥ ८॥

The second city of silver which was shining like the silver, was owned by Vidyunmālī. It appeared like the cluster of lightening.

सुवर्णाधिकृतं यच्च मयेन विहितं पुरम्।
स्वयमेव मयस्तत्र गतस्तदधिपः प्रभुः॥ ९॥
तारकस्य पुरं तत्र शतयोजनमन्तरम्।
विद्युन्मालिपुरं चापि शतयोजनकेऽन्तरे॥ १०॥

The third city built by Maya was made of gold. The valorous Maya occupied the same and became its lord. As the castle of Tāraka was located at a distance of a hundred *yojanas* from that of Vidyunmālī, similarly the cities of Vidyunmālī and Maya were located at a distance of a hundred *yojanas* from each other. The city of Maya Dānava looked like the Meru mountain.

मेरुपर्वतसङ्काशं मयस्यापि पुरं महत्।
पुष्यसंयोगमात्रेण कालेन स मयः पुरा॥ ११॥

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As the three eyed lord Śiva had crated Puṣpaka in the earlier times, similarly Maya-dānava, with the combination of the Puṣya constellation, arranging for the time built Tripura.

कृतवांस्त्रिपुरं दैत्यस्त्रिनेत्रः पुष्पकं यथा।
येन येन मयो याति प्रकुर्वाणः पुरं पुरात्॥ १२॥
प्रशस्तास्तत्र तत्रैव वारुण्यामालयाः स्वयम्।
रुक्मरूप्यायसानां च शतशोऽथ सहस्रशः॥ १३॥

While building the city, whenever he went from one Pura to the other by a particular route, thousands of buildings in gold, silver and iron, started building by means of the garland of jewels presented by Varuṇa to Maya.

रत्नाचितानि शोभन्ते पुराण्यमरविद्विषाम्।
प्रासादशतजुष्टानि कूटागारोत्कटानि च॥ १४॥

Thus with the use of the gems in the construction work, the palaces of the enemies of gods looked quite graceful. They had hundreds of palaces with multi-storey rooms.

सर्वेषां कामगानि स्युः सर्वलोकातिगानि च।
सोद्यानवापीकूपानि सपद्मसरवन्ति च॥ १५॥

All the people moved quite freely there. Their beauty and attraction surpassed the beauty of all the *lokas*. They had enough of gardens, step-wells, wells and the lakes with lotus flowers.

अशोकवनभूतानि कोकिलारुतवन्ति च।
चित्रशालाविशालानि चतुःशालोत्तमानि च॥ १६॥
सप्ताष्टदशभौमानि सत्कृतानि मयेन च।
बहुध्वजपताकानि स्रग्दामालंकृतानि च॥ १७॥

It abounded with the groves of Aśoka trees with cuckoos and nightingales singing in them. There were many painters' studios, quadrangular spaces enclosed by buildings, rows of seventeen or eighteen-storeyed houses, with various flags, banners and garlands, all built by Maya.

किङ्किणीजालशब्दानि गन्धवन्ति महान्ति च।
सुसंयुक्तोपलिप्तानि पुष्पनैवेद्यवन्ति च॥ १८॥
यज्ञधूमान्धकाराणि सम्पूर्णकलशानि च।
गगनावरणाभानि हंसपङ्क्तिनिभानि च॥ १९॥
पङ्क्तिकृतानि राजन्ते गृहाणि त्रिपुरे पुरे।
मुक्ताकलापैर्लम्बद्भिर्हसन्तीव शशिश्रियम्॥ २०॥

The palatial buildings resounded with the sounds of hundreds of small tinkling bells; they were filled with the perfumes of various sweet-scented flowers. The houses were neatly plastered and looked beautiful with various flowers and offerings to the Deity. The white houses of the fort Tripura were all covered with smoke arising from sacrificial offerings; jars full of water were arranged there in rows thus making them look like rows of swans. The rows of pendant garlands, pearls and jewels on the several buildings made them defy the splendour of the Moon.

मल्लिकाजातिपुष्पाद्यैर्गन्धधूपाधिवासितैः।
पञ्चेन्द्रियसुखैर्नित्यं समैः सत्पुरुषैरिव॥ २१॥
हेमराजतलोहाद्यमणिरत्नाञ्जनाङ्किताः।
प्राकारास्त्रिपुरे तस्मिन् गिरिप्राकारसन्निभाः॥ २२॥
एकैकस्मिन्पुरे तस्मिन्गोपुराणां शतं शतम्।
सपताकाध्वजवतीर्दृश्यन्ते गिरिशृङ्गवत्॥ २३॥
नूपुरारवरम्याणि त्रिपुरे तत्पुराण्यपि।
स्वर्गातिरिक्तश्रीकाणि तत्र कन्यापुराणि च॥ २४॥

The houses decorated with flowers, Mallikā and Jāti, etc., and scented with nice perfumes and dhūpas made them look like good persons, endowed with five senses, and looking on all with equal sight. Round the three fortresses were built three enclosure walls that looked like mountainous structures. These walls were built respectively of gold, silver and iron and ornamented with gems, jewels and collyrium. Hundreds of Gopuras (entrance gates) existed there in every fortress, decked with flags and banners and looking like mountain tops. The inner compartments for women resounded with the sounds of tinkling bells on their anklets; and they were more beautiful than the Heavens.

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आरामैश्च विहारैश्च तडागवटचत्वरैः।
सरोभिश्च सरिद्भिश्च वनैश्चोपवनैरपि॥ २५॥
दिव्यभोगोपभोगानि नानारत्नयुतानि च।
पुष्पोत्करैश्च सुभगास्त्रिपुरस्योपनिर्गमाः।
परिखाशतगम्भीराः कृता मायानिवारणैः॥ २६॥

In these compartments, there were many resting-places, Vihāras (places of enjoyments), tanks, banyan trees, quadrangular-marts, pools, lakes, gardens and forests. All sorts of excellent divine objects of enjoyment were there; and they were decorated with various gems and jewels. The outlets of the three fortresses were rendered beautiful with various flowers and they were surrounded by hundreds of deep ditches and moats. These moats were equipped with various weapons to defeat enemies' designs.

निशम्य तद्दुर्गविधानमुत्तमं
कृतं मयेनाद्भुतवीर्य्यकर्मणा।
दितेः सुता दैवतराजवैरिणः
सहस्रशः प्रापुरनन्तविक्रमाः॥ २७॥

When the sons of Diti, of unrivalled valour and the great enemies of Indra heard that the Dānava Maya, of wonderful valour and deeds, had built such a fortress, they came in hundreds and thousands and took refuge there.

तदासुरैर्दर्पितवैरिमर्द्दनै-
र्जनार्दनैः शैलकरीन्द्रसन्निभैः।
बभूव पूर्णं त्रिपुरं तथा पुरा
यथाम्बरं भूरिजलैर्जलप्रदैः॥ २८॥

That Tripura fort, then became quite full of the Asuras, the tormentors of people and the destroyers of their enemies; and it looked gigantic like elephants and mountains as if the sky had been overcast with dark clouds about to shower rains.

इति श्रीमात्स्ये महापुराणे त्रिपुरोपाख्याने
त्रिंशदधिकशततमोऽध्यायः॥ १३०॥

CHAPTER 131

Comfortable living of the Daityas in Tripura, witnessing of the dream by Maya and torture of the people by the Daityas

सूत उवाच
निर्मिते त्रिपुरे दुर्गे मयेनासुरशिल्पिना।
तद्दुर्गं दुर्गतां प्राप बद्धवैरैः सुरासुरैः॥ १॥

Sūta said– "O *Ṛṣis*, in this way, Maya– the architect of the demons built the castle named Tripura. But ultimately, the gods who were bound with the enmity of the demons, the said castle became inaccessible for the gods.

सकलत्राः सपुत्राश्च शस्त्रवन्तोऽन्तकोपमाः।
मयादिष्टानि विविशुर्गृहाणि हृषिताश्च ते॥ २॥

At that point of time all the Daityas who were terrific like Yama, at the command of Maya, entered the (newly built) houses with their sons and wives.

सिंहावनमिवानेके मकरा इव सागरम्।
रोषेश्चैवातिपारुष्यैः शरीरमिव संहतैः॥ ३॥
तद्वद्बलिभिरध्यस्तं तत्पुरं देवतारिभिः।
त्रिपुरं सङ्कुलं जातं दैत्यकोटिशताकुलम्॥ ४॥

As a number of lions overpower the forest, several crocodiles overpower the ocean, besides the anger and harshness, combined overpower the body, similarly the castle was inhabited by the powerful Daityas– the enemies of the gods. Thus the city of Tripura was filled with innumerable Daityas.

सुतलादपि निष्पत्य पातालाद्दानवालयात्।
उपतस्थुः पयोदाभा ये च गिर्युपजीविनः॥ ५॥
यो यं प्रार्थयते कामं सम्प्राप्तस्त्रिपुरात् व्रयात्।
तस्य तस्य मयस्तत्र मायया विदधाति सः॥ ६॥

At that point of time, the Dānavas come out of Sutāla and Pātāla, besides those of the Daityas who spent time or lived over the mountains, appeared there as the displaced persons, having the cloud like complexion.

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Because of their taking refuge in Tripura, whatever was desired by each one of the asuras, it was fulfilled with the illusion of Maya.

सचन्द्रेषु च दोषेषु साम्बुजेषु सरस्सु च।
आरामेषु सचूतेषु तपोधनवनेषु च॥७॥
स्वङ्गश्चन्दनदिग्धाङ्गा मातङ्गाः समदा इव।
मृष्टाभरणवस्त्राश्च मृष्टस्रगनुलेपनाः॥८॥
प्रियाभिः प्रियकामाभिर्हावभावप्रसूतिभिः।
नारीभिः सततं रेमुर्मुदिताश्चैव दानवाः॥९॥

The Dānavas with well-built bodies, having been plastered with sandal paste, who were decorated with shining ornaments and bright costumes, and who appeared like the intoxicated elephants, in the evenings of the moonlights, could be found over the banks of the lakes, in the mango groves, in hermitages, enjoying all the pleasure with their wives.

मयेन निर्म्मिते स्थाने मोदमाना महासुराः।
अर्थे धर्मे च कामे च निदधुस्ते मतीः स्वयम्॥१०॥

Thus the great Daityas enjoyed all the comforts living in the city built by Maya-Dānava. All of them had engaged themselves in *dharma, artha* and *kāma*.

तेषां त्रिपुरयुक्तानां त्रिपुरे त्रिदशारिणाम्।
व्रजति स्म सुखं कालः स्वर्गस्थानां यथा तथा॥११॥

The time of the demons living in the city built by Maya, passed so comfortably like those of the gods in the heaven.

सुश्रूषन्ते पितॄन्पुत्राः पत्न्यश्चापि पतींस्तथा।
विमुक्तकलहाश्चापि प्रीतयः प्रचुराभवन्॥१२॥

The sons served the fathers while the wives served their husbands. They never quarrelled amongst themselves. They loved one another.

नाधर्मस्त्रिपुरस्थानां बाधते वीर्यवानपि।
अर्चयन्तो दितेः पुत्रास्त्रिसुरायतने हरम्॥१३॥
पुण्याहशब्दानुच्चेरुराशीर्वादांश्च वेदगान्।
स्वनूपुरवोन्मिश्रान् वेणुवीणारवानपि॥१४॥
हासश्च वरनारीणां चित्तव्याकुलकारकः।
त्रिपुरे दानवेन्द्राणां रमतां श्रूयते सदा॥१५॥

The irreligious act never obstructed the performance of the people of that place. The Daityas with their wives and sons, adored Śiva in the Śiva temple and recited the Vedic *mantras* besides the welfare songs. They loudly chanted the Vedic hymns and played on *Vīṇā* and flute in union with the tinkling of the anklets. They always enjoyed the company of their consorts and their hearts were always delighted with the pleasing peals of laughter of the ladies.

तेषामर्चयतां देवान् ब्राह्मणांश्च नमस्यताम्।
धर्मार्थकामतन्त्राणां महान् कालोऽभ्यवर्त्तत॥१६॥
अथालक्ष्मीरसूया च तृड्बुभुक्षे तथैव च।
कलिश्च कलहश्चैव त्रिपुरं विविशुः सह॥१७॥
सन्ध्याकालं प्रविष्टास्ते त्रिपुरं च भयावहाः।
समध्यासुः समं घोराः शरीराणि यथाऽऽमयाः॥१८॥
सर्व एत विशन्तस्तु मयेन त्रिपुरान्तरम्।
स्वप्ने भयावहा दृष्टा आविशन्तस्तु दानवान्॥१९॥

In this way they passed their days in the worship of the Devas and Brāhmaṇas and in the enjoyment of Artha, Dharma and Kāma. Thus a very long time passed away. Sometime after befriended by evening, poverty, jealousy, greed, disunion and the kali simultaneously entered the fortress of Tripura and settled down in the bodies of the Dānavas like so many diseases. Maya saw all these very dreadful things in a dream.

उदिते च सहस्रांशौ शुभभासाकरे रवौ।
मयः सभामाविवेश भास्कराभ्यामिवाम्बुदः॥२०॥
मेरुकूटनिभे रम्ये आसने स्वर्णमण्डिते।
आसीनाः काञ्चनगिरेः शृङ्गे तोयमुचो यथा॥२१॥
पार्श्वयोस्तारकाख्यश्च विद्युन्माली च दानवः।
उपविष्टौ मयस्यान्ते हस्तिनः कलभाविव॥२२॥

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In the morning when the sun arose with all his glory, Maya came to his audience hall and in company of the two other Dānavas looked beautiful like the cloud between two suns and took his seat on the beautiful throne, bedecked with gold and looking like the peak of the Mount Meru. Tāraka and Vidyunmālī took their seats on each of his sides as the two young elephants appear by the two sides of a big elephant.

ततः सुरारयः सर्वेऽशेषकोपा रणाजिरे।
उपविष्टा दृढं विद्धा दानवादेवशत्रवः॥ २३॥
तेष्वासीनेषु सर्वेषु सुखासनगतेषु च।
मयो मायाविजलक इत्युवाच स दानवान्॥ २४॥

When the three Asuras took their respective seats, it seemed that the clouds rested on the top of the summit of the golden mountain. Then, one by one, all the Asuras, with their strong armours and military dress, very violent, came there to Mayā's assembly. And when everyone sat down on his seat, Maya the maker of Māyā addressed them as follows.

खेचराः खेचरारावा भो भो दाक्षायणीसुताः।
निशामयध्वं स्वप्नोऽयं मया दृष्टो भयावहः॥ २५॥

"Hear, O sons of Dākṣāyaṇī! wanderers in the air! you, that roar in the celestial regions! the dreadful dream that I felt last night.

चतस्रः प्रमदस्तत्र त्रयो मर्त्त्या भयावहाः।
कोपानलादीप्तमुखाः प्रविष्टास्त्रिपुरार्हिनः॥ २६॥

I saw in my dream four women, three of them very terrible and belonging to this earth, raging like fire, enter the Tripura fortress.

प्रविश्य रुषितास्ते च पुराण्यतुलविक्रमाः।
प्रविष्टास्मच्छरीराणि भूत्वा बहुशरीरिणः॥ २७॥
नगरं त्रिपुरं चेदं तमसा समवस्थितम्।
सगृहं सह युष्माभिः सागराम्भसि मज्जितम्॥ २८॥

On entering this city, they began to torment the people thereof. Their valour is indomitable; they entered with rage into the city and divided themselves into many forms and entered into the bodies of the demons. This whole city, it seemed, was covered over with darkness. You all, with your houses and everything were drowned in the ocean.

उलूकं रुचिरा नारी नग्नाऽऽरूढा खरं तथा।
पुरुषः सिन्दुतिलकश्चतुरङ्घ्रिस्त्रिलोचनः॥ २९॥

I saw one owl and a fan naked woman on a donkey; I saw also a man with a mark of red powder on his forehead; he was four-footed and three-eyed.

येन सा प्रमदा नुन्ना अहं चैव विबोधितः।
ईदृशी प्रमदा दृष्टा मया चाति भयावहा॥ ३०॥
एष ईदृशिकः स्वप्नो दृष्टौ वै दितिनन्दनाः।
दृष्टः कथं हि कष्टाय असुराणां भविष्यति॥ ३१॥
यदि वोऽहं क्षमो राजा यदिदं वेत्थ चेद्धितम्।
निबोधध्वं सुमनसो न चासूयितुमर्हथ॥ ३२॥
कामं चेर्ष्यां च कोपं च असूयां संविहाय च।
सत्ये दमे च धर्मे च मुनिवादे च तिष्ठतः॥ ३३॥

The woman, seen before, was chased by this man. I awoke then. O sons of Diti! Thus this dreadful woman appeared. Thus the dream was dreamt by me. I do not know whether this dream portends future disasters to the Asuras? Whatever this may be, if I be fit to be your Emperor and if you consider my words beneficial to you, then, I advise you not to be jealous of each other. Avoid lust, anger, jealousy, envy and hold fast to truth, self-restraint, Dharma and behave yourselves like Munis.

शान्तयश्च प्रयुज्यन्तां पूज्यतां च महेश्वरः।
यदि नामास्य स्वप्नस्य ह्येवं चोपरमो भवेत्॥ ३४॥
कुप्यते नो ध्रुवं रुद्रो देवदेवस्त्रिलोचनः।
भविष्याणि च दृश्यन्ते यतो नस्त्रिपुरेऽसुराः॥ ३५॥
कलहं वर्ज्जयन्तश्च अर्ज्जयन्तस्तथार्ज्जवम्।
स्वप्नोदयं प्रतीक्षध्वं कालोदयमथापि च॥ ३६॥

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Spread peace everywhere and worship Śiva. Who knows, that by observing these, all the forebodings of evils would be averted! From the dream, it appears that the three-eyed Rudra, the Deva of the Devas, is angry with us; for, O Asuras, I see clearly what will befall this Tripura castle. So you all should avoid quarrels, acquire sincerity and see how this dream fares with us.

श्रुत्वा दाक्षायणीपुत्रा इत्येवं मयभाषितम्।
क्रोधेर्ष्यावस्थया युक्ता दृश्यन्ते च विनाशगाः॥३७॥
विनाशमुपपश्यन्तो ह्यलक्ष्म्याध्यापितासुराः।
तत्रैव दृष्ट्वा तेऽन्योन्यं संक्रोधापूरितेक्षणाः॥३८॥
अथ दैवपरिध्वस्ता दानवास्त्रिपुरालयाः।
हित्वा सत्यं च धर्मं च अकार्याण्यपि चक्रमुः॥३९॥

Hearing these words of Maya, they looked agitated with anger and hatred which predicted their downfall. Overcome by misfortune, they looked on one another with eyes reddened with anger, though they were thoroughly convinced of their impending ruin and destruction. Those demons, thus overcome by destiny, abandoned the path of truth and their course of virtue and started on the path of vice.

द्विषन्ति ब्राह्मणान् पुण्यान् न चार्चन्ति हि देवताः।
गुरुं चैव न मन्यन्ते ह्यन्योन्यं चापि चुक्रुधुः॥४०॥

First, they began to hate the holy Brāhmaṇas; they gave up their daily course of worship; they ceased to pay their respects to their preceptors and began to be angry with one another.

कलहेषु च सज्जन्ते स्वधर्मेषु हसन्ति च।
परस्परं च निन्दन्ति अहमित्येव वादिनः॥४१॥
उच्चैर्गुरून्प्रभाषन्ते नाभिभाषन्ति पूजिताः।
अकस्मात्साश्रुनयना जायन्ते च समुत्सुकाः॥४२॥

They became addicted to habits of quarrelling with one another; they mocked their religion; they abused one another; and every one of them played the master. They began to insult their elders, and despise the objects of their everyday adoration. They ceased to perform good deeds and were vexed at mere trifles and their eyes overflowed with tears.

दधिसक्तून्पयश्चैव कपित्थानि च रात्रिषु।
भक्षयन्ति च शेरन्त उच्छिष्टाः संवृतास्तथा॥४३॥
मूत्रं कृत्वोपस्पृशन्ति चाकृत्वा पादधावनम्।
संविशन्ति च शय्यासु शौचाचारविवर्जिताः॥४४॥
सङ्कुचन्ति भयाच्चैव मार्ज्जाराणां यथाखुकः।
भार्यां गत्वा न शुद्ध्यन्ति रहोवृत्तिषु निस्त्रपाः॥४५॥

They ate at night curds, barley porridge, milk and wood-apple; slept with their unclean bodies; they left off washing their feet and hands after answering calls of nature; they retired to bed without cleaning themselves. They began to fear cats like mice and never cleaned their persons after enjoying themselves in company of their consorts and never observed the rules of decency in dallying with their women folk.

पुरा सुशीला भूत्वा च दुःशीलत्वमुपागताः।
देवांस्तपोधनांश्चैव बाधन्ते त्रिपुरालयाः॥४६॥

Thus, they became a corrupt lot, though they had led virtuous lives before; and they now began to trouble the Devas, sages and hermits.

मयेन वार्यमाणापि ते विनाशमुपस्थिताः।
विप्रियाण्येव विप्राणां कुर्वाणाः कलहैषिणः॥४७॥
वैभ्राजं नन्दनं चैव तथा चैत्ररथं वनम्।
अशोकं च वराशोकं सर्वर्त्तुकमथापि च॥४८॥
स्वर्गं च देवतावासं पूर्वदेववशानुगाः।
विध्वंसयन्ति संक्रुद्धास्तपोधनवनानि च॥४९॥
विध्वस्तदेवायतनाश्रमं च सम्भग्नदेवद्विजपूजकं तु।
जगद्बभूवामरराजदुष्टैरभिद्रुतं सस्यमिवालिवृन्दैः॥५०॥

Though prohibited by Maya, they began to commit acts incurring the displeasure of the Brāhmaṇas and thus went on in their path of destruction. In their anger, they devastated, Vaibhrāja, Nandanavana, Citrarathavana,

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Aśokavana, Varāśokavana, which gave fruits and flowers in all the seasons, and they destroyed groves of hermits though they were masters of these places. They destroyed the abodes of the Devas, hermits and devotees. The whole universe looked devastated like a field infested with locusts.

इति श्रीमात्स्ये महापुराणे त्रिपुरोपाख्याने दुःस्वप्नदर्शनं नामैकत्रिंशदधिकशततमोऽध्यायः॥ १३१॥

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CHAPTER 132

Atrocities of the Daityas of Tripura, taking refuge of the gods with Brahmā and moving of the gods with Brahmā to Śiva and their prayer

सूत उवाच

अशीलेषु प्रदुष्टेषु दानवेषु दुरात्मसु।
लोकेषूत्साद्यमानेषु तपोधनवनेषु च॥ १॥

Sūta said– "O *Ṛṣis*, the virtues of the Dānavas had already declined and they were fully infested with wickedness. The evil-minded Daityas then started destroying the *lokas* as well as the hermitages of the sages.

सिंहनादे व्योमगानां तेषु भीतेषु जन्तुषु।
त्रैलोक्ये भयसंमूढे तमोऽन्धत्वमुपागते॥ २॥
आदित्या वसवः साध्याः पितरो मरुतां गणाः।
भीताः शरणमाजग्मुर्ब्रह्माणं प्रपितामहम्॥ ३॥

They uttered the lion's roars in the sky, which frightened all the living beings. In this way when all the three worlds was non-plussed because of fear, and the darkness was spread everywhere, then the frightened Ādityas, Vasus, Sādhyas, Pitṛ-gaṇas and Marudgaṇas– all combined went to take refuge with Brahmā.

ते तं स्वर्णोत्पलासीनं ब्रह्माणं समुपागताः।
नेमुरूचुश्च सहिताः पञ्चास्यं चतुराननम्॥ ४॥

The five faced Brahmā was seated over the golden lotus throne. Reaching close to Brahmā the gods offered their salutation to him and narrated the atrocities of the demons to him.

वरगुप्तास्तवैवेह दानवास्त्रिपुरालयाः।
बाधन्तेऽस्मान्तथा प्रेष्याननुशाधि ततोऽनघ॥ ५॥
मेघागमे यथा हंसा मृगाः सिंहभयादिव।
दानवानां भयात् तद्वद्वयाम प्रपितामह॥ ६॥

They said– "O Sinless, Grandsire, the Dānavas of Tripura, enjoying safety because of your boons, are humiliating us like the slaves. Therefore, you stop them O Grandsire, as with the arrival of the clouds the swans flee and with roaring of the lion, the terrified deer flee, similarly because of the terror of the Dānavas, we people are playing the game of hide and seek, here and there.

पुत्राणां नामधेयानि कलत्राणां तथैव च।
दानवैर्भ्राम्यमाणानां विस्मृतानि ततोऽनघ॥ ७॥

O Sinless Brahmā, having been driven out by the Dānavas, we have forgotten even the names of our sons and wives.

देववेश्मप्रभङ्गांश्च आश्रमभ्रंशनानि च।
दानवैर्लोभमोहान्धैः क्रियन्ते च भ्रमन्ति च॥ ८॥
यदि न त्रायसे लोकं दानवैर्विद्रुतं द्रुतम्।
धर्षणानेन निर्देवं निर्म्मनुष्याश्रमं जगत्॥ ९॥

The Dānavas have been blinded with greed and confusion, are destroying the abodes of the gods and the *Ṛṣis*, who are wandering here and there. In case you do not immediately protect the *lokas* being destroyed by the Dānavas, then the entire universe, besides the gods and the humans, will get destroyed."

इत्येवं त्रिदशैरुक्तः पद्मयोनिः पितामहः।
प्रत्याह त्रिदशान्सेन्द्रानिन्दुतुल्याननः प्रभुः॥ १०॥
मयस्य यो वरो दत्तो मया मतिमतां वराः।
तस्यान्त एष सम्प्राप्तो यः पुरोक्तो मया सुराः॥ ११॥
तच्च तेषामधिष्ठानं त्रिपुरं त्रिदशर्षभाः।
एकेषुपातमोक्षेण हन्तव्यं नेषुवृष्टिभिः॥ १२॥

When the gods so prayed to Brahmā, born of

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a lotus, then the all powerful Brahmā having the face as bright as the moon, spoke to Indra and other gods, "O Gods possessing the best of wisdom, the end of the boon which had been granted by me to Maya, is nearing and I had informed them earlier about the same. Tripura, their abode is going to be destroyed with the shooting of a single arrow. There is no need of shooting many arrows over it.

भवतां च न पश्यामि कमप्यत्र सुरर्षभाः।
यस्तु चैकप्रहारेण पुरं हन्यात्सदानवम्॥ १३॥
त्रिपुरं नाल्पवीर्येणं शक्यं हंतुं शरेण तु।
एकं मुक्त्वा महादेवं महेशानं प्रजापतिम्॥ १४॥
ते यूयं यदि अन्ये च क्रतुविध्वंसकं हरम्।
याचामः सहिता देवं त्रिपुरं स हनिष्यति॥ १५॥

But O gods, I do not find anyone among you who could destroy Tripura with the demons, with the shooting of a single arrow. None else except lord Śiva, can destroy Tripura with the shooting of a single arrow. In case you and other gods collectively go to Śiva– the destroyer of the *yajña* of Dakṣa, and pray him for the destruction of Tripura, he would surely do so.

कृतः पुराणां विष्कम्भो योजनानां शतं शतम्।
यथा चैकप्रहारेण हन्येत वै भवेन तु॥ १६॥
पुष्ययोगेन युक्तानि तानि चैकक्षणेन तु।

Because, each of the three castles of Tripura are 100 yojanas in diameter and all three of them were constructed during the conjunction of the asterism Puṣyā with the Moon, you should, therefore, devise that plan which may lead Śiva to destroy them in one arrow.

ततो देवैश्च सम्प्रोक्तो यास्याम इति दुःखितैः॥ १७॥
पितामहश्च तैः सार्धं भवसंसदमागताः।
तं भवं भूतभव्येशं गिरिशं शूलपाणिनम्॥ १८॥
पश्यन्ति चोमया सार्द्धं नन्दिना च महात्मना।
अग्निवर्णमजं देवमग्निकुण्डनिभेक्षणम्॥ १९॥
अग्न्यादित्यसहस्राभमग्निवर्णविभूषितम्।
चन्द्रावयवलक्ष्माणं चन्द्रसौम्यतराननम्॥ २०॥
आगम्य तमजं देवमथ तं नीललोहितम्।
स्तुवन्तो वरदं शुम्भुं गोपतिं पार्वतीपतिम्॥ २१॥

Then the Devas all proclaimed at once with sorrowful minds– "We will all go to Him." Brahmā also accompanied them to get their object fulfilled and they all went to the abode of Śiva. They beheld that supreme and glorious Śiva, the lord of the past, present and future in company of His noble consort, Pārvatī, and the high-souled Nandikeśvara. In other words, the Devas were bedazzled with the sublime glory of the mighty Śiva. He was of a fiery colour, unborn, of three eyes resembling the three pits of fires, with the splendour of one thousand suns, decked with five-coloured ornaments, having the crescent Moon on His forehead, and his face looking sweet like the Moon. The Devas considered themselves blessed by seeing the Lord, the Unborn One, the Nīlalohita (of blue and red colour) ready to grant boons, the Lord of Pārvatī, the Lord of gods, the Deva Svayambhu whom they now began to adore with their devotional hymns.

देवा ऊचुः

नमो भवाय शर्वाय रुद्राय वरदाय च।
पशूनां पतये नित्यमुग्राय च कपर्दिने॥ २२॥
महादेवाय भीमाय त्र्यम्बकाय च शान्तये।
ईशानाय भयघ्नाय नमस्त्वन्धकघातिने॥ २३॥
नीलग्रीवाय भीमाय वेधसे वेधसा स्तुते।
कुमारशत्रुनिघ्नाय कुमारजनकाय च॥ २४॥
विलोहिताय धूम्राय वराय क्रथनाय च।
नित्यं नीलशिखण्डाय शूलिने दिव्यशायिने॥ २५॥
उरगाय त्रिनेत्राय हिरण्यवसुरेतसे।
अचिन्त्यायाम्बिकाभर्त्रे सर्वदेवस्तुताय च॥ २६॥
वृषध्वजाय मुण्डाय जटिने ब्रह्मचारिणे।
तप्यमानाय सलिले ब्रह्मण्यायाजिताय च॥ २७॥
विश्वात्मने विश्वसृजे विश्वमावृत्य तिष्ठते।

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नमोऽस्तु दिव्यरूपाय प्रभवे दिव्यशम्भवे॥ २८॥
अभिगम्याय काम्याय स्तुत्यायार्च्याय सर्वदा।
भक्तानुकम्पिने नित्यं दिशते यन्मनोगतम्॥ २९॥

They then said– "O Master of all! O Bhava! O Śarva! O Rudra! The Giver of all boons, O Lord of all creatures! O Eternal One! O You terrible. O You, wearing braided and matted hair! we bow down to You again and again. O Great Deva! Bhīma Tryambaka, the Image of Peace, Īśāna, the Destroyer of all ills, the Annihilator of Andhaka! we salute You. O blue-necked, O Penetrating One! O Destroyer of the enemies of Kumāra Kārtikeya! O Begetter of Kumāra! O Red One! O Dhumra! O Vara! O Krathana! O Eternal One! O Nīlaśikhaṇḍa! O Trident-holder! O Divyaśāyī! we bow down to You. We salute You. O Uraga, Three-eyed, O Hiraṇya! O Vasuretā! O Unthinkable! The Lord of the Mother of the Universe, adored by all the Devas. O Vṛṣadhvaja! O Muṇḍa! Having long hair, O Brahmacārī! O Ascetic! O Brahmaṇya! we all salute You. Our salutations to You, O Unconquered One! O You, the Soul of the Universe! The Creator of the Universe! the Pervader of the Universe! Who assumes Divine forms, the Supreme Lord! The Divine Svayambhū, O You who are the worthy object to be approached! the worthy object to be desired! to be adored and worshipped. O You, who show mercy to the devotee!. O You Eternal one, the Giver of one's desired objects! we bow down to You again and again."

इति श्रीमात्स्ये महापुराणे त्रिपुरदाहे ब्रह्मादिसर्वदेवकृत-महेश्वरस्तवो नाम द्वात्रिंशदधिकशततमोऽध्यायः॥ १३२॥

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CHAPTER 133

Building of a surprising chariot of Śiva for the killing of Tripurāsura

सूत उवाच
ब्रह्माद्यैः स्तूयमानस्तु देवैर्देवो महेश्वरः।
प्रजापतिमुवाचेदं देवानां क्व भयं महत्॥ १॥

Sūta said– "Having been so prayed by Brahmā and other gods, Maheśvara the god of gods, said to Brahmā, the Prajāpati, How could the great gods like you have to face such a danger?

भो देवाः स्वागतं वोऽस्तु ब्रूत यद्वो मनोगतम्।
तावदेव प्रयच्छामि नास्त्यदेयं यया हि वः॥ २॥

O Gods, you are welcome. You better speak out the desire in your mind, which will surely be granted by me. Because there is nothing which cannot be given to you.

युष्माकं नितरां शं वै कर्त्ताहं विबुधर्षभाः।
चरामि महदत्युग्रं यच्चापि परमं तपः॥ ३॥

O Best of gods, I always bestow welfare on you. Not only that, whatever the best and severe *tapas* is performed by me it is meant for your welfare alone.

विद्विष्टा वो मम द्विष्टाः कष्टाः कष्टपराक्रमाः।
तेषामभावः सम्पाद्यो युष्माकं भव एव च॥ ४॥

The people who are jealous of you they happen to be my avowed enemies. Therefore the one who frightens you, irrespective of his possessing the enormous strength, I have to put an end to him making you graceful."

एवमुक्तास्तु देवेन प्रेम्णा सब्रह्मकाः सुराः।
रुद्रमाहुर्महाभागं भागार्हाः सर्व एव ते॥ ५॥
भगवंस्तैस्तपस्तप्तं रौद्रं रौद्रपराक्रमैः।
असुरैर्वध्यमानाः स्म व्यं त्वां शरणं गताः॥ ६॥

At the words so lovingly spoken by Mahādeva, all the gods with Brahmā, then spoke to lord Śiva, "O Lord, the terrific *asura*,

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performed the terrific *tapas*, because of which he is troubling us. Hence, we have arrived here to take refuge with you.

मयो नाम दितेः पुत्रस्त्रिनेत्र कलहप्रियः।
त्रिपुरं येन तद्दुर्गं कृतं पाण्डुरगोपुरम्॥७॥
तदाश्रित्य पुरं दुर्गं दानवा वरनिर्भयाः।
बाधन्तेऽस्मान्महादेव प्रेष्यमस्वामिनं यथा॥८॥

O three-eyed Śiva, you are well aware of the fact that Maya– the son of Diti is quite quarrelsome. It is he who has built a Tripura castle with yellow gate. Taking refuge in the castle of Tripura, the Dānava has become fearless because of the boon. O Mahādeva, he is troubling us the most like orphans.

उद्यानानि च भग्नानि नन्दनादीनि यानि च।
वराप्सरसः सर्वा रम्भाद्या दनुजैर्हृताः॥९॥

The Dānava has destroyed Nandana and other gardens and has kidnapped Rambhā and the other best of *asparās*.

इन्द्रस्य वाह्याश्च गजाः कुमुदाञ्जनवामनाः।
ऐरावताद्यापहृता देवतानां महेश्वरः॥१०॥
ये चेन्द्ररथमुख्याश्च हरयोऽपहतासुरैः।
जाताश्च दानवानां ते रथयोग्यास्तुरङ्गमाः॥११॥

O Maheśvara, he has snatched away the elephants Kumuda, Añjana, Vāmana and Airāvata from Indra. The prominent steed which were yoked in the chariot of Indra have been usurped by him. These steed are now being yoked in the chariot of the demon.

ये रथा ये गजाश्चैव याः स्त्रियो वसु यच्च नः।
तन्नो व्यपहृतं दैत्यैः संशयो जीविते पुनः॥१२॥

Whatever the chariots, elephants, damsels, besides the riches were possessed by us, have all been usurped by the Daityas. Presently we are doubtful about our own lives."

त्रिनेत्र एव मुक्तस्तु देवैः शक्रपुरोगमैः।
उवाच देवान्देवेशो वरदो वृषवाहनः॥१३॥
व्यपगच्छतु वो देवा महद्दानवजं भयम्।
तदहे त्रिपुरं धक्ष्ये क्रियतां यद्ब्रवीमि तत्॥१४॥
यदीच्छथ मया दग्धुं तत्पुरं सहदानवम्।
रथमौपयिकं मह्यं सज्जयध्वं किलास्य ते॥१५॥

When the gods like Indra and others, thus spoke, Śiva– with three eyes, bestower of boons, using the bull as vehicle, the lord of lords, then spoke to the gods– "I shall burn out Tripura. But you do as I want you to do. Incase you so desire that Tripura should be burnt by me, then, you make for me a chariot, with all the means and well decorated.

दिग्वाससा तथोक्तास्ते सपितामहकाः सुराः।
तथेत्युक्त्वा महादेवं चक्रुस्ते रथमुत्तमम्॥१६॥
धरां कूबरकौ द्वौ तु रुद्रपार्श्वचरावुभौ।
अधिष्ठानं शिरोमेरोरक्षो मन्दर एव च॥१७॥
चक्रुश्चन्द्रं च सूर्यं च चक्रे काञ्चनराजते।
कृष्णपक्षं शुक्लपक्षं पक्षद्वयमपीश्वराः॥१८॥
रथनेमिद्वयं चक्रुर्देवा ब्रह्मपुरस्सराः।
आदिद्वयं पक्षयन्त्रं यन्त्रमेताश्च देवताः॥१९॥
कम्बलाश्वतराभ्यां च नागाभ्यां समवेष्टितम्।
भार्गवश्चाङ्गिराश्चैव बुधोऽङ्गारक एव च॥२०॥
शनैश्चरस्तथा चात्र सर्वे ते देवसत्तमाः।
वरूथं गगनं चक्रुश्चारुरूपं रथस्य ते॥२१॥
कृतं द्विजिह्वनयनं त्रिवेणुं शातकौम्भिकम्।
मणिमुक्तेन्द्रनीलैश्च वृतं ह्यष्टमुखैः सुरैः॥२२॥

Accordingly, Brahmā and others in obedience to His orders equipped at once an excellent chariot. They fixed the earth as its basis, the two attendants of Śiva as the two poles of the chariot (to which the yoke is fixed), the Mount Meru, the seat in the chariot; the Mandara, the axle; the Sun and the Moon as the two silvery and golden wheels, the dark and the lunar fortnights as the two fellies of the wheels, all the Devas for the machinery of the chariot, the serpents Kambala and Aśvatara as the tying rope of the chariot, Śukra, Bṛhaspati, Budha,

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Maṅgala and Saturn as the conveyors of the chariot and the firmament as the fender (with which a chariot is provided as a defence against collision). The eyes of serpents became the golden piping instruments (made of bamboos) of the chariot; the cheerful Devas bedecked the chariot with gems, pearls and sapphires.

गङ्गा सिन्धुः शतद्रुश्च चन्द्रभागा इरावती।
वितस्ता च विपाशा च यमुना गण्डकी तथा॥ २३॥
सरस्वती देविका च तथा च सरयूरपि।
एताः सरिद्वराः सर्वा वेणुसंज्ञा कृता रथे॥ २४॥

The sacred rivers, the Gaṅgā, the Sindhu, the Śatadru, the Candrabhāgā, the Irāvatī, the Vitastā, the Vipāsā, the Yamunā, the Gaṇḍakī, the Sarasvatī, the Devikā and the Sarayū, were utilized in place of the bamboos in the chariot.

धृतराष्ट्राश्च ये नागास्ते च वेश्यात्मकाः कृताः।
वासुकेः कुलजा ये च ये च रैवतवंशजाः॥ २५॥
ते सर्पा दर्पसम्पूर्णाश्चापतूणेष्वनूनगाः।
अवतस्थुः शरा भूत्वा नानाजातिशुभाननाः॥ २६॥

The Nāgas (women) of the Dhṛtarāṣṭra family became the prostitutes in the chariot; and the descendants of Vāsuki, the various haughty serpents became the arrows of the bows and lodged themselves in the quivers.

सुरसा सरमा कद्रूर्विनता शुचिरेव च।
तृषा बुभुक्षा सर्वोग्रा मृत्युः सर्वशमस्तथा॥ २७॥
ब्रह्मवध्या च गोवध्या बालवध्या प्रजाभयाः।
गदा भूत्वा शक्तयश्च तदा देवरथेऽभ्ययुः॥ २८॥

Surasā, Sarmā, Kadrū, Vinatā, Śuci, Tṛṣā, Bubhukṣā, Sarvogrā, Mṛtyu, Sarvaśama, Brahmavadhyā, Govadhyā, Bālavadhyā, Prajābhayā, etc., went to the chariot of Śiva in the form of darts and javelins.

युगं कृतयुगं चात्र चातुर्होत्रप्रयोजकाः।
चतुर्वर्णाः सलीलाश्च बभूवुः स्वर्णकुण्डलाः॥ २९॥
तद्युगं युगसङ्काशं रथशीर्षे प्रतिष्ठितम्।
धृतराष्ट्रेण नागेन बद्धं बलवता महत्॥ ३०॥

The four Yugas took the place of the yoke, the four Hotras and four Varṇas became the golden ear-rings, capable to do great works. That yoke illustrious like the ages rested on the fore of the chariot and was tied to it by means of the serpent Dhṛtarāṣṭra that served the purpose of a rope.

ऋग्वेदः सामवेदश्च यजुर्वेदस्तथापरः।
वेदाश्चत्वार एवैते चत्वारस्तुरगाभवन्॥ ३१॥
अन्नदानपुरोगाणि यानि दानानि कानिचित्।
तान्यासन्वाजिनां तेषां भूषणानि सहस्रशः॥ ३२॥
पद्मद्वयं तक्षकश्च कर्कोटकधनञ्जयौ।
नागा बभूवुरेवैत हयानां बालबन्धनाः॥ ३३॥

The four Vedas, viz., Ṛk, Sāma, Yajuḥ, Atharva became the four horses of the chariot. The various forms of charities were the ornaments of those horses and the serpents Padma, Mahāpadma, Takṣaka, Karkoṭaka and Dhanañjaya were utilized in tying the hair of the horses.

ओङ्कारप्रभवास्ता वा मन्त्रयज्ञक्रतुक्रियाः।
उपद्रवाः प्रतीकाराः पशुबन्धेष्टयस्तथा॥ ३४॥
यज्ञोपवाहान्येतानि तस्मिन् लोकरथे शुभे।
मणिमुक्ताप्रवालैस्तु भूषितानि सहस्रशः॥ ३५॥
प्रतोदोङ्कार एवासीत्तदग्रं च वषट्कृतम्।
सिनीवाली कुहू[1] राका तथा चानुमती शुभा॥ ३६॥
योक्त्राण्यांसस्तुरङ्गाणामपसर्पणविग्रहाः॥ ३७॥

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1. Sinivalī - moon on the first day on which it is visible. Ṛgveda II.32.6. Guṅgū - a synonym of Kuhu the day of conjunction when the moon rises invisible. It would be seen if there phases of moon were identifiable with Indrāṇī or Varuṇāṇī or with both. (H.H. Wilson on Ṛgveda II.32.8, p. 78). Sinivālī - The day preceding that of the new moon or that day on which the moon rises with a scarcely visible crescent या पूर्वामावस्या सा सिनीवालायोत्तरासाकुहू - Aitareya Brāhmaṇa and सा दृष्टेन्दुः सिनीवाली स नष्टेन्दुकलाकुहूः कलाहीन साऽनुमतिः पूर्णे राका निशाकरे अमावस्यायामावस्या दर्शं पूर्वेन्दुसंगमः

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कृष्णान्यथ च पीतानि श्वेतं माञ्जिष्टकानि च।
अवदाताः पताकास्तु बभूवुः पवनेरिताः॥३८॥

The sacred mantras originating from Oṁ and the various sacrifices, viz., the remedying of evils, the tying of beasts, etc., became the jewels, pearls and corals, of the chariot. The most holy Oṁ was the whip and Vaṣaṭa formed its tip-knot. Sinīvālī, Kuhū, Amāvāsya, Rākā and Anumatī were employed as the reins of the horses; there were also the black, yellow, white, red, brown banners of the chariot.

ऋतुभिश्च कृतः षड्भिर्धनुः संवत्सरोऽभवत्।
अजरा ज्याभवच्चापि साम्बिका धनुषो दृढा॥३९॥

The year made up of six seasons became the bow and the deathless Ambikā formed its fast string.

कालो हि भगवान् रुद्रस्तं च संवत्सरं विदुः।
तस्मादुमा कालरात्रिर्धनुष ज्याऽजराभवत्॥४०॥

Lord Rudra became the great Kāla (time) and this Kāla is the year; and His consort Umā, the Kālarātri became the deathless bowstring.

सगर्भं त्रिपुरं येन दग्धवान्स त्रिलोचनः।
स इषुर्विष्णुसोमाग्नित्रिदैवतमयोऽभवत्॥४१॥
आननं ह्यग्निरभवच्छल्यं सोमस्तमोनुदः।
तेजसः समवायोऽथ चेषोस्तेजो रथाङ्गधृक्॥४२॥
तस्मिंश्च वीर्यवृद्ध्यर्थं वासुकिर्नागपार्थिवः।
तेजःसंवसनार्थं वै मुमोचातिविषो विषम्॥४३॥

The arrow with which Śiva consumed the castle Triprua was forged with the potency of the three Devas– (1) Mahā Viṣṇu (2) Soma and (3) Agni. Agni was the mouth of the arrow, and the Moon the dispeller of darkness, located Himself in the main portion of the shaft and Viṣṇu presented Himself in the form of its violence and strength. The snake Vāsuki discharged his terrible venom into that arrow to make it more mortal.

कृत्वा देवा रथं चापि दिव्यं दिव्यप्रभावतः।
लोकाधिपतिमभ्येत्य इदं वचनमब्रुवन्॥४४॥
संस्कृतोऽयं रथोऽस्माभिस्तव दानवशत्रुजित्।
इदमापत्परित्राणं देवान्सेन्द्रपुरोगमान्॥४५॥

The Devas, having thus prepared the chariot, went to Śiva and said– "O Conqueror of the demons and the enemies! we have got this chariot ready for you which will help to drive away the troubles of Indra and other Devas and thus preserve them."

तं मेरुशिखराकारं त्रैलोक्यरथमुत्तमम्।
प्रशस्य देवान्साध्विति रथं पश्यति शंकरः॥४६॥
मुहुर्दृष्ट्वा रथं साधु साध्वित्युक्त्वा मुहुर्मुहुः।
उवाच सेन्द्रानमरानमराधिपतिः स्वयम्॥४७॥
यादृशोऽयं रथः क्लृप्तो युष्माभिर्मम सत्तमाः।
ईदृशो रथसम्पत्त्या यन्ता शीघ्रं विधीयताम्॥४८॥

The Lord Śiva then said– Well done! and then began to examine that huge divine chariot looking like Mount Sumeru and was highly pleased with it. He praised the skill of the Devas and said to them– "O Devas! You should soon provide this chariot with a skilful driver as well."

इत्युक्त्वा देवदेवेन देवा विद्धा इवेषुभिः।
अवापुर्महतीं चिन्तां कथं कार्यमिति ब्रुवन्॥४९॥
महादेवस्य देवोऽन्यः को नाम सदृशो भवेत्।
मुक्त्वा चक्रायुधं देवं सोपास्य इषुमाश्रितः॥५०॥

The Devas were very much confused to hear those words of the Lord and looked as if they had been pierced by arrows. They began to think deeply on this point. They said to themselves– "Who can be the worthy charioteer of Mahādeva who save Viṣṇu? So let us go and take His refuge."

धुरि युक्ता इवोक्षाणो घटन्त इव पर्वतैः।
निश्वसन्तः सुराः सर्वे कथमेतदिति ब्रुवन्॥५१॥

Thinking thus, they looked like buffaloes with yokes on their necks and obstructed by mountains on their way and they heaved a deep sigh saying– "Alas! how can we accomplish this?"

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देवोऽदृश्यत देवांस्तु लोकनाथस्य धूर्गतान्।
अहं सारथिरित्युक्त्वा जग्राहाश्वांस्ततोऽग्रजः॥५२॥
ततो देवैः सगंधर्वैः सिंहनादो महान् कृतः।
प्रतोदहस्तं संप्रेक्ष्य ब्रह्माणं सूततां गतम्॥५३॥
भगवानपि विश्वेशो रथस्थे वै पितामहे।
सदृशः सूत इत्युक्त्वा चारुरोह रथं हरः॥५४॥
आरोहति रथं देवे ह्यश्वा हरभरातुराः।
जानुभिः पतिता भूमौ रजोग्रासश्च ग्रासितः॥५५॥
देवो दृष्ट्वाथ वेदांस्तानभीरुग्रहयान्भयात्।
उज्जहार पितॄनार्त्तान्सुपुत्र इव दुःखितान्॥५६॥

Brahmā seeing the Devas overpowered with anxiety and ready to go and stand on the pole of the chariot said– "I shall be the charioteer," and with these words He took the reins of the horses, when all the Devas, assembled there, expressed their unbounded delight in, a loud chorus of exclamation. Brahmā started the chariot and Lord Śiva jumped into it saying– "Yes, He is the worthy charioteer of Mine." When Śiva seated Himself in the chariot, the horses through His weight knelt down to the ground until their faces were covered with dust. At that time, Lord Śiva, finding those horses– the manifestations of the Vedas– falling down to the ground, lifted them up, as a dutiful son uplifts his distressed manes.

ततः सिंहरवो भूयो बभूव रथभैरवः।
जयशब्दश्च देवानां सम्बभूवार्णवोपमः॥५७॥

Again a loud exclamation arose and all the Devas shouted frequently, "Victory, victory to Hara," which seemed like the roaring sound of the billows of the ocean.

तदोङ्कारमयं गृह्य प्रतोदं वरदः प्रभुः।
स्वयम्भूः प्रययौ वाहाननुमन्त्र्य यथाजवम्॥५८॥
ग्रसमाना इवाकाशं मुष्णन्त इव मेदिनीम्।
मुखेभ्यः ससृजुःश्वासानुच्छ्वसन्त इवोरगाः॥५९॥
स्वयम्भुवा चोद्यमानाश्चोदितेन कपर्द्दिना।
व्रजन्ति तेऽश्वा जवनाः क्षयकाल इवानिलाः॥६०॥

Then Brahmā, the giver of boons, made the steeds go faster by smacking the whip of Oṁ. The horses with their heads lifted up into the air and their mouths open, galloped away, hissing like ferocious serpents as if they would devour the Heavens. The horses goaded by Brahmā and directed by Śiva, flew like the wind blowing at the time of the destruction of the world.

ध्वजोच्छ्रय विनिर्माणे ध्वजयष्टिमनुत्तमाम्।
आक्रम्य नंदी वृषभस्तस्थौ तस्मिञ्छिवेच्छया॥६१॥

By the injunctions of the Lord Śiva, Nandikeśvara sat on the bull holding the stem of His illustrious banner.

भार्गवाङ्गिरसौ देवौ दण्डहस्तौ रविप्रभौ।
रथचक्रे तु रक्षेते रुद्रस्य प्रियकांक्षिणौ॥६२॥

Śukra and Bṛhaspati, of the lustre of the sun, anxious to win the pleasure of Śiva, began to look after the chariot wheels.

शेषश्च भगवान्नागोऽनन्तोऽनन्तकरोऽरिणाम्।
शरहस्तो रथं पाति शयनं ब्रह्मणस्तदा॥६३॥

The serpent, Śeṣa, the destroyer of all evils, used to guard the chariot and Brahma's bed on the chariot, with arrows in hand.

यमस्तूर्णं समास्थाय महिषं चातिदारुणम्।
द्रविणाधिपतिर्व्यालं सुराणामधिपो द्विपम्॥६४॥

Yamarāja appeared on His fiery buffalo, Kubera came on His serpents, and Indra came on His elephant Airāvata; and they all guarded the chariot.

मयूरं शतचन्द्रं च कूजन्तं किन्नरं यथा।
गुह आस्थाय वरदो युगोपमरथं पितुः॥६५॥

Svāmikārtikeya, the granter of boons, came to guard His father's chariot, riding on His Kinnara like resounding peacock, whose beauty defied that of hundred Moons.

नंदीश्वरश्च भगवाञ्छूलमादाय दीप्तिमान्।
पृष्ठतश्चापि पार्श्वाभ्यां लोकस्य क्षयकृद्यथा॥६६॥

Nandiśvara held the bright trident and

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looked like Yama, the destroyer of all Lokas. He protected the back and the two sides of the chariot.

प्रमथाश्चाग्निवर्णाभाः साग्निज्वाला इवाचलाः।
अनुजग्मू रथं शार्वं नक्रा इव महार्णवम्।।६७।।

Pramathas, the attendants of Śiva, like volcanic mountains, ablaze like fire and robust like the snow-clad peaks of the mountain, followed the chariot of the lord. They all looked like formidable sharks in the deep.

भृगुर्भरद्वाजवसिष्ठगौतमाः
ऋतुः पुलस्त्यः पुलहस्तपोधनाः।
मरीचिरत्रिर्भगवानथाङ्गिराः
पराशरागस्त्यमुखा महर्षयः।।६८।।
हरमजितमजं प्रतुष्टुवुर्वचनविशेषैर्विचित्रभूषणैः।
रथस्त्रिपुरे सकाञ्चनाचलो व्रजति सपक्ष इवाद्रिरम्बरे।।६९

Bhṛgu, Bharadvāja, Vasiṣṭha, Gautama, Pulastya, Pulaha, Kratu, Marīci, Atri, Aṅgirā, Parāśara, Agastya etc., pleased the Unborn and Indomitable Lord Śiva with their nicely composed devotional hymns. At that time the chariot of the unconquerable Lord began to march towards the castle Tripura, as the mountain with wings flies in the Heavens.

करिगिरिरविमेघसन्निभाः
सजलपयोदनिनादनादिनः।
प्रमथगणाः परिवार्य देवगुप्तं
रथमभितः प्रययुः स्वदर्पयुक्ताः।।७०।।

The attendants of Śiva, the Pramathas, gallantly escorted the chariot protected by the Devas. They roared like lions and looked then like elephants, or like mountains or like Sun or like clouds.

मकरतिमितिमिङ्गिलावृतः
प्रलय इवातिसमुद्धतोऽर्णवः।
वव्रति रथवरोऽतिभास्वरो
ह्यशनिनिपातपयादेनिःस्वनः।।७१।।

Like the ferocious ocean at the time of the destruction of the universe, full of crocodiles, Timis and Timiṅgalas, the extremely brilliant chariot of the Lord glided onwards full of radiance, rumbling deep, like the sound of thunder-clouds and lightnings.

इति श्रीमात्स्ये महापुराणे त्रिपुरदाहे रथप्रयाणं नाम
त्रयस्त्रिंशदधिकशततमोऽध्यायः।।१३३।।

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CHAPTER 134

Attack on Tripura by Śiva and other gods, Arrival of Nārada in Tripura, Preparation for the war by the asuras

सूत उवाच
पूज्यमाने रथे तस्मिन् लोकैर्देवै रथे स्थिते।
प्रमथेषु नदत्सूग्रं प्रवदत्सु च साध्विति।।१।।

Sūta said– "O *Ṛṣis*, thus boarding the chariot which was adorable by the universe, Lord Mahādeva, proceeded on to attack Tripura. The Pramathas at that point of time declared in lion's roar– "This is correct, This is correct."

ईश्वरस्वघोषेण नर्दमाने महावृषे।
जयत्सु विप्रेषु तथा गर्ज्रत्सु तुरगेषु च।।२।।

Nandī– the great Bull, started thundering resembling the sound of Śiva. Groups of the Brāhmaṇas started shouting the slogans of victory, while the horses started neighing.

रणाङ्गणात् समुत्पत्य देवर्षिर्नारदः प्रभुः।
कान्त्या चन्द्रोपमस्तूर्णं त्रिपुरं पुरमागतः।।३।।

At the same time Nārada the divine *Ṛṣi*, having the lustre of moon, reached in the city of Tripura, jumping from the battlefield.

औत्पातिकं तु दैत्यानां त्रिपुरे वर्त्तते ध्रुवम्।
नारदश्चात्र भगवान् प्रादुर्भूतस्तपोधनः।।४।।

Disturbances were being created in Tripura the city of the Daityas. Nārada suddenly appeared there.

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आगतं जलदाभासं समेताः सर्वदानवाः।
उत्तस्थुर्नारदं दृष्ट्वा अभिवादनवादिनः॥५॥
तमर्घ्येण च पाद्येन मधुपर्केण चेश्वरः।
नारदं पूजयामासुर्ब्रह्माणमिव वासवः॥६॥

Finding the arrival of Nārada having the lustre of the white clouds, all the demons got up in order to welcome him. Thereafter the fortunate Dānavas offered *pādya, arghya* and *madhuparka* to Nārada adoring him at the same time, as Brahmā is adored by Indra.

तेषां स पूजां पूजार्हः प्रतिगृह्य तपोधनः।
नारदः सुखमासिनः काञ्चने परमासने॥७॥

Then the adorable Nārada accepted their adoration and he was made to sit over a comfortable seat.

मयस्तु सुखमासीने नारदे नारदोद्भवे।
यथार्हं दानवैः सार्द्धमासीनो दानवाधिपः॥८॥

Thus after Nārada– the son of Brahmā, took his seat. Maya– the king of Dānavas with other Dānavas, took his seat.

आसीनं नारदं प्रेक्ष्य मयस्त्वथ महासुरः।
अब्रवीद्वचनं तुष्टो हृष्टरोमाननेक्षणः॥९॥

Thus finding that Nārada has been comfortably seated, Maya, the great Dānava, felt immensely pleased. His hair stood at ends with delight. His eyes and face blossomed with delight. Then he talked with Nārada.

औत्पातिकं पुरेऽस्माकं यथा नान्यत्र कुत्रचित्।
वर्तते वर्तमानज्ञ वद त्वं हि च नारद॥१०॥
दृश्यन्ते भयदाः स्वप्ना भज्यन्ते च ध्वजाः परम्।
विना च वायुना केतुः पतते च तथा भुवि॥११॥

Then Maya said to Nārada– "O Nārada, you are well aware of the happenings in the past, present and future. Therefore you tell me, the type of disturbance which is being created in our city, could possibly never happen in other places. The frightening dreams are being witnessed here. The flags suddenly break and fall. The flags are falling on the ground without the touch of the air.

अट्टालकाश्च नृत्यन्ते सपताकाः सगोपुराः।
हिंसहिंसेति श्रूयन्ते गिरश्च भयदाः पुरे॥१२॥

The canopies with flags and the gates look like dancing. The sound of "kill him, kill him" are often heard in the city.

नाहं बिभेमि देवानां सेन्द्राणामपि नारद।
मुक्त्वैकं वरदं स्थाणुं भक्ताभयकं हरम्॥१३॥

Inspite of that, I am not at all afraid even of Indra and other gods except lord Śiva, who is the lord and the bestower of the boon.

भगवन् नास्त्यविदितमुत्पातेषु तवानघ।
अनागतमतीतं च भवान् जानाति तत्त्वतः॥१४॥
तदेतन्नो भयस्थानमुत्पाताभिनिवेदितम्।
कथयस्व मुनिश्रेष्ठ प्रपन्नस्य तु नारद॥१५॥
इत्युक्तो नारदस्तेन मयेनामयवर्जितः॥१६॥

O Sinless lord, you are not at all unaware about the cause of these disturbances, because you are well aware of the present, past and the future. O Best of the sages, these disturbances have become, the cause of frightening for us, about which I have spoken to you. O Nārada, I take refuge in you. You kindly speak out the cause of the same." Thus Maya Dānava spoke to Nārada, the indestructible one.

नारद उवाच

शृणु दानव तत्त्वेन भवन्त्यौत्पातिका यथा।
धर्मेतिधारणे धातुर्माहात्म्यै चैव पठ्यते।
धारणाच्च महत्त्वेन धर्म एष निरुच्यते॥१७॥
स इष्टप्रापको धर्म आचार्यैरुपदिश्यते।
इतरश्चानिष्टफल आचार्यैनोपदिश्यते॥१८॥
उत्पथान्मार्गमागच्छेन्मार्गाच्चैव विमार्गताम्।
विनाशस्तस्य निर्देश्य इति वेदविदो विदुः॥१९॥
स स्वधर्मरथारूढः सहैभिर्मत्तदानवैः।
अपकारिषु देवानां कुरुषे त्वं सहायताम्॥२०॥
तदेतान्नोत्पातादीनि उत्पातानेदितानि च।

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वैनाशिकानि दृश्यन्ते दानवानां तथैव च॥२१॥

Hearing such words of Maya, Nārada said– "Hear the cause of such ill-bodings. The word 'Dharma' is derived from a root meaning to "hold up" and "to express the glories of the Creator;" therefore, Dharma is the practice of virtue and the propriety of being magnanimous. The good and the great have described 'Dharma' to be the cause of attaining one's desired object and happiness, and, therefore, they have advised Dharma to be practised. Adharma, which is contradictory to 'Dharma', is said to be the cause of all misfortunes and, therefore, ought to be avoided. The knowers of the Vedas have said that those coming to the path of virtue from the life of vice and again launching on the track of evil, perish. Therefore, you, inspite of being firm on your Dharma, are helping the Devas, who are your evil wishers; and you will be despised on account of these haughty Dānavas that form your following. They will be of no help to you, and the misfortunes passing before you in course of your dreams are all indications of your coming evils. In other words, they indicate your annihilation along with your paraphernalia.

एष रुद्रः समास्थाय महालोकमयं रथम्।
आयाति त्रिपुरं हन्तुं मय त्वामसुरानपि॥२२॥
स त्वं महौजसं नित्यं प्रपद्यस्व महेश्वरम्।
यास्यसे सह पुत्रेण दानवैः सह मानद॥२३॥

The Lord Śiva is advancing towards your town on his great chariot embodying all the Lokas, and He will destroy you all. If you wish well, you should throw yourself, along with your followers and the members of your family, on His mercy, Who is eternal and of great strength. Thus you, with your sons and relatives, will go to His abode."

इत्येवमावेद्य भयं दानवोपस्थितं महत्।
दानवानां पुनर्देवो देवेश पदमागतः॥२४॥

In this way, the sage Nārada, after warning them of their coming misfortunes, returned to Mahādeva, the Deva of the Devas.

नारदे तु मुनौ याते मयो दानवनायकः।
शूरसम्मतमित्येवं दानवानाह दानवः॥२५॥
शूराः स्थ जातपुत्राः स्थ कृतकृत्याः स्थ दानवाः।
युध्यध्वं देवतैः सार्द्धं कर्तव्यं चापि नो भयम्॥२६॥

After the departure of the sage, Maya, the leader of the Dānavas, advised his followers not to fear and said, "O Brave Dānavas! we are born heroes; sons and grandsons are born to us; we have now done what ought to be done by us. Now quit all fears in this hour of crisis and fight with the Devas.

जित्वा वयं भविष्याम सर्वेऽमरसभासदः।
देवांश्च सेन्द्रकान् हत्वा लोकान्भोक्ष्यामहेऽसुराः॥२७॥

We will all attain heaven after conquering the Devas and will enjoy all the realms after killing Indra and other Devas.

अट्टालकेषु च तथा तिष्ठध्वं शस्त्रपाणयः।
दंशिता युद्धसज्जाश्च तिष्ठध्वं प्रोद्यता युधाः॥२८॥

Go up to the terraces of your houses with all your arms and await the hour of battle after putting on your armours.

पुराणि त्रीणि चैतानि यथास्थानेषु दानवाः।
तिष्ठध्वं लङ्घनीयानि भविष्यन्ति पुराणि च॥२९॥
नभोगतास्तथा शूरा देवता विदिता हि वः।
ताः प्रयत्नेन वार्याश्च विदार्याश्चैव सायकैः॥३०॥

O Dānavas! go up to your respective spots in all the three fortresses; for the places should not be left vacant. This will soon be attacked by the Devas. You will know the advance of the indomitable Devas in the aerial regions and I am confident of your being able to keep them at bay with your arrows."

इति दनुतनयान्मयस्तथोक्त्वा
सुरगणवारणवारणे वचांसि।
युवतिजनविषण्णमानसं
तत्त्रिपुरमसौ सहसा विवेश राजा॥३१॥

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अथ रजतविशुद्धभावभावो
भवमभिपूज्य दिगम्बरं सुगीर्भिः।
शरणमुपजगाम देवदेवं
मदनार्यन्धकयज्ञदेहघातम्॥३२॥

Maya, after thus haranguing his followers, entered suddenly into his castle, full of the women folk, with a very heavy mind. After purifying himself, he performed the worship of the Lord Śiva, the Digambara, who is white like silver, and praised Him with well-chosen words and placed himself under the refuge of the Deva of the Devas, who is the enemy of passion, and the killer of Andhaka and the destroyer of Dakṣa's sacrifice.

मयमभयपदैषिणं प्रपन्नं
न किल बुबोध तृतीयदीप्तनेत्रः।
तदभिमतमदात् ततः शशाङ्की
स च किल निर्भय एव दानवोऽभूत्॥३३॥

The three-eyed Śiva, holding Moon on His forehead and His third eye effulgent, did not take notice of the evil intentions of Maya, who took His protection and wanted freedom from fear. Śiva granted to Maya his desired boon who then became quite free from any cares.

इति श्रीमात्स्ये महापुराणे त्रिपुरदाहे नारदगमनं नाम चतुस्त्रिंशदधिकशततमोऽध्यायः॥१३४॥

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CHAPTER 135

Attack on Tripura by Indra at the command of Śiva, victory of the gods and the retreat of the Dānavas to Tripura

सूत उवाच
ततो रणे देवबलं नारदोऽभ्यगमत्पुनः।
आगत्य चैव त्रिपुरात्सभायामास्थितः स्वयम्॥१॥

Sūta said– thereafter, Nārada, after his return from Tripura again joined the army of the gods in the battlefield. He himself appeared in the assembly of the gods.

इलावृतमिति ख्यातं तद्वर्षं विस्तृतायतम्।
यत्र यज्ञो बलेर्वृत्तो बलिर्यत्र च संयतः॥२॥
देवानां जन्मभूमिर्या त्रिषु लोकेषु विश्रुता।
विवाहाः ऋतवश्चैव जातकर्मादिकाः क्रियाः॥३॥

The vast region known as Ilāvṛtavarṣa, where the *yajña* of Bali had been performed, and where Bali was bound, the place was subsequently known as the birth place of the gods. The same Ilāvṛta-varṣa the ceremonies of giving names and giving away of the daughters in marriage had been performed.

देवानां यत्र वृत्तानि कन्यादानानि यानि च।
रेमे नित्यं भवो यत्र सहायैः पार्षदैर्गणैः॥४॥
लोकपालाः सदा यत्र तस्थुर्मेरुगिरौ यथा।
मधुपिङ्गलनेत्रस्तु चन्द्रावयवभूषणः।
देवानामधिपं प्राह गणपांश्च महेश्वरः॥५॥
वासवै तदरीणां ते त्रिपुरं परिदृश्यते।
विमानैश्च पताकाभिर्ध्वजैश्च समलंकृतम्॥६॥
इदं वृत्तमिदं ख्यातं वह्निवद्भृशतापनम्।
एते जना गिरिप्रख्याः सकुण्डलकिरीटिनः॥७॥

Lord Śiva daily enjoys sports with his courtiers. The Lokapālas live here like the Meru mountain. At the same place where lord Maheśvara, having the eyes yellow like the honey, who is adorned with the crescent as an ornament, spoke to Indra as well as his *gaṇas*, "O Indra, the Tripura of your enemies is visible here. It is decorated with planes, the flags and banners. It is quite strong. It is known about the same, that it cause sufferings like the fire. The residents of the same, use *kirīṭa-kuṇḍalas* and look like the mountains.

प्राकारगोपुराट्टेषु कक्षान्ते दानवाः स्थिताः।
इमे च तोयदाभासा दनुजा विकृताननाः॥८॥
निर्गच्छन्ते पुरो दैत्याः सायुधा विजयैषिणः॥९॥

The limbs of the people shine like the clouds and their faces are deformed. They are stationed at the gates, ramparts and house tops or at the

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end of the rooms. Look, all the Daityas, with the desire of being victorious, armed with weapons, are emerging out of the city.

स त्वं सुरशतैः सार्द्धं ससहायो वरायुधः।
सहद्भिर्मामकैर्भृत्यैर्व्यापादय महासुरान्॥१०॥

Therefore, you accompanied with all the assistants, your warriors and my *gaṇas*, move forward and kill these Daityas.

अहं च रथवर्येण निश्चलाचलवत्स्थितः।
पुरः पुरस्य रन्ध्रार्थी स्थास्यामि विजयाय वः॥११॥

I shall establish myself like an immovable mountain, over the chariot for the sake of your victory. I shall wait for any shortcoming of Maya standing before Tripura.

यदा तु पुष्ययोगेन एकत्वं स्थास्यते परम्।
तदेतन्निर्दहिष्यामि शरेणैकेन वासव॥१२॥

When all the three cities of the Daityas shall be in one line in the Puṣya constellation, then I shall burn them with the shooting of a single arrow."

इत्युक्तो वै भगवता रुद्रेणेह सुरेश्वरः।
ययौ तत्त्रिपुरं जेतुं तेन सैन्येन संवृतः॥१३॥

At these words spoken by lord Rudra, Indra, the god of gods accompanied with the vast army, marched forward for the defeat of Tripura.

प्रक्रान्तरथभीमैस्तैः सदेवैः पार्षदां गणैः।
कृतसिंहरवोपेतैरुद्गच्छद्भिरिवाम्बुदैः॥१४॥

At that time of departure, terrific sound was created from the chariots of the gods and the *gaṇas* of Śiva. All of them were creating thundering sound like the thundering of the clouds.

तेन नादेन त्रिपुरादानवा युद्धलालसाः।
उत्पत्य दुद्रुवुश्चैलुः सायुधाः खे गणेश्वरान्॥१५॥

Hearing that sound, all the Dānavas, holding the weapons, with the desire of waging the war, came out of Tripura and jumping in the sky pounced upon the *gaṇas* of Śiva.

अन्ये पयोधरारावाः पयोधरसमा बभुः।
ससिंहनादं वादित्रं वादयामासुरुद्धताः॥१६॥
देवानां सिंहनादश्च सर्वतूर्यरवो महान्।
ग्रस्तोऽभूद्दैत्यनादैश्च चंद्रस्तोयधरैरिव॥१७॥

Hearing which the demons, eager to fight, emerging from their strongholds, dashed against the Devas in the air. Most of them became infuriated and began to thunder and roar and by their noise drowned the martial music of the Devas, as the Moon is enveloped by the clouds.

चन्द्रोदयात्समुद्भूतः पौर्णमास इवार्णवः।
त्रिपुरं प्रभवत्तद्वद्भीमरूपमहासुरैः॥१८॥
प्राकारेषु पुरे तत्र गोपुरेष्वपि चापरे।
अट्टालकान् समारुह्य केचिच्चलितवादिनः॥१९॥
स्वर्णमालाधराः शूराः प्रभासितकराम्बराः।
केचिन्नदन्ति दनुजास्तोयमत्ता इवाम्बुदाः॥२०॥
इतश्चेतश्च धावन्तः केचिदुद्भूतवाससः।
किमेतदिति प्रपच्छुरन्योन्यं गृहमाश्रिताः॥२१॥
किमेतन्नैव जानामि ज्ञानमंतर्हितं हि मे।
ज्ञास्यसेऽनन्तरेणेति कालो विस्तारतो महान्॥२२॥

As the ocean swells under the influence of the Moon, the aspect of Tripura became awfully grim by the influx of the Asuras. Some of them were playing the music-of-war on the terraces of the palaces, on the tops of enclosure walls and on the gates. Some, wearing garlands of gold, roared like thunder-clouds and began to play the music-of-war. Some began to run about, waving their cloth in excitement, and some, remaining in their houses, began to enquire into the reason of that commotion. Others replied they did not know the cause of it, their sense of right understanding being muddled; in time, the whole thing would be revealed.

सोऽप्यसौ पृथ्वीसारं च सिंहश्च रथमास्थितः।
तिष्ठते त्रिपुरं पीड्य देहं व्याधिरिवोच्छ्रितः॥२३॥

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य एषोऽस्ति स एषोऽस्तु का चिन्ता संभ्रमे सति।
एहि आयुधमादाय क्व मे पृच्छा भविष्यति।।२४।।
इति तेऽन्योन्यमाविद्धा उत्तरोत्तरभाषिणः।
आसाद्य पृच्छन्ति तदा दानवास्त्रिपुरालयाः।।२५।।
तारकाख्यपुरे दैत्यास्ताकाख्यपुरास्सराः।
निर्गताः कुपितास्तूर्णं बिलादिव महोरगः।।२६।।

Others said, "Śiva, seated like a lion in His chariot on the summit of Meru, has made His appearance to torment Tripura, as a disease cropping up in the body torments the system. Be whatever it may, why should we fear; what is the bitch, you come out with your arms, what do you wish to enquire from us? Our prestige in this war must be kept up." The Dānavas of Tripura thus hurriedly conversed among themselves; and, soon after, their compeers residing in the Tārkāsura fortress emerged out of their stronghold, like infuriated serpents from their holes, under the generalship of the valiant Tārakāsura.

निर्धावन्तस्तु ते दैत्याः प्रमथाधिपयूथपैः।
निरुद्धा गजराजानो यथा केसरियूथपैः।।२७।।
दर्पितानां ततश्चैषां दर्पितानामिवाग्निनाम्।
रूपाणि जज्वलुस्तेषामग्नीनामिव धम्यताम्।।२८।।
ततो बृहन्ति चापानि भीमनादानि सर्वशः।
निकृष्य जघ्नुरन्योन्यमिषुभिः प्राणभोजनैः।।२९।।
मार्ज्जारमृगभीमास्यान्पार्षदान्विकृताननान्।
दृष्ट्वा दृष्ट्वा हसन्त्रुचैर्दानवा रूपसम्पदा।।३०।।

Those advancing Daityas were kept at bay by Pramathas, the followers of Śiva, as a herd of wild elephants is obstructed by multitudes of lions. At which the haughty Daityas in their excitement began to blaze like fire. And the archers of both the armies discharged their deadly arrows upon one other. The Dānavas, who took pride on their own beautiful faces, began to laugh at the faces of the attendants of Śiva. Some of whom looked like cats, some like deer, some were distorted and others looked terrible.

बाहुभिः परिघाकारैः कृष्यतां धनुषां शराः।
भटवर्मेषु विविशुस्तडागानीव पक्षिणः।।३१।।
मृताः स्थ क्व नु यास्येऽथ हनिष्यामो निवर्त्तताम्।
इत्येवं परुषाण्युक्त्वा दानवाः पार्षदर्षभान्।।३२।।

The arrows discharged by the valiant arms penetrated into the warriors like the fishes getting into water and the birds in midst of the foliage. "Where will you fly and hide, wait; make room for us, we shall kill you; you will soon see us again!" with such harsh words, the Dānavas addressed the attendants of Śiva.

बिभिदुः सायकैस्तीक्ष्णैः सूर्यपादा इवाम्बुदान्।
प्रमथा अपि सिंहाक्षाः सिंहविक्रांतविक्रमाः।
खण्डशैलशिलावृक्षैर्बिभिदुर्दैत्यदानवान्।।३३।।
अम्बुदैराकुलमिव हंसाकुलमिवाम्बरम्।
दानवाकुलमित्यर्थं तत्पुरं सकलं बभौ।।३४।।

They pierced the attendants of Śiva with their barbed arrows, as the sun disperses the masses of clouds with His rays; and the valiant Pramathas, with their lion eyes, also in their turn, paid the Dānavas back in their own coins by piling on them huge rocks and trees, etc. The inmates of Tripura became dispersed and it appeared, then, that the sky was overspread with clouds or with pack of geese.

विकृष्टचापा दैत्येन्द्राः सृजन्ति शरदुर्दिनम्।
इन्द्रचापाङ्कितोरस्का जलदा इव दुर्दिनम्।।३५।।
इषुभिस्ताड्यमानास्ते भूयो भूयो गणेश्वराः।
चक्रुस्ते देहनिर्यासं स्वर्णधातुमिवाचलाः।।३६।।
यथा वृक्षशिलावज्रशूलपट्टिपरश्वधैः।
चूर्ण्यन्तेऽभिहता दैत्याः काचाष्टङ्कहता इव।।३७।।

The Daityas drawing their bows shot multitudes of arrows. It looked ominous as clouds marked with rainbow indicate stormy days. The leaders of the attendants pierced by the arrows lost good deal of blood and looked like secretions discharged from mountains. The

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Daityas in their turn, were crushed to death by the trees, rocks, thunderbolt, trident, battle-axe and other weapons thrown by the Devas, as the glass is powered by the weight of stone.

चन्द्रोदयात्समुद्भूतः पौर्णमास इवार्णवः।
त्रिपुरं प्रभवत्तद्वद्भीमरूपमहासुरैः॥३८॥
तारकाख्यो जयत्येष इति दैत्या अघोषयन्।
जयतीन्द्रश्च रुद्रश्च इत्येव च गणेश्वराः॥३९॥
वारिता दारिता बाणैर्योधास्तस्मिन्बलोभये।
निःस्वनन्तोऽम्बुसमये जलगर्भा इवाम्बुदाः॥४०॥
करैश्छिन्नैः शिरोभिश्च ध्वजैश्छत्रैश्च पांडुरैः।
युद्धभूमिर्भयवती मांसशोणितपूरिता॥४१॥

The Tripura swelled with the influx of the Asuras, as the ocean does at the sight of the Moon. The Daityas cried out "Victory to Tārakāsura!" and the leaders of the Deva hosts cried out "Victory to Indra! Victory to Śiva!" The brace warriors of both the armies mortally wounded with the arrows were breathing like the clouds full of rain. The battlefield looked fearful with the heap of chopped hands, heads, yellowish white banners, umbrellas and with flesh and blood.

व्योम्नि चोत्पत्य सहसा तालमात्रं वरायुधैः।
दृढाहताः पतन्पूर्वं दानवाः प्रमथास्तथा॥४२॥

The aerial fight then went on; the soldiers of the Lord Śiva and the Daityas clapped their hands, jumped in the air and took out their choice weapons and when the combatants fell down like the Tāla fruit falling to the ground.

सिद्धश्चाप्सरसश्चैव चारणाश्च नभोगताः।
दृढवहारहर्षिताः साधु साध्विति चक्रुशुः॥४३॥
अनाहताश्च वियति देवदुन्दुभयस्तथा।
नदन्तो मेघशब्देन सरमा इव रोषिताः॥४४॥

At the sight of this, the Siddhas, Cāranaṇa and celestial nymphs became gladdened and danced in the heavens with glee and cried "Bravo, Bravo." The celestial drums sounded without being beat. That hour it looked as beautiful as does when the dogs bark at the thunder of clouds.

ते तस्मिंस्त्रिपुरे दैत्या नद्यः सिंधुपताविव।
विशन्ति क्रुद्धवदना वल्मीकमिव पन्नगाः॥४५॥
तारकाख्यपुरे तस्मिन् सुराः शूराः समन्ततः।
सशस्त्रा निपतन्ति स्म सपक्षा इव भूधराः॥४६॥

The remaining Daityas retreated into the fortresses, like the rivers falling into the sea and the serpents retiring into their holes. The powerful Devas, then clad with their arms fell on the Tārakākṣa fortress as the mountains fall on their wings.

योधयन्ति त्रिभागेन त्रिपुरे तु गणेश्वराः।
विद्युन्माली मयश्चैव मग्नौ च द्रुमवद्रणे॥४७॥

The army of Śiva divided into three divisions, marched on Tripura and started warfare at three places when Maya and Vidyunmālī also appeared on the scene.

विद्युन्माली स दैत्येन्द्रो गिरीन्द्रसदृशद्युतिः।
आदाय परिघं घोरं ताडयामास नन्दिनम्॥४८॥
स नंदी दानवेंद्रेण परिघेण दृढाहतः।
भ्रमते मधुना व्यक्तः पुरा नारायणो यथा॥४९॥

Vidyunmālī looking like an elephant inflicted a severe blow on Nandī (the bull of the Lord Śiva) with his huge Parigha weapon, which made him reel about like the demon Madhu by the blow of Nārāyaṇa.

नन्दीश्वरो गते तत्र गणपाः ख्यातविक्रमाः।
दुद्रुवुर्जातसंरम्भा विद्युन्मालिनमासुरम्॥५०॥

After Nandikeśvara's retreat, the valiant attendants of Śiva made a vigorous dash on Vidyunmālī.

घण्टाकर्णः शङ्कुकर्णो महाकालश्च पार्षदाः।
ततश्च सायकैः सर्वान्गणपान्गणपाकृतीन्॥५१॥
भूयो भूयः स विव्याध गणेश्वरमहत्तमान्।
भित्त्वा भित्त्वा रुरावोच्चैर्नभस्यम्बुधरो यथा॥५२॥

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तस्यारम्भितशब्देन नंदी दिनकरप्रभः।
संज्ञां लभ्य ततः सोऽपि विद्युन्मालिनमाद्रवत्।।५३।।
रुद्रदत्तं तदा दीप्तं दीप्तानलसमप्रभम्।
वज्रं वज्रनिभाङ्गस्य दानवस्य ससर्ज्ज ह।।५४।।
तं नंदिभुजनिर्मुक्तं मुक्ताफलविभूषितम्।
पपात वक्षसि तदा वज्रं दैत्यस्य भीषणम्।।५५।।
स वज्रनिहतो दैत्यो वज्रसंहननोपमः।
पपात वज्राभिहतः शक्रेणाद्रिरिवाहतः।।५६।।

They were Gaṇapatis, Ghaṇṭākarṇa, Śaṅkukarṇa and Mahākāla and others. They were all pierced with the arrows of Vidyunmālī, who, after harassing Gaṇapati, and others, began to roar like thunder clouds most hoarsely. Hearing the thundering growls of Vidyunmālī, Nandikaiśvara, shining like Sun, again, confronted him. He hurled the powerful fiery bolt, named Vajrāstra at the Dānava, given to him by the Lord Śiva, which hit him in the chest, by the force of which that stalwart giant fell to the ground like a mountain blasted by the thunderbolt of Indra.

दैत्येश्वरं विनिहतं नंदिना कुलनन्दिना।
चुक्रुशुर्दानवाः प्रेक्ष्य दुद्रुवुश्च गणाधिपाः।।५७।।

Seeing, Vidyunmālī rendered senseless by Nandikeśvara, the Dānavas raised a hue and cry which made the other leaders fly. The Gaṇapatis, then, pursued the Dānavas.

दुःखामर्षितरोषास्ते विद्युन्मालिनि पातिते।
द्रुमशैलमहावृष्टिं पयोदाः ससृजुर्यथा।।५८।।

When the general Vidyunmālī was thus rendered senseless, the demons seething with wrath showered on the army of Śiva, rocks and trees as the clouds send forth rain.

ते पीड्यमाना गुरुभिर्गिरिभिश्च गणेश्वराः।
कर्त्तव्यं न विदुः किंचिद्वन्द्यमाधार्मिका इव।।५९।।

This utterly confused the Gaṇapatis and rendered them helpless for the time being, as the irreligious cannot understand the essence of the Brāhmaṇas and the Devas.

ततोऽसुरवरः श्रीमांस्तारकाख्यः प्रतापवान्।
स तरूणां गिरीणां वै तुल्यरूपधरो बभौ।।६०।।

Then the general Tārakāsura, most valiant and powerful, came to the scene, looking like a high mountain and huge tree.

भिन्नोत्तमाङ्ग गणपा भिन्नपादाङ्कितानना:।
विरेजुर्भुर्जगा मन्त्रैर्वार्यमाणा यथा तथा।।६१।।

The soldiers of Śiva, with their heads, arms and legs separated from their bodies, looked like snakes brought under the influence of spells.

मयेन मायावीर्येण वध्यमाना गणेश्वराः।
भ्रमन्ति बहुशब्दालाः पञ्जरे शकुना इव।।६२।।
तथाऽसुरवरः श्रीमान्तारकाख्यः प्रतापवान्।
ददाह च बलं सर्वं शुष्केन्धनमिवानलः।।६३।।
तारकाख्येण वार्यंते शरवर्षैस्तदा गणाः।
मयेन मायानिहतास्तारकाख्येण चेषुभिः।।६४।।
गणेशा विधुरा जाता जीर्णमूला तथा द्रुमाः।।६५।।

The Gaṇapathis were seriously checked by the powerful Maya, the knower of Māyā. Some of them began to reel about by the delusion of Maya as the singing birds hover about in their cage. Tārakāsura began to consume the army of Śiva as fire consumes dry wood. The soldiers in the Śiva's army became distressed, like the trees blown by a blast of wind, by the violence of arrows showered on them by Maya and Tārakāsura.

भूयः सम्पतते चाग्निर्ग्रहान् ग्राहान् भुजङ्गमान्।
गिरीन्द्रांश्च हरीन्व्याघ्रान्वृक्षान्सृमरवर्णकान्।।६६।।
शरभानष्टपादांश्च आपः पवनमेव च।
मयो मायाबलेनैव पातयत्येव शत्रुषु।।६७।।

Maya afterwards produced fire by his power of Māyā and let that loose on the army of Śiva and also cast crocodiles, snakes, lions, tigers, mountains, trees, deer, locusts with burnt wings, the eighteen-footed Śarabha, water and air.

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ते तारकाख्येण मयेन मायया
संमुह्यमाना विवशा गणेश्वराः।
न शक्नुवंस्ते मनसापि चेष्टितुं
यथेन्द्रियार्था मुनिनाभिसंयताः।।६८।।

The soldiers of Śiva, inspite of their keenness to fight with the Dānavas could not adequately do so owing to their being influenced by Maya's delusion, just as the objects of senses become useless to the Ṛṣis who practise self-restraint.

महाजलाग्न्यादिसकुञ्जरोरगै-
र्हरीन्द्रव्याघ्रर्क्षतरक्षुराक्षसैः।
विबाध्यमानास्तमसा विमोहिताः
समुद्रमध्येष्विव गाधकाङ्क्षिणः।।६९।।
संमर्द्द्यमानेषु गणेश्वरेषु
संनर्द्दमानेषु सुरेतरेषु।
ततः सुराणां प्रवराभिरक्षितुं
रिपोर्बलं संविविशुः सहायुधाः।।७०।।

They were exceedingly bewildered by the force of water, fire, elephants, serpents, lions, tigers, bears and the demons; as a drowning man in the ocean gets confused. The Dānavas raised a tumult of victory on finding their foes over-powered by them. Then, the following attendants of Śiva advanced to the van to protect the Devas.

यमो गदास्त्रो वरुणश्च भास्कर-
स्तथा कुमारोऽमरकोटिसंयुतः।
स्वयं च शक्रः सितनागवाहनः
कुलीशपाणिः सुरलोकपुङ्गवः।।७१।।

Dharmarāja armed with His club, Varuṇa, Sūrya, Svāmikārtika surrounded by his Koṭi Devas, Indra seated on Airāvata and armed with his thunderbolt came and joined the battle.

स चोडुनाथः ससुतो दिवाकरः
स सान्तकस्त्र्यक्षपतिर्महाद्युतिः।
एते रिपूणां प्रबलाभिरक्षितं
तदा बलं संविविशुर्मदोद्धताः।।७२।।

यथा वनं दर्पितकुञ्जराधिपा
यथा नभः साम्बुधरं दिवाकरः।
यथा च सिंहैर्विजनेषु गोकुलं
तथा बलं तत्त्रिदशैरभिद्रुतम्।।७३।।

Then the Sun, Moon, Saturn, Yama and the highly brilliant Śiva, became excited and entered into the army of the Dānavas. Like made elephants making their way into thick forests by uprooting trees, and like the brilliant Sun shedding His radiance in midst of the clouds charged with rains, like the lion making havoc on cows in a solitary place, the Devas began to pursue the Dānavas and harass them.

कृतप्रहारातुरदीन दानवं
ततस्त्वभज्यन्त बलं हि पार्षदाः।
स्वर्ज्योतिषां ज्योतिरिवोष्मवान् हरि-
र्यथा तमो घोरतरं नराणाम्।।७४।।

Then the Dānavas became much distressed by the blows inflicted by the attendants of Śiva and they fled in great disorder. The Devas threw the Asuras away to a great distance like the Sun dispelling the darkness.

विशान्तयामास यथा सदैव
निशाकरः सञ्चितशार्वरं तमः।
ततोपकृष्टे च तमः प्रभावे
अस्त्रप्रभावे च विवर्द्धमाने।।७५।।
दिग्लोकपालैर्गणनायकैश्च
कृतो महान् सिंहरवो मुहूर्त्तम्।
संख्ये विभग्ना विकरा विपादा-
श्छिन्नोत्तमाङ्गाः शरपूरिताङ्गाः।।७६।।

As the rising Sun drives away the nocturnal darkness, as the Moon also takes away the darkness, similarly, the effect of the weapons of the Daityas was melted down by the grace of the Mighty Śiva, and the power of the divine weapons made manifest, when the Dikpālas, the Lokapālas and the attendants of Śiva raised a chorus of victory. Many of the Dānavas were

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lying deprived of their head, arms and legs. Their bodies were pierced through and through by arrows.

देवेतरा देववरैर्विभिन्नाः
सीदन्ति पङ्केषु यथा गजेन्द्राः।
वज्रेण भीमेन च वज्रपाणिः
शक्त्या च शक्त्या च मयूरकेतुः॥७७॥
दण्डेन चोग्रेण च धर्मराजः
पाशेन चोग्रेण च वारिगोप्ता।
शूलेन कालेन च यक्षराजो
वीर्येण तेजस्वितया सुकेशः॥७८।
गणेश्वरास्ते सुरसन्निकाशाः
पूर्णाहूतीसिक्तशिखिप्रकाशाः।
उत्सादयन्ते दनुपुत्रवृन्दान्
यथैव इन्द्राशनयः पतन्त्यः॥७९॥
मयस्तु देवान्परिरक्षितार-
मुमात्मजं देववारं कुमारम्।
शरेण भित्त्वा स हि तारकासुतं
स तारकाख्यासुरमा बभाषे॥८०॥

The Dānavas wounded by the Devas suffered the agonies of an elephant entangled in a swamp. At the same time, Indra used His thunderbolt, Svāmikārtika His Śakti, Dharmarāja His terrific club, Varuṇa His formidable noose and Kubera His deathlike trident Sukeśa, the attendant of Kubera by his sheer strength, and the Devas, like Gaṇapatis, by their wonderful fiery valour, like the fully blazing fire offered in Pūrṇāhuti, began to crush the Daityas. It seemed, then, that the thunderbolt of Indra had fallen amongst the Dānavas and were tearing them to pieces. Then Maya overpowering Svāmikārtika, the guardian of the Devas spoke to Tārakāsura.

कृत्वा प्रहारं प्रविशामि वीरं
पुरं हि दैत्येन्द्र बलेन युक्तः।
विश्राममूर्ज्जस्करमप्यवाप्य
पुनः करिष्यामि रणं सपत्नैः॥८१॥

I shall now enter Tripura after inflicting my blows on our foes; and take some rest. After which we shall resume our fight with the Devas. I feel belaboured by the enemy's blows.

वयं हि शस्त्रक्षतविक्षिताङ्ग
विशीर्मशस्त्रध्वजवर्म्मवाहाः।
जयैषिणस्ते जयकाशिनश्च
गणेश्वरा लोकवराधिपाश्च॥८२॥

My weapons, banners and conveyance are all injured. And the Gaṇapatis, having gained victory are moving triumphantly and look brilliant by this defeat of ours.

मयस्य श्रुत्वादिवि तारकाख्यो
वचोऽभिकाङ्क्षान्क्षतजोपमाक्षः।
विवेश तूर्णं त्रिपुरं दितेः सुतैः
सुतैरदित्या युधि वृद्धहर्षैः॥८३॥

Hearing the above words of Maya, the red-eyed Tārakāsura instantly retired from his position in the sky to his stronghold in company with his army. Seeing this the Devas, the sons of Aditi, became very glad.

ततः सशङ्खानकभेरिभीमं
ससिंहनादं हरसैन्यमाबभौ।
मयानुगं घोरगभीरगह्वरं
यथा हिमाद्रेर्गजसिंहनादितम्॥८४॥

They pursued Maya and resounded the air with their shells and drums, etc., which looked like the thunder of roaring lions and elephants in the Himālayas.

इति श्रीमात्स्ये महापुराणे त्रिपुरदाहे प्रहारकृतं नाम
पञ्चत्रिंशदधिकशततमोऽध्यायः॥१३५॥

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CHAPTER 136

Anxiety of Maya, construction of a surprising stepwell, terrific war between Nandikeśvara and Tārakāsura

सूत उवाच

मयः प्रहार कृत्वा तु मायावी दानवर्षभः।

विवेश तूर्णं त्रिपुरमब्भ्रं नीलमिवाम्बरम्।।१।।

Sūta said– "O Sage the illusory Maya– the best of the Dānavas, attacking Kārtikeya, atonce entered Tripura, as the clouds enter the blue sky.

स दीर्घमुष्णं निःश्वस्य दानवान्वीक्ष्य मध्यगान्।

दध्यौ लोकक्षये प्राप्ते कालं काल इवापरः।।२।।

Reaching there he started breathing heavily. Then he looking at the Dānavas who had arrived in Tripura, after fleeing from the battlefield, he looked like the second Yama appearing at the time of the second dissolution and thought.

इन्द्रोऽपि बिभ्यते यस्य स्थितो युद्धेप्सुरग्रतः।

स चापि निधनं प्राप्तो विद्युन्माली महायशाः।।३।।

"Alas! Even Indra was frightened when Vidyunmālī appeared in the battle ground, but he was met with his death.

दुर्गं वै त्रिपुरस्यास्य न समं विद्यते पुरम्।

तस्याप्येषोऽनयः प्राप्तो न दुर्गं कारणं क्वचित्।।४।।

There is no city or the castle in the three worlds, which could be compared with Tripura. But inspite of that, the misfortune has befallen on it. Therefore the castle is not the cause for the protection of life.

कालस्यैव वशे सर्वं दुर्गं दुर्गतरं च यत्।

काले क्रुद्धे कथं कालात्त्राणं नोऽद्य भविष्यति।।५।।

Therefore, I feel that not only the castle, but even the things better than the castle, are governed by the time. Therefore when the time is not favourable, then how could we be saved by the time?

लोकेषु त्रिषु यत्किञ्चिद्बलं वै सर्वजन्तुषु।

कालस्य तद्वशं सर्वमिति पैतामहो विधिः।।६।।

The strength possessed in all the living beings as well as the three worlds, is all governed by the time. This is the rule of Brahmā.

अस्मिन्कः प्रभवेद्योगो ह्यसन्धार्येऽमितात्मनि।

लङ्घने कः समर्थः स्यादृते देवं महेश्वरम्।।७।।

What type of efforts could be successful against the time which is quite powerful and beyond subjugation? Could there be anyone who could overpower the time, except lord Śiva?

बिभेमि नेन्द्राद्धि यमाद्वरुणान्न च वित्तपात्।

स्वामी चैषां तु देवानां दुर्ज्जयः समहेश्वरः।।८।।

I am not afraid of Indra, Yama and Varuṇa. I am also not afraid of Kubera. But it is difficult to overpower Maheśvara, the lord of all the gods.

ऐश्वर्यस्य फलं यत्तत्प्रभुत्वस्य च यत्फलम्।

तदद्य दर्शयिष्यामि यावद्वीराः समन्ततः।।९।।

Still, when the Dānava warriors are spread in all the four directions, one gets the reward for the achieving of the fortunes besides being their lord. I shall display the same.

वापीममृततोयेन पूर्णां स्रक्ष्ये वरौपवीः।

जीविष्यन्ति तदा दैत्याः सञ्जीवनवरौषधैः।।१०।।

I shall build a type of stepwell, filled with the nectar in place of water. Besides I shall invent some best of *auṣadhis*. With use of the best of the medicine all the dead Daityas shall regain their lives."

इति सञ्चिन्त्य बलवान्मयो मायाविनां वरः।

मायया ससृजे वापीं रम्भामिव पितामहः।।११।।

Thus thinking the valorous Maya– best among those well-versed in illusion, created a beautiful stepwell in the same way as Brahmā had created *apsarās* like Rambhā and others.

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द्वियोजनायतां दीर्घां पूर्णयोजनविस्तृताम्।
आरोहसंक्रमवतीं चित्ररूपां कथामिव।।१२।।

The said stepwell was two *yojanas* in length and a *yojana* in width. Like the story with different events, it had steps for descending and ascending.

इन्दोः किरणकल्पेन मृष्टेनामृतगन्धिना।
पूर्णां परमतोयेन गुणपूर्णामिवाङ्गनाम्।।१३।।

It was bright like the moon rays, sweet like the nectar and was filled with the fragrant water and appeared like a creeper with all the best of virtues.

उत्पलैः कुमुदैः पद्मैर्वृतां कादम्बकैस्तथा।
चन्द्रभास्करवर्णाभैर्भीमैरावरणैर्वृताम्।।१४।।

The blue and white lotuses of various types were blossoming in the same. They were shining bright like the sun and the moon. There were many flower and the rows of swans.

खगैर्मधुरावैश्च चारुचामीकरप्रभैः।
कामैषिभिरिवाकीर्णां जीवानामरणीमिव।।१५।।

It had a host of sweet singing birds of golden colours and seemed as if filled with beings eagerly wishing for their desired objects.

तं वापीं सृज्य स मयो गङ्गामिव महेश्वरः।
तस्यां प्रक्षालयामास विद्युन्मालिनमादितः।।१६।।

Maya produced such a wonderful well as Lord Śiva brought down the river Gaṅgā. Afterwards he washed the corpse of the general Vidyunmālī in this tank.

स वाप्यां मज्जितो दैत्यो देवशत्रुर्महाबलः।
उत्तस्थाविन्धनैरिद्धः सद्यो हुत इवानलः।।१७।।

That greatly powerful enemy of the Devas was instantly recalled to life like a flame getting ablaze when clarified butter is poured over it.

मयस्य चाञ्जलिं कृत्वा तारकाख्योऽभिवादितः।
विद्युन्मालीति वचनं मयमुत्थाय चाब्रवीत्।।१८।।
क्व नन्दी सह रुद्रेण वृतः प्रमथजम्बुकैः।
युध्यामोऽरीन्विनिष्पीड्य दया देहेषु का हि नः।।१९।।

The demon Tārakāsura came and saluted Maya with folded hands; and Vidyunmālī, getting up, said– "Where is Śiva? Where is Nandī surrounded by his jackal followers, the Pramathas? Where are the followers of Śiva? We shall fight and crush our enemies; we will attain victory.

अन्वास्यैव च रुद्रस्य भवामः प्रभविष्णवः।
तैर्वा विनिहता युद्धे भविष्यामो यमाशनाः।।२०।।

Either we shall become the sovereign of the universe by fighting face to face with them; or, we will go to the realm of Dharmarāja (Death) after being killed by His followers."

विद्युन्मालेर्निशम्यैतन्मयो वचनमूर्जितम्।
तं परिष्वज्य सार्द्राक्ष इदमाह महासुरः।।२१।।
विद्युन्मालिन्न मे राज्यमभिप्रेतं न जीवितम्।
त्वया विना महाबाहो किमन्येन महासुर।।२२।।
महामृतमयी वापी ह्येषा मायाभिरीश्वर।
सृष्टा दानवदैत्यानां हतानां जीववर्द्धिनी।।२३।।
दिष्ट्या त्वां दैत्य पश्यामि यमलोकादिहागतम्।
दुर्गतावनयग्रस्तं भोक्ष्यामोऽद्य महीनिधिम्।।२४।।

Hearing those heroic words, Maya delightfully embraced Vidyunmālī and said, "O Vidyunmālī! without you, I do not want kingdom, nor life even; what of other petty things? O hero! this pool of nectar made by me is life-giving to all the demons. To my great good luck, I consider it a matter of utmost gratification to find you return from the city of Yama. All my treasures plundered in my hour of misfortune will now be recouped and we shall enjoy them."

दृष्ट्वा दृष्ट्वा च तां वापीं मायया मयनिर्मिताम्।
हृष्टाननाक्षा दैत्येन्द्रा इदं वचनमब्रुवन्।।२५।।
दानवा युध्यतेदानीं प्रमथैः सह निर्भयाः।
मयेन निर्मिता वापी हतान् सञ्जीवयिष्यति।।२६।।

The chief Daityas then saw that well again

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and again, so well-designed by Maya and rejoicingly said– "O demon folks! now fight with the enemies without the least fear for this well will restore the dead to life."

ततः क्षुब्धाम्बुधिनिभा भेरी सा तु भयङ्करी।
वाद्यमाना ननादोच्चै रौरवी सा पुनः पुनः।।२७।।
श्रुत्वा भेरीरवं घोरं मेघारम्भितसन्निभम्।
न्यपतन्नसुरास्तूर्णं त्रिपुराद्युद्धलालसाः।।२८।।

Afterwards the demons sounded their terrific war-drums repeatedly like the roaring billows of the ocean. Hearing which all their compeers came out of Tripura instantly to resume fight.

लोहराजतसौवर्णैः कटकैर्मणिराजितैः।
आमुक्तैः कुण्डलैर्हारैर्मुकुटैरपि चोत्कटैः।।२९।।
धूमायिता ह्यविरमा ज्वलन्त इव पावकाः।
आयुधानि समादाय काशिनो दृढविक्रमाः।।३०।।
नृत्यमाना इव नटा गर्ज्जन्त इव तोयदाः।
करोच्छ्रया इव गजाः सिंहा इव च निर्भयाः।।३१।।

They all were decorated with bracelets of iron, silver or gold studded with precious stones, the ear-rings, garlands and fearful coronets; and armed with weapons glittering like flashes, they became greatly excited. Thus arrayed, they came out powerful like acrobats, thundering like cloud and sounding like elephants with their tusks raised; and fearless like lions.

ह्रदा इव च गम्भीराः सूर्या इव प्रतापिताः।
द्रुमा इव च दैत्येन्द्रास्त्रासयन्तो बलं महत्।।३२।।

The demons steady like the deep reservoirs and powerful like the scorching Sun and stalwart like the huge trees, began to terrify and inflict pain on the Devas.

प्रमथा अपि सोत्साहा गरुडोत्पातपातिनः।
युयुत्सवोऽभिधावन्ति दानवान् दानवारयः।।३३।।

The followers of Śiva, on the other hand, also jumped like the Garuḍa and appeared before their foes to fight.

नन्दीश्वरेण प्रमथास्तारकाख्येण दानवाः।
चक्रुः संहत्य संग्रामं चोद्यमाना बलेन च।।३४।।

Repeated battles were fought between Nandikeśvara followed by the attendants of Śiva and Tārakāsura accompanied by the demons.

तेऽसिभिश्चन्द्रसङ्काशै शूलैश्चानलपिङ्गलैः।
बाणैश्च दृढनिर्मुक्तैरभिजघ्नुः परस्परम्।।३५।।
शराणां सृज्यमानानामसीनां च निपात्यताम्।
रूपाण्यासन् महोल्कानां पतन्तीनामिवाम्बरात्।।३६।।

They hit one another with swords shining like Moon, the tridents glittering like flashes of fire and with the barbed arrows. The falling arrows and the flashes of the swords looked like falling meteors.

शक्तिभिर्भिन्नहृदया निर्हृया इव पातिताः।
निरयेष्विव निर्मग्नाः कूजन्ते प्रमथासुराः।।३७।।
हेमकुण्डलयुक्तानि किरीटोत्कटवन्ति च।
शिरांस्युर्व्यां पतन्ति स्म गिरिकूटा इवात्ययेे।।३८।।

The soldiers of both the armies falling on the ground under the blows of weapons, groaned with their last moans, which sounded like the cries of beings condemned to hell. The heads bedecked with coronets and the ears with ear-rings, falling on the ground looked like the mountain peaks rolling down on earth.

परश्वधैः पट्टिशैश्च खड्गैश्च परिघैस्तथा।
छिन्नाः करिवराकारा निपेस्तुस्ते धरातले।।३९।।
गर्ज्जन्ति सहसा हृष्टाः प्रमथा भीमगर्ज्जनाः।
साधयन्त्यपरे सिद्धा युद्धगान्धर्वमद्भुतम्।।४०।।

The demons struck with the battle axes, swords, spears and hit with clubs, etc., fell on the ground like elephants. The soldiers of Śiva rejoiced and roared. The Siddhas also joined in the Gandharva fight.

बलवान् भासि प्रमथ दर्पितो भासि दानव।
इति चोच्चारयन् वाचं वारणाः रणधूर्गताः।।४१।।

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"O Pramathas! you are most valiant. O Demons! you are most haughty." Thus the Cāraṇas uttered on the battlefield.

परिघैराहता: केचिद्दानवै: शङ्करानुगा:।
वमन्ते रुधिरं वक्त्रै: स्वर्णधातुमिवाचला:।।४२।।

The soldiers of Śiva crushed by the clubs of the demons vomited blood and looked like mountains ejecting gold.

प्रमथैरपि नाराचैरसुरा: सुरशत्रव:।
द्रुमैश्च गिरिशृङ्गैश्च गाढमेवाहवे हता:।।४३।।

Whereas, other followers of Śiva killed and wounded the demons with their arrows, trees and rocks.

सूदितानथ तान्दैत्यानन्ये दानवपुङ्गवा:।
उत्क्षिप्य चिक्षिपूर्वाप्यां मयदानवचोदिता:।।४४।।

The demons deputed by Maya took away those Daityas that were killed and threw them in the life-giving well constructed by their lord.

ते चापि भास्वरैर्देहै: स्वर्गलोक इवामरा:।
उत्तस्थुर्वापीमासाद्य सदूपाभरणाम्बरा:।।४५।।
अथैके दानवा: प्राप्य वापीप्रक्षेपणादसून्।
आस्फोट्य सिंहनादं च कृत्वाधावंस्तथाऽसुरा:।।४६।।

The dead demons restored to life rose like the devas from the heavens with bright bodies adorned with beautiful ornaments on their handsome and radiant forms. Thus, innumerable dead demons were recalled to life and instantly repaired thundering to the great battlefield.

दानवा: प्रमथानेतान्प्रसर्पत किमासथ।
हतानपि हि वो वापी पुनरुज्जीवयिष्यति।।४७।।

Those demons shouted out, "O comrades! fight the enemy fearlessly. Do not tarry, the well will recall you all to life if you lie dead."

एवं श्रुत्वा शङ्कुकर्णो वचोऽग्रग्रहसन्निभ:।
द्रुतमेवैत्य देवेशमिदं वचनमब्रवीत्।।४८।।

Śaṅkukaraṇa, Śiva's attendant of formidable shape, hearing those energetic words of the demons hurried to the Lord and said–

सूदिता: सूदिता देव प्रमथैरसुरा ह्यमी।
उत्तिष्ठन्ति पुनर्भीमा: सस्या इव जलोक्षिता:।।४९।।
अस्मिन् किल पुरे वापी पूर्णामृतरसाम्भसा।
निहता निहता यत्र क्षिप्ता जीवन्ति दानवा:।।५०।।

"O Lord! The demons are being killed again and again by the Pramathas but they are revived again like the parched crops after being watered. There is, undoubtedly, a well of ambrosia in this fort where the dead demons are being thrown and regain their lives."

इति विज्ञापयद्देवं शङ्कुकर्णो महेश्वरम्।
अभवन्दानवबल उत्पाता वै सुदारुणा:।।५१।।
तारकाख्य: सुभीमाक्षो दारितास्यो हरिर्यथा।
अभ्यधावत्सुसंक्रुद्धो महादेवरथं प्रति।।५२।।

After Śaṅkukaraṇa had narrated this to the Lord, there was a great commotion in the army of the demons. The demon Tārakāsura with terrific eyes, ran towards the chariot of Śiva with his mouth wide open like an irritated lion with his gaping mouth.

त्रिपुरे तु महान्घोरो भेरीशङ्खरवो बभौ।
दानवा नि:सृता दृष्ट्वा देवदेवरथे सुरम्।।५३।।

The great drum was sounded and the conch shell was blown in Tripura; the demons emerged from Tripura and beheld the Devas in the chariot of Lord Śiva.

भूकम्पश्चाभवत्तत्र शताङ्गे भूगतोऽभवत्।
दृष्ट्वा क्षोभमगाद्रुद्र: स्वयम्भूश्च पितामह:।।५४।।
ताभ्यां देववरिष्ठाभ्यामन्वित: स रथोत्तम:।
अनायतनमासाद्य सीदते गुणवानिव।।५५।।

At that time the earth quaked under the pressure of the armies, and the chariot of Śiva went down and got stuck in the earth. At this, Śiva and Brahmā became much distressed. The chariot containing those two Devas began to go down and down without finding any support,

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like a learned man without finding an adequate place of his liking.

धातुक्षये देह इव ग्रीष्मे चाल्पमिवोदकम्।
शैथिल्यं याति स रथः स्नेहो विप्रकृतो यथा॥५६॥

It became supportless and looked dull, like the body devoid of potency, the small quantity of water during the hot weather, and love shown by a twice-born Brahmin.

रथादुत्पत्यात्मभूर्वै सीदन्तं तु रथोत्तरम्।
उज्जहार महाप्राणो रथं त्रैलोक्यरूपिणम्॥५७॥
तदा शरार्दितिनिष्पत्य पीतवासा जनार्दनः।
वृषरूपं महत्कृत्वा रथं जग्राह दुर्द्धरम्॥५८॥
स विषाणाभ्यां त्रैलोक्यं रथमेव महारथ।
पृगृह्योद्वहते सज्ञं कुलं कुलवहो यथा॥५९॥

Then Brahmā descending from the chariot made an attempt to raise it and became successful by His great power; and Lord Janārdana, dressed in yellow garb, assumed the form of the bull and placed the yoke on his neck and lifted up the chariot by his horns, as an illustrious scion elevates his family.

तारकाख्योऽपि दैत्येन्द्रो गिरीन्द्र इव पक्षवान्।
अभ्यद्रवत्तदा देवे ब्रह्माणं हतवांश्च सः॥६०॥

The demon Tārakāsura also jumped out like a winged mountain and dealt a heavy blow to Brahmā.

स तारकाख्याभिहतः प्रतोदं न्यस्य कूबरे।
विजज्वाल मुहुर्ब्रह्माश्वासं वक्त्रात्समुद्गिरन्॥६१॥
तत्र दैत्यैर्महानादो दानवैरपि भैरवः।
तारकाख्यस्य पूजार्थं कृतो जलधरोपमः॥६२॥

Brahmā putting aside his whip on the yoke began to gasp, seeing which the demons sent forth a shrilling yell and thundered like clouds to please Tārakāsura.

रथचरणकरोऽथ महामृधे वृषभवपुर्वृषभेन्द्रपूजितः।
दितितनयबलं विमर्द्य सर्वं त्रिपुरपुरं प्रविवेश केशवः॥
सजलजलदराजितां समस्तां
कुमुदवरोत्पलफुल्लपङ्कजाढ्याम्।
सुरगुरुपिबत् पयोऽमृतं तत्
रविरिव संचितशार्वरं तमोऽन्धम्॥६४॥
वापीं पीत्वासुरेन्द्राणां पीतवासा जनार्दनः।
नर्दमानो महाबाहुः प्रविवेश शरं ततः॥६५॥

Lord Viṣṇu, the holder of the disc and revered by Śiva, trampled over the demons and entered the Tripura, in the form of a bull and destroying the lotus beds, drank up all the nectar of the well to the bottom and emptied it as the Sun drives away the darkness. After drinking this, lord Viṣṇu bellowed and came again before Śiva.

ततोऽसुरा भीमगणेश्वरैर्हताः
प्रहारसंवर्द्धितशोणितापगाः।
पराङ्मुखा भीममुखैः कृता रणे
यथा नयाभ्युद्यततत्परैर्नरैः॥६६॥

The Asuras, then began to be killed by the deadly attendants of Śiva and rivers flowed tinged red with blood of the slain Daityas and all the demons took to their heels like the ignorant fool, getting illumined by the teachings of the learned.

स तारकाख्यस्तडिमालिरेव च
मयेन सार्द्धं प्रमथैरभिद्रुताः।
पुरं परावृत्य नु ते शरार्दिता
यथा शरीरं पवनोदये गताः॥६७॥

Afterwards, Tārakāsura, Vidyunmālī and Maya being overpowered by the showers of the arrows of the Pramathas went inside the Tripura.

गणेश्वराभ्युद्यतदर्पकाशिनो
महेन्द्रनन्दीश्वरषण्मुखा युधि।
विनेदुरुच्चैर्जहसुश्च दुर्मदा
जयेम चन्द्रदिदिगीश्वरैः सह॥६८॥

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When the principal attendants of Śiva, viz., Mahendra, Nandiśvara and Svāmikārtika, etc., laughed a hearty laugh and cried out "we shall conquer along with the Moon and the Dikpālas."

इति श्रीमात्स्ये महापुराणे त्रिपुरदाहे
षट्त्रिंशदधिकशततमोऽध्यायः॥१३६॥

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CHAPTER 137

Anxiety of Maya with the drying of the step-well, Maya and other Dānavas enter the nether world

सूत उवाच

प्रमथैः समरे भिन्नास्त्रैपुरास्ते सुरारयः।
पुरं प्रविविशुर्भीताः प्रमथैर्भग्नगोपुरम्॥१॥

Sūta said– When the Pramathas of Śiva, so wounded the Dānavas of Tripura, who were inimical to gods, getting frightened, returned to Tripura. The Pramathas also destroyed the entry gates (*gopuras*) of Tripura.

शीर्णदंष्ट्रा यथा नागा भग्नशृङ्गा यथा वृषाः।
यथा विपक्षाः शकुना नद्यः क्षीणोदका यथा॥२॥

The Daityas with the attack of the Pramathas became almost lifeless as a serpent without fangs, the bull with broken horns, birds without wings and the rivers without the water.

मृतप्रायास्तथा दैत्य दैवतैर्विकृताननाः।
बभूवुस्ते विमनसः कथं कार्यमिति ब्रुवन्॥३॥
अथ तान्म्लानमनसस्तदा तामरसामनः।
उवाच दैत्यो दैत्यानां परमांधिपतिर्मयः॥४॥
कृत्वा युद्धानि घोराणि प्रमथैः सह सामरैः।
तोषयित्वा तथा युद्धे प्रमथानमरैः सह॥५॥
यूयं यत्प्रथमं दैत्याः पश्चाच्च बलपीडिताः।
प्रविष्टा नगरं त्रासात्प्रमथैर्भृशमर्दिताः॥६॥

Their faces had been deprived and they spoke with disturbed minds– "What should now be done?" Then Maya– the emperor of the Daityas, with lotus like face, spoke to the Daityas with disturbed minds– O Daityas, there is no doubt that you earlier fought a terrific war, with the gods and Pramathas and pleased them. But subsequently you have been tortured by the army of the gods. Getting terrified from the gods, you have fled from the battle and arrived here.

अप्रियं क्रियते व्यक्तं देवैर्नास्त्यत्र संशयः।
यत्र नाम महाभागाः प्रविशन्ति गिरेर्वनम्॥७॥

Undoubtedly the gods are outwardly doing harm to us and because of the same the fortunate Daityas have fled and are now taking refuge in the forest, mountains, hiding themselves there.

अहो हि कालस्य बलमहो कालो हि दुर्ज्जयः।
यत्रेदृशस्य दुर्गस्य उपरोधोऽयमागतः॥८॥

It is surprising, great is the force of the time. The time cannot be overpowered in any way. In case an obstruction has been created over a fort like Tripura, it is due to the change of time.

मये विवदमाने तु नर्दमान इवाम्बुदे।
बभूवुर्निष्प्रभा दैत्या ग्रहा इन्दूदये यथा॥९॥

When Maya so spoke with his thundering sound with disgust, the Daityas became lustreless, as the other planets become lustreless with the rise of the moon.

वापीपालास्ततोऽभ्येत्य नभःकाल इवाम्बुदाः।
मयमाहुर्यमप्रख्यं साञ्जलिप्रग्रहाः स्थिताः॥१०॥

At that point of time the guards of the stepwell, who looked terrific like Yama, came close to Maya and stood before him, with folded hands.

या सामृतरसा गूढा वापी वै निर्मिता त्वया।
समाकुलोत्पलवना समीनाकुलपङ्कजा॥११॥
पीता सा वृषरूपेण केनचिद्दैत्यनायक।
वापी सा साम्प्रतं दृष्टाऽमृतसंज्ञा इवाङ्गना॥१२॥

They said– "O Leader of the Daityas, you had built the secret stepwell and filled it with

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the water of nectar, having enough of the blue lotuses in it. It was filled with various types of lotuses and the fish. It has been dried up by a god in the form of a bull. Presently the step-well looks like a fainted damsel."

वापीपालवचः श्रुत्वा मयोऽसौ दानवप्रभुः।
कष्टमित्यसकृत्प्रोच्य दितिजानिदमब्रवीत्।।१३।।

Listening to the words of the guards of the step-well, Maya the king of the Dānavas spoke– It is painful, repeatedly.

मया मायाबलकृता वापी पीता त्वियं यदि।
विनष्टाः स्म न सन्देहस्त्रिपुरं दानवा गतम्।।१४।।

Then he said– In case the stepwell created by me through illusion, has been drunk by someone, then take it for granted that our destruction is imminent.

निहतान्निहतान्दैत्यानाजीवयति दैवतैः।
पीता वा यदि वा वापी पीता वै पीतवाससा।।१५।।

Alas! the stepwell which made the Daityas to regain lives after their repeated deaths, has been drunk, then it would have been drunk by none else than Viṣṇu– who is clad in *pītāmbara.*

कोऽन्यो मन्मायया गुप्तां वापीममृतोयिनीम्।
पास्यते विष्णुमजितं वर्ज्जयित्वा गदाधरम्।।१६।।
सुगुह्यमपि दैत्यानां नास्त्यस्याविदितं भुवि।
यत्र मद्वरकौशल्यं विज्ञातुं न वृतं बुधैः।।१७।।

Who other than the unconquerable Hari can drink up the nectar well, built by my extraordinary powers? Whatever secrets exist with the Daityas, are not left unknown to Hari. The boon that I asked for and obtained, no far sighted man could ever ask like that. But all this is now of no avail. Hari knows all my counsels and my mind.

समोऽयं रुचिरो देशो निर्द्रुमो निर्द्रुमाचलः।
लभेमन्दूरतः कृत्वा बाधन्तेऽस्मान्गणामराः।।१८।।
ते यूयं यदि मन्यध्वं सागरोपरिधिष्ठताः।
प्रमथानां महावेगं सहामः श्वसनोपमम्।।१९।।
एतेषां च समारम्भास्तस्मिन् सागरसंप्लवे।
निरुत्साहा भविष्यंति एतद्रथपथावृताः।।२०।।
युध्यतां निघ्नतां शत्रून् भीतानां च द्रविष्यताम्।
सागरोऽम्बरसङ्काशः शरणं नो भविष्यति।।२१।।

This is a beautiful level country; no trees, or mountains exist here; all obstacles are removed. But the Pramathas and the Devas have come to this place and are harassing me. O Demons! If you approve of my plans, I should go over the sea where we shall be able to bear the violent attacks of the force of Śiva and His army like that of the wind; I think that their progressive strength will be quite checked by the ocean and they will feel cut off from their ambitions. The track of their chariot will be blocked. There we shall fight and kill our enemies. And in case we are compelled to retire from fear, we need not be anxious, for, this ocean shining and expanding like the firmament will be our source of protection.

इत्युक्त्वा स मयो दैत्यो दैत्यानामधिपस्तदा।
त्रिपुरेण ययौ तूर्णं सागरं सिंधुबांधवम्।।२२।।
सागरे जलगम्भीर उत्पपात पुरं वरम्।
अवतस्थुः पुराण्येव गोपुराभरणानि चः।।२३।।
अपक्रांते तु त्रिपुरे त्रिपुरारिस्त्रिलोचनः।
पितामहमुवाचेदं वेदवादविशारदम्।।२४।।
पितामह दृढं भीता भगवन् दानवा हि नः।
विपुलं सागरं ते तु दानवाः समुपाश्रिताः।।२५।।
यत एव हि ते यातास्त्रिपुरेण तु दानवाः।
तत एव रथं तूर्णं प्रापयस्व पितामह।।२६।।

Maya, after addressing those words immediately repaired to the ocean with his fort Tripura; which was fixed there with its gateways, etc. When the fort Tripura was thus removed, Śiva said to Brahmā– "O Father of the Universe! the demons being afraid of me have moved on to the vast ocean; therefore, take my chariot there where they have shifted with Tripura."

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सिंहनादं ततः कृत्वा देवा देवरथं च तम्।
परिवार्य ययुर्हृष्टाः सायुधाः पश्चिमोदधिम्।।२७।।
ततोऽमरामरगुरुं परिवार्य भवं हरम्।
नर्दयन्तो ययुस्तूर्णं सागरं दानवालयम्।।२८।।
अथ चारुपताकभूषितं पटहाडम्बरशङ्खनादितम्।
त्रिपुरमभिसमीक्ष्य देवता विविधबला ननदुर्यथा घनाः।।

Then, the Devas roared with mirth and carried the chariot and all the arms and ammunitions to the western ocean. In other words, the Devas along with the attendants of Śiva followed their lord to the ocean where the demons had shifted. And when they reached there, they saw the fort Tripura with nice banners streaming and with drums beating and with conch shells being blown, they gave out sounds of victory and roared like thunder clouds.

असुरवरपुरेऽपि दारुणो जलधररावमृदङ्गगह्वरः।
दनुतनयनिनादमिश्रितः प्रतिनिधिसंक्षुभितार्णवोपमः।।३०।।
अथ भुवनपतिर्गतिः सुराणा-
मरिमृगयामददात् सुलब्धबुद्धिः।
त्रिदशगणपतिर्ह्युवाच शक्रं
त्रिपुरगतं सहसा निरीक्ष्य शत्रुम्।।३१।।

Later on, the demons also made a response from their fort by beating their tabors and uniting their chorus of thunder with the roars of the swelling ocean. Then, Lord Śiva, the protector of the Devas readily thought out what ought to be done and found out how to destroy the demons, and seeing them hovering about in Tripura, He spoke to Indra.

त्रिदशगणपते निशामयैतत्
त्रिपुरनिकेतनं दानवाः प्रविष्टाः।
यमवरुणकुबेरषण्मुखैस्तत्
सह गणपैरपि हन्मि तावदेव।।३२।।

"O Indra! the Dānavas have now entered within the Tripura fort, now go there and attack the ocean and destroy it with the co-operation of Yama, Varuṇa, Kubera and Svāmikārtika and other Gaṇādhipas.

विहितपरबलाभिघातभूतं
व्रज जलधेस्तु यतः पुराणि तस्थुः।
स रथवरगतो भवः समर्थो
ह्युदधिमगात्त्रिपुरं पुनर्निहन्तुम्।।३३।।
इति परिगणयंतो दितेः सुता
ह्यवतस्थुर्लवणार्णवोपरिष्टात्।
अभिभवत्रिपुरं सदानवेन्द्रं
शरवर्षैर्मुसलैश्च वज्रमिश्रैः।।३४।।
अहमपि रथवर्यमास्थितः
सुरवरवर्य भवेय पृष्ठतः।
असुरवरवधार्थमुद्यतानां
प्रतिविदधामि सुखाय तेऽनघ।।३५।।

Understanding that Bhagavān Bhava has come, in His supreme chariot to destroy the fort Tripura, see! those sons of Diti are now resting on the salt ocean. O best of the Devas! I am also following you, seated in my chariot, to conquer and destroy the Tripura fort along with the whole host of demons with arrows, clubs and thunderbolts; I will make all arrangements for the comforts of our troops who are ready to kill the enemies."

इति भववचनप्रचोदितो
दशशतनयनवपुः समुद्यतः।
त्रिपुरपुरजिघांसया हरिः
प्रविकसिताम्बुज लोचनो ययौ।।३६।।

Thus addressed and encouraged by Śiva, Indra with his thousand eyes full of joy, marched on to conquer Tripura.

इति श्रीमात्स्ये महापुराणे त्रिपुराक्रमणं नाम
सप्तत्रिंशदधिकशततमोऽध्यायः।।१३७।।

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CHAPTER 138

Terrific battle between the gods and the Dānavas and killing of Tārakāsura

सूत उवाच

मघवा तु निहन्तुं तानसुरानमरेश्वरः।
लोकपाला ययुः सर्वे गणपालाश्च सर्वशः॥ १॥
ईश्वरामोदिताः सर्व उत्पेतुश्चाम्बरे तदा।
खगतास्तु विरेजुस्ते पक्षवन्त इवाचलाः॥ २॥

Sūta said– O *Ṛṣis*, having been encouraged by Śiva, Devarāja Indra, all the Lokapālas and Gaṇapālas, marched forward for the killing of asuras from all the sides. They jumped into the sky. Reaching in the sky they appeared like the flying mountains.

प्रययुस्तत्पुरं हन्तुं शरीरमिव व्याधयः।
शंखाडम्बरनिर्घोषैः पणवान्पटहानपि।
नादयंतः पुरो देवा दृष्टास्त्रिपुरवासिभिः॥ ३॥
हरः प्राप्त इतीवोक्त्वा बलिनस्ते महासुराः।
आजग्मुः परमं क्षोभमत्ययेष्विव सागराः॥ ४॥

Thereafter, they with the blowing of the conches and the beating of the drums, marched forward in the same way as the ailments destroy the body. In the meantime the Dānavas of Tripura, observed the forward movement of the gods. Then the valorous Dānavas cried– "Śiva has arrived". Thus shouting, all of them felt disturbed like the oceans at the time of dissolution.

सुरतूर्यरवं श्रुत्वा दानवा भीमदर्शनाः।
निनेदुर्वादयन्तश्च नानावाद्यान्यनेकशः॥ ५॥

Then the Dānavas in their terrific form, listening to the sound of the blowing of trumpets, playing several musical instruments started thundering aloud again and again.

भूयोदीरितवीर्यास्ते परस्परकृतागसः।
पूर्वदेवाश्च देवाश्च सूदयन्तः परस्परम्॥ ६॥

Then the Dānavas and gods who redisplayed their strength started attacking one another.

आक्रोशेऽपि समप्रख्ये तेषां देहनिकृन्तनम्।
प्रवृत्तं युद्धमतुलं प्रहारकृतनिःस्वनम्॥ ७॥
निष्पतन्त इवादित्याः प्रज्वलन्त इवाग्नयः।
शंसन्त इव नागेन्द्र भ्रमन्त इव पक्षिणः।
गिरीन्द्रा इव कम्पन्तो गर्ज्जंत इव तोयदाः॥ ८॥
जृम्भन्त इव शार्दूलाः प्रवान्त इव वायवः।
प्रवृद्धोर्मितरङ्गौघाः क्षुभ्यन्त इव सागराः॥ ९॥

The lion's roars were being uttered in both the armies. Their bodies were falling after getting shattered. Then with the thundering of the attackers, a terrific war started. It appeared at that point of time that many of the suns were falling. The fires got in flames. The poisonous serpents were creating hissing sound. The birds were hovering over the sky, while the mountains were shaking, the clouds were thundering, the lions were yawning, the terrific storms were blowing, the rising waves were creating disturbance in the ocean.

प्रमथाश्च महाशूरा दानवाश्च महाबलाः।
युयुधुर्निश्चला भूत्वा वज्रा इव महाचलैः॥ १०॥

Thus the immensely valorous Pramathas and the valorous Dānavas, were strongly fighting, as the *Vajra* remains immoveable inspite of attack by the mountains.

कार्मुकाणां विकृष्टानां बभूवुर्दारुणा रवाः।
कालानुगानां मेघानां यथा वियति वायुना॥ ११॥

As the clouds of the time of dissolution thunder with the pushing of the wind, similarly terrific sound was being produced with stretching of the cords of the bows.

आहुश्च युद्धे मा भैषीः क्व यास्यसि मृतो ह्यसि।
प्रहराशु स्थितोऽस्म्यत्र एहि दर्शय पौरुषम्॥ १२॥
गृहाण छिन्धि भिन्धीति खाद मारय दारय।
इत्यन्योऽन्यमनूच्चार्य प्रययुर्यमसादनम्॥ १३॥

The warriors of either side were saying to one another– "Don't be afraid, where shall you run for escape. You have almost been killed

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presently. Attack atonce, I am standing here and display your prowess. Capture him, cut him, tear him out, eat up, kill him, tear him out." Such words were being spoken. Then becoming disgusted they proceeded on to the abode of Yama.

खड्गापवर्जिताः केचित्केचिच्छिन्नाः परश्वधैः।
केचिन्मुद्गरचूर्णाश्च केचिद्बाहुभिराहताः॥ १४॥
पट्टिशैः सूदिताः केचित्केचिच्छूलविदारिताः।
दानवाः शरपुष्पाभाः सवना इव पर्वताः।
निपतन्त्यर्णवजले भीमनक्रतिमिङ्गिले॥ १५॥

Some of the warriors had been cut off with the swords, some of them were dismembered with the axes, some of them were pounded with the *mudgaras*, some of them were struck with slaps, some of them were wounded with the *paṭṭiśas* while others were torn out with the tridents. The Dānavas having the lustre of reed flowers, were falling like the forests over the mountains and in the ocean filled with fish.

व्यसुभिः सुनिबद्धाङ्गैः पतमानैः सुरेतरैः।
सम्बभूवार्णवे शब्दः सजलाम्बुदनिस्वनः॥ १६॥
तेन शब्देन मकरानक्रास्तिमितिमिङ्गिलाः।
मत्ता लोहितगन्धेन क्षोभयन्तो महार्णवम्॥ १७॥

When the dying strong-bodied demons fell into the ocean there was a terrible noise like the thundering of clouds. Hearing which and attracted by the gush of blood the crocodiles and other huge monsters pervading the deep agitated deeply the ocean.

परस्परेण कलहं कुर्वाणा भीममूर्तयः।
भ्रमन्ते भक्षयन्तश्च दानवानां च लोहितम्॥ १८॥
सरथान्सायुवान्साश्वान्सवस्त्राभरणावृतान्।
जग्रसुस्तिमयो दैत्या द्रावयंतो जलेचरान्॥ १९॥
मृधं यथासुराणां च प्रमथानां प्रवर्त्तते।
अम्बरेऽम्भसि च तथा युद्धं चक्रुर्जलेचराः॥ २०॥
यथा भ्रमन्ति प्रमथाः सदैत्या-
स्तथा भ्रमन्ते तिमयः सनक्राः।
यथैव छिन्दन्ति परस्परं तु
तथैव क्रन्दन्ति विभिन्नदेहाः॥ २१॥

And they fought among themselves for the flesh and the blood of the fallen heroes on which they lavishly feasted with satisfaction. Huge whales devoured the bodies of the demons with their chariots, horses, weapons, ornaments, etc., after driving away the smaller monsters who had also collected there to have their share. The sea monsters fought among themselves for the sole monopoly of the flesh and the blood as toughly as the Devas and the demons did between themselves. So there was fighting going on in the sea as there was between the Devas and the Asuras above. They ran about scouring the ocean to pick the dead heroes, as did the fighting foes on the battle-field above; and the monsters bit each other with the same excitement as did the warriors in course of the battle.

व्रणाननैरङ्गरसं स्रवद्भिः
सुरासुरैर्नक्रतिमिङ्गिलैश्च।
कृतो मुहूर्त्तेन समुद्रदेशः
सरक्ततोयः समुदीर्णतोयः॥ २२॥

The ocean turned red by the stream of blood flowing from the bodies of the dead and the wounded heroes of both the armies, the Devas and the Dānavas above, and the aquatic animals below. The ocean also swelled up, due to the blood falling in it from above.

पूर्वं महाम्भोधरपर्वताभं
द्वारं महान्तं त्रिपुरस्य शक्रः।
निपीड्य तस्थौ महता बलेन-
युक्तोऽमराणां महता बलेन॥ २३॥

Indra, the lord of the Devas, and a very terrible one, with innumerable army resembling like high mountains and big masses of clouds, beseiged eastern gate and remained there.

तथोत्तरं सोऽन्तरजो हरस्य
बालार्कजाम्बूनददतुल्यवर्णः।

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स्कन्दः पुरद्वारमथारुरोह
वृद्धोऽस्त शृङ्गं प्रपतन्निवार्कः॥ २४॥

The bright Skanda, the son of Hara, and resembling like the rising Sun and the Jāmbu river, beseiged the northern entrance gate which looked like the setting Sun on the Asta peak with his big army.

यमश्च वित्ताधिपतिश्च देवो
दण्डान्वितः पाशवरायुधश्च।
देवारिणस्तस्य पुरस्य द्वारं
ताभ्यां तु तत्पश्चिमतो निरुद्धम्॥ २५॥

Yama and Kubera with club and noose respectively in their hands held the western entrance gate with great force.

दक्षारिरुद्रस्तपनायुताभः
स भास्वता देवरथेन देवः।
तद्दक्षिणद्वारमरेः पुरस्य
रुद्धावतस्थौ भगवांस्त्रिनेत्रः॥ २६॥

The three-eyed Lord Śiva seated on his bright Deva chariot shining like ten thousand suns and the destroyer of Dakṣa's sacrifice, took charge of the southern exit.

तुङ्गानि वेश्मानि सगोपुराणि
स्वर्णानि कैलासशशिप्रभाणि।
प्रह्लादरूपाः प्रमथावरुद्धा
ज्योतींषि मेवा इव चाश्मवर्षाः॥ २७॥

The attendants of Śiva held under their subjection the various other golden entrance gates and the high turrets of Tripura, the Kailāśa of the Daityas, shining like the Moon, as the hailstone showering clouds hide the stars and the firmament above.

उत्पाट्य चोत्पाट्य गृहाणि तेषां
सशैलमालासमवेदिकानि।
प्रक्षिप्य प्रक्षिप्य समुद्रमध्ये
कालाम्बुदाभाः प्रमथा विनेदः॥ २८॥

रक्तानि चाशेषवनैर्युतानि
साशोकखण्डानि सकोकिलानि।
गृहाणि हे नाथ पितः सुतेति
भ्रातेति कान्तेति प्रियेति चापि।
उत्पाट्यमानेषु गृहेषु नार्य-
स्त्वनार्यशब्दान्विविधान्प्रचक्रुः॥ २९॥

The Pramathas dismantled the abodes of the demons resembling like the rows of mountains and decorated with sacrificial altars, and threw them into the ocean, thundering ferociously like the dark thundering clouds. The attendants of Śiva also began to drown into the sea, the houses of the demons decorated with the trees and the foliage abounding with the chirping birds which made the women of the demons cry out– "O Son! O Brother! O Lord!" "O Father!" O Dear! O Beloved" and they began to curse the Pramathas.

कलत्रपुत्रक्षयप्राणनाशे
तस्मिन् पुरे युद्धमतिप्रवृत्ते।
महासुराः सागरतुल्यवेगा
गणेश्वराः कोपवृताः प्रतीयुः॥ ३०॥

Thus a fierce battle ensued in that town of Tripura in course of which the boys and women folk began to perish, seeing which the demons angrily came out like the ocean to fight the foe and fought hand to hand with them.

परश्वधैस्तत्र शिलोपलैश्च
त्रिशूलवज्रोत्तमकम्पनैश्च।
शरीरसद्मक्षपणं सुघोरं
युद्धं प्रवृत्तं दृढवैरबद्धम्॥ ३१॥

As soon as they made their appearance, the aspect of the war became more furious in which axes, rocks, tridents, spears and thunderbolts were freely used and the bodies of the warriors were crushed to pieces and fell down dead on the battlefield.

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अन्योन्यमुद्दिश्य विमर्दतां च
प्रधावतां चैव विनिघ्नतां च।
शब्दो बभूवामरदानवानां
युगान्तकालेष्विव सागरान्तः॥३२॥

The Devas and the Dānavas began to crush each other and pursued and attacked each other; it seemed then, that tumultuous roars were heard liking the thundering noise of the ocean at the time of universal dissolution.

व्रणैरजस्रं क्षतजं वमन्तः
कोपोपरक्ता बहुधानदन्तः।
गणेश्वरास्तेऽसुरपुङ्गवाश्च
युद्ध्यन्ति शब्दं च महत्स्वनन्ते॥३३॥

The Devas and Asuras bled profusely and roared loudly with their reddened eyes. Thus fighting went on and loud uproars were heard.

मार्गाः पुरे लोहितकर्दमालाः
स्वर्णेष्टकास्फाटिकभिन्नचित्राः।
कृत्वा मुहूर्त्तेन सुखेन गन्तुं
छिन्नोत्तमाङ्गांघ्रिकराः कराला॥३४॥
कोपावृताक्षः स तु तारकाख्यः
संख्ये सवृक्षः सगिरिर्निलीनः।
तस्मिन् क्षणे द्वारवरं रिरक्षो
रुद्धं भवेनाद्भुतविक्रमेण॥३५॥

The thoroughfares of Tripura that were covered with golden and marble pavement became now in an instant covered with the stream of blood; and in the twinkling of the eye, those demons became still more hideous with their heads, arms and limbs separated from them; then, the infuriated Tārakāsura came out uprooting the trees and was instantly checked at the entrance by the all-powerful Lord Śiva.

स तत्र प्राकारगतांश्च भूता-
ञ्छतान्महानद्भुतवीर्यसत्त्वः।
चचार चाप्तेन्द्रियगर्वदृप्तः
पुराद्विनिष्क्रम्य ररास घोरम्॥

That valiant and wonderfully powerful demon came out of the town after killing those that were on the rampart wall and began to roar most furiously.

ततः स दैत्योत्तमपर्वताभो यथाञ्जसा नाग इवाभिमत्तः।
निवारितो रुद्रस्थं जिघृक्षुर्यथार्णवः सर्पति चातिवेलः॥

That demon shining like the mountains though resisted like an elephant, made an attempt to catch the chariot of Śiva and rushed out violently as an ocean floods the beach.

शेषः सुधन्वा गिरिशश्च
देवश्चतुर्मुखो यः स त्रिलोचनश्च।
ते कारकाख्याभिगता गताजौ
क्षोभं यथा वायुवशात्समुद्राः॥३८॥

Then the three-eyed Śiva with bow in hand, Bhagavān Ananta Deva and Brahmā came out to meet Tārakāsura. They were infuriated as a sea gets infuriated by the force of wind.

शेषो गिरीशः सपितामहेश-
श्चोत्क्षुभ्यमाणः स रथेऽम्बरस्थः।
बिभेद सन्धीषु बलाभिपन्नः
कूजन्निनादांश्च करोतिघोरान्॥३९॥
एकं तु ऋग्वेदतुरङ्गमस्य
पृष्ठे पदं न्यस्य वृषस्य चैकम्।
तस्थौ भवः सोद्यतबाणचापः
पुरस्य तत्सङ्गममीक्षमाणः॥४०॥
तदा भवपदन्यासाद्वयस्य वृषभस्य च।
पेतुः स्तनाश्च दन्ताश्च पीडिताभ्यां त्रिशूलिना॥४१॥
ततः प्रभृति चाश्वानां स्तना दन्ता गवां तदा।
गूढाः समभवंस्तेन चादृश्यत्वमुपागताः॥४२॥

Śeṣa, Girīśa and Brahmā began to pierce the limbs of the enemies from the air and thundered loudly. Śiva, then with His eyes fixed on Tripura rested His one foot on the Ṛgveda personified as a horse and the other one on His Nandī; He drew His bow with arrows. By the

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weight of the feet of Śiva, both the horse and the bull became oppressed and respectively the breasts and the teeth of the horse and the Nandī bull fell to the ground. It is since then that the teeth and the breasts of the bull and the horse are not seen and fixed in a way as to make them invisible.

तारकाख्यस्तु भीमाक्षो रौद्ररक्तान्तरेक्षणः।
रुद्रान्तिके सुसंरुद्धो नन्दिना कुलनन्दिना॥४३॥
परश्वधेन तीक्ष्णेन स नन्दी दानवेश्वरम्।
तक्षयामास वै तक्षा चन्दनं गन्धतो यथा॥४४॥
परश्वधहतः शूरः शैलादिः शरभो यथा।
दुद्राव खड्गं निष्कृष्य तारकाख्यो गणेश्वरम्॥४५॥
यज्ञोपवीतमादाय चिच्छेद च ननाद च।
ततः सिंहरवो घोरः शंखशब्दश्च भैरवः।
गणेश्वरैः कृतस्तत्र तारकाख्ये निषूदिते॥४६॥

The awful red-eyed Tārakāsura made a dash towards Śiva but Nandī held him at bay. As a perfumer whets his sandalwood, so Nandī sharpened his battle axe and hit the demon Tāraka with it. Thus struck by battle axe, the powerful Tārakāsura, with sword unsheathed, dashed against Nandī like a Śarabha of a mountain (an eighteen foot animal stronger than a lion). Then Nandī attacked him and severed him from his body as one tears away one's sacred thread, and roared aloud. When Tārakāsura was thus killed, the Devas blew the heavy conch shells and shouted out loud thundering noise.

प्रमथारसितं श्रुत्वा वादित्रस्वनमेव च।
पार्श्वस्थः सुमहापार्श्वं विद्युन्मालिं मयोऽब्रवीत्॥४७॥
बहुवदनवतां किमेष शब्दो
नदतां श्रूयेत भिन्नसागराभः।
वद वचनं तडिमलिन् किं किमेत-
द्गणपाला युयुधुर्ययुर्गजेन्द्राः॥४८॥

Hearing this tumultuous uproar of the Pramathas, and the sounding of the drums, Maya asked Vidyunmālī who was close by: "O Vidyunmālī! what is this sound that we hear, uttered by so many mouths, like the roar of the ocean? What is the cause of this sudden uproar? The Devas are fighting and the Asuras are fleeing. What is the cause of this?"

इति मयवचनाङ्कुशार्दितस्तं
तडिमाली रविरिवांशुमाली।
रणशिरसि समागतः सुराणां
निजगादेदमरिन्दमोऽतिहर्षात्॥४९॥
यमवरुणमहेन्द्ररुद्रवीर्य-
स्तव यशसो निधिर्धीर तारकाख्यः।
सकलसमरशीर्षपर्वतेन्द्रो
युद्धायस्तपति हि तारको गणेन्द्रैः॥५०॥
मृदितमुपनिशम्य तारकाख्यं
रविदीप्तानलभीषुणायताक्षम्।
हृषितसकलनेत्रलोमसत्त्वाः
प्रमथास्तोयमुचो यथा नदन्ति॥५१॥

Vidyunmālī who resembled Sun, hearing such words of Maya was oppressed in his heart and said, "O great hero! He who was powerful like Yama, Varuṇa, Mahendra and Rudra, who used to shine like a mountain in every battle, he who crushed his enemies, he who was the gem of your name and fame, that Tārakāsura, the cruhser of the enemy, after fighting valiantly with the Pramathas and the Devas, has been killed by them at last. Hearing that Tārakāsura, terrible like fire and the Sun with widely extended eyes, has been killed, the Pramathas have become very glad, their mind and heart filled with joy and are now roaring like thundering clouds."

इति सुहृदो वचनं निशम्य तत्त्वं
तडिमालेः स मयस्सुवर्णमाली।
रणशिरस्यसिताञ्जनाचलाभो
जगदे वाक्यमिदं नवेन्दुमालिम्॥५२॥
विद्युन्मालिन्न नः कालः साधितुं ह्यवहेलया।
करोमि विक्रमेणैतत्पुरं व्यसनवर्ज्जितम्॥५३॥

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Maya hearing those words of Vidyunmālī, who used to behave himself like the white mountain in the battle-field said– "O Vidyunmālī! Now we ought not to carelessly waste away our time. I will show my valour and make this city safe."

विद्युन्माली ततः क्रुद्धो मयश्च त्रिपुरेश्वरः।
गणाञ्जघ्नुस्तु द्राघिष्ठाः सहितास्तैर्महासुरैः॥५४॥

The enraged Vidyunmālī and Maya in company with the powerful demons went out and began to destroy the retainers of Śiva.

येन येन ततो विद्युन्माली याति मयश्च सः।
तेन तेन पुरं शून्यं प्रमथैः प्रहृतैः कृतम्॥५५॥

Wherever Maya and Vidyunmālī went, the Pramathas were severely beaten and they fled in great disorder, making those passages free of Devas.

अथ यमवरुणमृदङ्गघोषैः पणवडिण्डिसज्यास्वनप्रघोषैः।
सकरतलपुटैश्च सिंहनादैर्भवमभिपूज्य सुरावतस्थुः॥५६॥

Afterwards Yama, Varuṇa and the other Devas prayed to Śiva. They played on their tabors, Mṛdaṅgas, Paṇavas, clapped their hands, roared and worshipped Śiva.

सम्पूज्यमानो दितिजैर्महात्मभिः
सहस्ररश्मिप्रतिमौजसैर्विभुः।
अभिष्टुतः सत्यरतैस्तपोधनै-
र्यथास्तशृङ्गभिगतो दिवाकरः॥५७॥

Śiva, thus adored by the high-souled Devas of immeasurable lustre like the Sun, the sons of Diti and praised by the truthful ascetics looked like the Sun in full splendour on the summit of Astācala.

इति श्रीमात्स्ये महापुराणे त्रिपुरदाहे तारकाख्यवधो
नामाष्टत्रिंशदधिकशततमोऽध्यायः॥१३८॥

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CHAPTER 139

Maya entrusts safety of Tripura to the Dānavas convincing them again

सूत उवाच

तारकाख्ये हते युद्धे उत्सार्य प्रमथान्मयः।
उवाच दानवान्भूयो भूयः स तु भयावृतान्॥१॥
भोऽसुरेन्द्राधुना सर्वे निबोधध्वं प्रभाषितम्।
यत्कर्त्तव्यं मया चैव युष्माभिश्च महाबलैः॥२॥
पुष्यं समेष्यते काले चन्द्रश्चन्द्रनिभाननाः।
यदैकं त्रिपुरं सर्वं क्षणमेकं भविष्यति॥३॥

Sūta said– O Sages, thus with the killing of Tārakāsura in the battlefield, Maya somehow drove out the *Pramathas* from Tripura and then assuring the frightened Dānavas, he said– "O *asuras*, I am going to speak out the duty of the valorous Dānavas at the moment. All of you should listen to me attentively. O Dānavas with moon like faces, the time when the moon would be in the Puṣya constellation, all the three cities will merge for a moment.

कुरुध्वं निर्भयाः काले कोकिलाशंसितेन च।
स कालः पुष्ययोगस्य पुरस्य च मया कृतः॥४॥
काले तस्मिन्पुरे यस्तु सम्भावयति संहतिम्।
स एनं कारयेत्तूर्णं बलिनैकेषुणा सुरः॥५॥

The time for the merging of the three Puras, in the Puṣya-constellation of the moon has already been prescribed by me. Therefore, at that point of time you should all apply the methods spelt out by the sage Nārada, because during that period, whichever god would come to know of the merging of the three cities, he would destroy it with a single arrow.

योधां प्राणो बलं यच्च या च वो वैरिताऽसुराः।
तत्कृत्वा हृदये चैव पालयध्वमिदं पुरम्॥६॥

Therefore, O *asuras*, you should apply all the strength and force possessed by you keeping in view the entire enmity and jealousy, you preserve against the gods and sages yourself for the protection of Tripura.

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महेश्वररथं ह्येकं सर्वप्राणेन भीषणम्।
विमुखीकुर्वतात्यर्थं यथा नोत्सृजते शरम्॥७॥

You turn back the horrible chariot of Maheśvara, with all the force at your command so as to prevent him from shooting the arrow.

तत एवंकृतेऽस्माभिस्त्रिपुरस्यापि रक्षणे।
प्रतीक्षिष्यन्ति विवशाः पुष्ययोगं दिवौकसः॥८॥

When we are able to protect Tripura in such a way, the gods per force shall have to wait for the next Puṣya-constellation.

निशम्य तन्मयस्यैवं दानवास्त्रिपुरालयाः।
मुहुः सिंहरुतं कृत्वा मयमूचुर्यमोपमाः॥९॥

Listening to the speech of Maya-Dānava, the dwellers of Tripura, resembling Yama, uttering the lion's roar repeatedly, spoke to Maya.

प्रयत्नेन वयं सर्वे कुर्म्मस्तव प्रभाषितम्।
तथा कुर्म्मो यथा रुद्रो न मोक्ष्यति पुरे शरम्॥१०॥

O King, all of us shall follow your words making all the efforts and shall act in a way that Rudra-Śiva shall not be able to shoot the arrow.

अद्य यास्याम संग्रामे तद्रुद्रस्य जिघांसवः।
कथयन्ति दितेः पुत्रा हृष्टा भिन्नतनूरुहाः॥११॥
कल्पं स्थास्यन्ति वा खस्थं त्रिपुरं शाश्वतं ध्रुवम्।
अदानवं वा भविता नारायणपदत्रयम्॥१२॥

We are moving for the killing of Rudra in the battle ground, today itself. Either our Tripura shall remain floating in the air till the end of the *kalpa*, or like the three steps of Nārāyaṇa it shall be free from the Dānavas.

वयं न धर्मं हास्यामो यस्मिन्नोक्षति नो भवान्।
अदैवतमदैत्यं वा लोकं द्रक्ष्यन्ति मानवाः॥१३॥

Whatever duties are entrusted to us by you, we shall never fail in that responsibility. Today the people will find the earth either deprived of the gods or of the Daityas."

इति संमंत्र्य हृष्टास्ते पुरान्तर्विबुधारयः।
प्रदोषे मुदिता भूत्वा चेरुर्मन्मथचारताम्॥१४॥

The demons thus delightfully talking together went to their abodes and spent the night with delight enjoying the conjugal pleasures.

मुहुर्मुक्तोदयो भ्रान्त उदयाग्रं महामणिः।
तमांस्युत्सार्य्य भगवांश्चन्द्रो जृम्भति सोऽम्बरम्॥१५॥
कुमुदालंकृते हंसो यथा सरसि विस्तृते।
सिंहो यथा चोपविष्टो वैदूर्य्यशिखरे महान्॥१६॥
विष्णोर्य्यथा च विस्तीर्णे हारश्चोरसि संस्थितः।
तथावगाहे नभसि चन्द्रोऽत्रिनयनोद्भवः।
भ्राजते भ्राजयँल्लोकान्सृजञ्ज्योत्स्नारसं बलात्॥१७॥

They said "The moon has made His appearance in the firmament dispelling all darkness as if a great jewel is travelling in the sky. The moon illumining the landscape with His splendour looks like the goose in a beautiful big reservoir adorned with lotuses, or the lion sitting on a rock of lapis-lazuli, or the garland of glittering jewels adorning the breast of Lord Viṣṇu." Thus risen in the blue firmament, the Moon, born of the eyes of Atri, began to shed powerfully the nectar of beautiful moonlight and bestow nourishment and beauty to all the worlds.

शीतांशावुदिते चन्द्रे ज्योत्स्नापूर्णे पुरेऽसुराः।
प्रदोषे ललितं चक्रुर्गृहमात्मानमेव च॥१८॥

The demons began to beautify their houses and bodies when the Moon emitting His cool rays began to smile on them.

रथ्यासु राजमार्गेषु प्रासादेषु गृहेषु च।
दीपाश्चम्पकपुष्पाभा नाल्पस्नेहप्रदीपिताः॥१९॥

The dim oil lamps in the thoroughfares, palaces, squares, looked like the budded Campaka flowers.

तदा मठेषु ते दीपाः स्नेहपूर्णाः प्रदीपिताः।
गृहाणि वसुमन्त्येषां सर्वरत्नमयानि च।
ज्वलतो दीपयन्दीपांश्चन्द्रोदयमिव ग्रहाः॥२०॥

But the lamps within the Maṭhas began to

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burn more vigorously. The palatial buildings of the Dānavas were full of jewels and valuables and therefore, did not shine so well under the moonlight as the stars dwindle away in the firmament.

चन्द्रांशुभिर्भासमानमन्तर्दीपैः सुदीपितम्।
उपद्रवैः कुलमिव पीयते त्रिपुरे तमः॥ २१॥

The darkness of that town was driven away by the lustre of the Moon above and the lights burning in the rooms below as feuds and chaos destroy a good family.

तस्मिन्पुरे वै तरुणप्रदोषे चन्द्राट्टहासे तरुणप्रदोषे।
रत्यर्थिनो वै दनुजा गृहेषु सहाङ्गनाभिः सुचिरं विरेमुः॥

In the first part of the night when the Moon began to laugh, as it were, very loudly i.e., shine on that town in full splendour, the demons started their amorous pastimes with their ladies.

विनोदिता ये तु वृषध्वजस्य पञ्चेषवस्ते मकरध्वजेन।
तत्रासुरेष्वासुरपुङ्गवेषु स्वाङ्गाङ्गनाः स्वेदयुता बभूवुः॥ २३

At that moment the five arrows of Cupid, thrown before on Lord Śiva, now themselves became afraid when they saw the amorous dalliances of the Dānavas. Both the sexes perspiring and getting tired.

कलप्रलापेषु च दानवीनां वीणाप्रलापेषु च मूर्च्छितांस्तु।
मत्तप्रलापेषुच कोकिलानां सचापबाणो मदनो ममन्थ॥

They under their influence began to sing and melodiously play Mūrcchanās in their lutes; the cuckoo began to coo ravishingly his notes and it seemed, then, that the God of love armed with His bow and arrow began to be much agitated and distressed.

तमांसि नैशानि द्रुतं निहत्य
ज्योत्स्नावितानेन जगद्वितत्य।
खे रोहिणीं तां च प्रियां समेत्य
चन्द्रः प्रभाभिः कुरुतेऽधिराज्यम्॥ २५॥

The Moon instantly driving away the nocturnal darkness and diffusing His rays all over the landscape, reigned in heaven in company of His beloved Rohiṇī.

स्थित्वैव कान्तस्य तु पादमूले
काचिद्वरस्त्री स्वकपोलमूले।
विशेषकं चारुतरं करोति
तेनाननं स्वं समलङ्करोति॥ २६॥

Some of the women sitting at the feet of their lords and placing their palm of hand on the cheeks began to shed tears of love which made their faces look more beautiful.

दृष्ट्वाननं मण्डलदर्पणस्थं महाप्रभा मे मुखजेति जल्पत्वा।
स्मृत्वा वराङ्गी रमणेरितानि तेनैव भावेन रतीमवाप॥ २७

Some one looking her face in the mirror exclaimed "how lovely is my face" became quite pleased at the prospect of getting fit reply from her husband.

रौमाञ्चितैर्गात्रवरैर्युवभ्यो
रतानुरागाद्रमणेन चान्याः।
स्वयं द्रुतं यान्ति मदाभिभूताः
क्षपा यथा चार्कदिनावसाने॥ २८॥

Some being enamoured by the love of their husbands hurried straight to them as the darkness makes its appearance at the close of the day.

पेपीयते चातिरसानुविद्धा
विमार्गितान्या च प्रियं प्रसन्ना।
काचित् प्रियस्यातिचिरात् प्रसन्ना
आसीत्प्रलापेषु च संप्रसन्ना॥ २९॥

The lords of some made their better-halves drink and some of the women folk rejoiced by the conversation of their lords.

गोशीर्षयुक्तैर्हरिचन्दनैश्च
पङ्काङ्किताक्षीरधरासुरीणाम्।
मनोज्ञरूपा रुचिरा बभूवुः
पूर्णामृतस्येव सुवर्णकुम्भाः॥ ३०॥

The breasts of those women painted with sandal, incense and other perfumes looked

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handsome like the golden pitchers full of ambrosia.

क्षताधरोष्ठा द्रुतदोषरक्ता
ललन्ति दैत्या दयितासु रक्ताः।
तन्त्रीप्रलापास्त्रिपुरेषु रक्ताः
स्त्रीणां प्रलापेषु पुनर्विरक्ताः॥ ३१॥

That night the Daityas played in the hands of their beloved and felt quite intoxicated by the sweet notes of Viṇā played by their consorts.

क्वचित्प्रवृत्तं मधुराभिगानं
कामस्य बाणैः सुकृतं निधानम्
आपानभूमीषु सुखप्रमेयं
गेयं प्रवृत्तं त्वथ साधयन्ति॥ ३२॥

Some women threw the arrow of Cupid by their enchanting notes and sang highly captivating songs from some sequestered nooks.

गेयं प्रवृत्तं त्वथ शोधयन्ति
केचित्प्रियां तत्र च साधयन्ति।
केचित्प्रियां सम्प्रतिबोधयन्ति
सम्बुध्य सम्बुध्य च रामयन्ति॥ ३३॥

Some of the demons pleased their helpmates and then enjoyed with them after singing to them the songs sung by other ladies.

चूतप्रसूनप्रभवः सुगन्धः
सूर्ये गते वै त्रिपुरे बभूव।
सम्मर्म्मरो नूपुरमेखलानां
शब्दश्च सम्बाधति कोकिलानाम्॥ ३४॥

The sweet aroma of mango flowers pervaded all over Tripura when the tinkling of the anklets and the jingling of the girdle of bells worn by the women, put to blush the sweet notes of the nightingale.

प्रियावगूढा दयितोपगूढा
काचित्प्ररूढाङ्गरुहापि नारी।
सुचारुबाष्पाङ्कुरपल्लवानां
नवाम्बुसिक्ता इव भूमिरासीत्॥ ३५॥

Some women tightly embraced by their lords looked exquisitely beautiful with their hairs standing on their ends like the earth smiling with fresh verdure sprouted by the showers of rain.

शशाङ्कपादैरुपशोभितेषु
प्रासादवर्येषु वराङ्गनानाम्।
माधुर्यभूताभरणा महान्तः
स्वना बभूवुर्मदनेषु तुल्याः॥ ३६॥
पानेन खिन्ना दयितातिवेलं
कपोलमाघ्रासि च किं ममेदम्।
आरोह मे श्रोणिमिमां विशालां
पीनोन्नतां काञ्चनमेखलाढ्याम्॥ ३७॥

The women folk reposing at beautiful places looked highly charming under the influence of the moon. They, with their sweet and gentle voice, repeatedly said to their lords "Do you not see my cheeks, come and throw yourself on my beautiful and high-waist adorned with the girdle of small bells."

रथ्यासु चन्द्रोदयभासितासु
सुरेन्द्रमार्गेषु च विस्तृतेषु।
दैत्याङ्गना यूथगता विभान्ति
तारा यथा चन्द्रमसोदिवान्ते॥ ३८॥

The group of the Daitya ladies looked exceedingly beautiful like the stars when the thoroughfares of the town were lit up by the radiance of the moon. They looked like so many stars twinkling before the brilliance of the rays of the moon.

अट्टाट्टहासेषु च चामरेषु
प्रेङ्खासु चान्या मदलोलभावात्।
सन्दोलयन्ते कलसम्प्रहासाः
प्रोवाच काञ्चीगुणसूक्ष्मनादा॥ ३९॥
अम्लानमालान्वितसुन्दरीणां
पर्य्याय एषोऽस्ति च हर्षितानाम्।
श्रूयन्ति वाचः कलधौतकल्पा
वापीषु चाम्भे कलहंस शब्दाः॥ ४०॥

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काञ्चीकलापञ्च सहाङ्गरागः
प्रेङ्खासु तद्रागकृताश्च भावाः।
छिन्दन्ति तासामसुराङ्गनानां
प्रियालयान्मन्मथमार्गणानाम्॥४१॥

Some of the women laughing and burning with passion infused by the chiming of bells on the girdle of their waists began to tinkle their anklets in course of their amorous gambols and give suitable replies. The speech of the charming women wearing unfading beautiful garlands was as attractive as the notes of the geese in a reservoir. Their surpassing beauty, the sweet jingling of their girdle bells, and their attractiveness were the sources of their relief from the tortures of Cupid.

चित्राम्बरश्चोद्धृतकेशपाशः
सन्दोल्यमानः शुशुभेऽसुरीणाम्।
सुचारुवेशाभरणैरुपेत-
स्तारागणैर्ज्योतिरिवास चन्द्रः॥४२

They with their beautiful garments, decorated hair, the beautifully ornamented form, looked handsome like the moonbeams beautified by the stars.

सन्दोलनादुच्छ्वसितैश्छिन्नसूत्रैः
काञ्चीभ्रष्टैर्मणिभिर्विप्रकीर्णैः।
दोलाभूमिस्तैर्विचित्रा विभाति
चन्द्रस्य पार्श्वोपगतैर्विचित्रा॥४३॥

Many of them enjoyed themselves in the see-saw when the strings of their ornaments broke and made their girdle of little bells falls down and the jewels to scatter on the ground which began to emit lustre on account of the scattered gems, thus it looked like the Moon surrounded by stars.

सचन्द्रिके सोपवने प्रदोषे
रुतेषु वृन्देषु च कोकिलानाम्।
शरव्ययं प्राप्य पुरेऽसुराणां
प्रक्षीणबाणो मदनश्चचार॥४४॥

The nightingale began to sing seated in its cosy foliage on the night lit up by the moon. The God of love exhausting His store of arrows, began to walk about in the town of the demons.

इति तत्र पुरेऽमरद्विषाणां
सपदि हि पश्चिमकौमुदी तदासीत्।
रणशिरसि पराभविष्यतां वै
भवतुरगैः कृतसंक्षया अरीणाम्॥४५॥

The moonbeams turned to the west and the night of enjoyment was brought to a close; as if the demons would meet shortly with their discomfiture.

चन्द्रोथ कुन्दकुसुमाकरहारवर्णो
ज्योत्स्नावितानरहितोऽब्भ्रसमानवर्णः।
विच्छायतां हि समुपेत्य न भाति
तद्वत् भाग्यक्षये धनपतिश्च नरो विवर्णः॥४६॥

The moon first turned red like the Kunda flowers; then looked like the garland of gems; then lost his light; then looked like clouds till at last he became invisible, just when the good luck fades away, a sick man looks pale.

चन्द्रप्रभामरुणसारथिनाभिभूय
सन्तप्तकाञ्चनरथाङ्गसमानबिम्बः।
स्थित्वोदयाग्रमुकुटे बहुरेव सूर्यो
भात्यम्बरे तिमिरतोयवहां तरिष्यन्॥४७॥

At last Aruṇa, the charioteer of the Sun defeated the Moon. The golden Sun, like a disc began to shine fully on the Udayācala, as if He is going to overcome the army that was then in the ocean.

इति श्रीमात्स्ये महापुराणे
त्रिपुरकौमुदीनामैकोनचत्वारिंशदधिकशततमोऽध्यायः॥१३९॥

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CHAPTER 140

War between Gods and Dānavas, killing of Vidyunmālī by Nandīśvara

सूत उवाच

उदिते तु सहस्रांशौ मेरौ भासाकरे रवौ।

नदद्देवबलं कृत्स्नं युगान्त इव सागराः॥ १॥

Sūta said– "O *Ṛṣis*, with the rise of the sun with a thousand rays, the entire army of the gods started shouting loudly like the thundering of the ocean at the time of dissolution."

सहस्रनयनो देवस्ततः शक्रः पुरन्दरः।

सवित्तदः सवरुणस्त्रिपुरं प्रययौ हरः॥ २॥

ते नानाविधरूपाश्च प्रमथातिप्रमाथिनः।

ययुः सिंहरवैर्घोरैर्वादित्रनिनदैरपि॥ ३॥

Then lord Śiva, the thousand eyed Indra, accompanied with Varuṇa and Kubera, marched towards Tripura. A number of Pramathas, in various forms, destroyers of the enemies, uttering lion's roar and sounding the war band, they marched on.

ततो वादितवादित्रैश्चातपत्रैर्महाद्रुमैः।

बभूव तद्बलं दिव्यं वनं प्रचलितं यथा॥ ४॥

With the sound produced from the musical instruments, the army of gods with umbrellas and trees appeared like a moving forest.

तदापतन्तं सम्प्रेक्ष्य रौद्रं रुद्रबलं महत्।

संक्षोभो दानवेन्द्राणां समुद्रप्रतिमो बभौ॥ ५॥

Finding the vast and terrific army of the gods marching for the waging of the war, the crowd of Dānavas, was disturbed like the ocean.

ते चासीन् पट्टिशान् शक्तीः शूलदण्डपरश्वधान्।

शरासनानि वज्राणि गुरूणि मुसलानि च॥ ६॥

प्रगृह्य कोपरक्ताक्षाः सपक्षा इव पर्वताः।

निजघ्नुः पर्वतघ्नाय घना इव तपात्यये॥ ७॥

Then the eyes of the Dānavas resembling the flying mountains, became red. They holding *paṭṭiśa*, sword, *Śakti*, *Śūla*, *danda*, battle-axe, bow, *Vajra* and the big clubs, started attacking Indra collectively, as the clouds rain after the end of the summer season.

सविद्युन्मालिनस्ते वै समया दितिनन्दनाः।

मोदमानाः समासेदुर्देवदेवैः सुरारयः॥ ८॥

Thus Maya with the Daityas– the enemies of the gods accompanied with Vidyunmālī, delightfully engaged themselves in war with Dāneśvara.

मर्त्तव्यकृतबुद्धीनां जये चानिश्चितात्मनाम्।

अबलानां चमूर्ह्यासीदबलावयवा इव॥ ९॥

There was no hope for survival in their minds, therefore they got ready for death. The Dānava army was devoid of strength like the limbs of the women.

विगर्ज्जन्त इवाम्भोदा अम्भोद सदृशत्विषः।

प्रयुद्धा युद्धकुशलाः परस्परकृतागसः॥ १०॥

The Dānavas having the complexion of clouds, well-versed in the warfare, were fighting attacking one another, while thundering like the cloud.

धूमायन्तो ज्वलद्भिश्च आयुधैश्चन्द्रवर्चसैः।

कोपाद्वा युद्धलुब्धाश्च कुट्टयन्ते परस्परम्॥ ११॥

The warriors greedy for waging a war, using the weapons which were brilliant like the fire or the fire flames were attacking in anger over one another.

वज्राहताः पतन्त्यन्ये बाणैरन्ये विदारिताः।

अन्ये विदारिताश्चक्रैः पतन्ति ह्युदधेर्जले॥ १२॥

Some of them having been wounded with *Vajra*, others getting injured with the arrows, while other having been dismembered with *cakra* were falling in the oceanic water.

छिन्नस्रग्दामहाराश्च प्रमृष्टाम्बरभूषणाः।

तिमिनक्रगणे चैव पतन्ति प्रमथाः सुराः॥ १३॥

The gods, the cords of whose garlands had been broken, whose costumes and ornaments had been destroyed, together with the *Śivagaṇas*

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were falling in the oceanic waters infested with crocodiles and fishes.

गदानां मुसलानां च तोमराणां परश्वधाम्।
वज्रशूलर्ष्टिपातानां पट्टिशानां च सर्वतः॥१४॥
गिरिश्रृंगोपलानां च प्रेरितानां प्रमन्युभिः।
सजवानां दानवानां सधूमानां रवित्विषाम्।
आयुधानां महानोघः सागरौघे पतत्यपि॥१५॥
प्रवृद्धवेगैस्तैस्तत्र सुरासुरकरैरितैः।
आयुधैस्त्रस्तनक्षत्रः क्रियते संक्षयो महान्॥१६॥

The Dānavas having complexion of smoke besides the lustre of the sun, shot the clubs, *mūsalas*, *tomaras, vajra, śūla, paṭṭiśa*, mountain peaks, stone slabs and other weapons in large numbers which were falling in the ocean. With the weapons forcefully used by the gods and the *asuras*, the constellations were frightened. The great destruction was going on.

क्षुद्राणां गजयोर्युद्धे यथा भवति संक्षयः।
देवासुरगणैस्तद्वत्तिमिनक्रक्षयोऽभवत्॥१७॥

At that hour, there was a tremendous noise made by the blows of the clubs, the battle axes, the bolts, the tridents, the javelins, bright as sun and emitting smoke, the big rocks hurled by the angry demons as missiles and the falling of the weapons and the dead soldiers into the ocean. The violent and powerful weapons projected by the Devas and Dānavas looked beautiful like stars in the firmament, and began to make havoc on both the parties. The alligators and the fishes were crushed to death by the great war between the demons and the Devas as small beings suffer owing to the conflict between two elephants.

विद्युन्माली च वेगेन विद्युन्माली इवाम्बुदः।
विद्युन्मालवनोन्नादो नन्दीश्वरमभिद्रुतः॥१८॥
स तं तमोऽरिवदनं प्रणदन्वदतां वरः।
उवाच युधि शैलादिं दानवोऽम्बुधिनिःस्वनः॥१९॥

Vidyunmālī dashed towards, Nandikeśvara like a flash of lightning from the clouds. The eloquent Asura, shining like lightning and roaring like the ocean said to Nandikeśvara whose face looked pleasant like Moon.

युद्धाकांक्षी तु बलवान्विद्युन्माल्यहमागतः।
यदि त्विदानीं मे जीवन्मुच्यसे नन्दिकेश्वर।
न विद्युन्मालिहननं वचोभिर्युधि दानव॥२०॥

"O Nandikeśvara! Vidyunmālī anxious to fight has now appeared before you. You will never be able to get back with your life. Vidyunmālī cannot be killed merely by a mere array of words in a battlefield."

तमेवंवादिनं दैत्यं नन्दीशस्तपतां वरः।
उवाच प्रहरंस्तत्र वाद्यलङ्कारवद्वचः॥२१॥
दानवा धर्मकामानां नैषोऽवसर इत्युत।
शक्तो हन्तुं किमात्मानं जातिदोषाद्विबृंहसि॥२२॥
यदि तावन्मया पूर्वं हतोऽसि पशुवद्यथा।
इदानीं वा कथं नाम न हिंस्ये क्रतुदूषणम्॥२३॥
सागरं तरते दोर्भ्यां पातयेद्यो दिवाकरम्।
सोऽपि मां शक्नुयान्नैव चक्षुर्भ्यां समवीक्षितुम्॥२४॥

The eloquent Nandikeśvara dealt a blow to him and said– "O Demon! This is not the place for displaying virtue, can you escape me on account of your sins? When you can be destroyed by me like a lower animal, should I not kill you, O destroyer of sacrifices! I shall kill you. One may swim across the deep ocean and bring down the Sun from the zenith to the nadir, but none can raise his eyes to see me fully (i.e., one is so terrified by my name)."

इत्येवंवादिनं तत्र नन्दिनं तन्निभो बले।
बिभेदैकेषुणा दैत्यः करेणार्क इवाम्बुदम्॥२५॥
वक्षसः स शरस्तस्य पपौ रुधिरमुत्तमम्।
सूर्यस्त्वात्मप्रभावेण नद्यर्णवजलं यथा॥२६॥

Hearing those words of Nandikeśvara, the Daitya shot a powerful arrow at Nandikeśvara which sucked the blood of his breast as the Sun by His rays evaporates water of rivers.

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स तेन सुप्रहारेण प्रथमं चातिरोषितः।
हस्तेन वृक्षमुत्पाट्य चिक्षेप गजराडिव॥ २७॥
वायुनुन्नः स च तरुः शीर्णपुष्पो महारवः।
विद्युन्मालिशरैश्छिन्नः पपात पतगेशवत्॥ २८॥

Nandikeśvara surcharged with wrath uprooted a gigantic tree and hurled it as his formidable adversary; which went on in the air, showering flowers on its way; but Vidyunmālī cut it into pieces by many arrows; the tree then fell on the ground like a big bird.

वृक्षमालोक्य तं छिन्नं दानवेन वरेषुभिः।
रोषमाहारयत्तीव्रं नन्दीश्वरः सुविग्रहः॥ २९॥
सोद्यम्य करमारावे रविशक्रकरप्रभम्।
दुद्राव हन्तुं स क्रूरं महिषं गजराडिव॥ ३०॥

Nandikeśvara became still more enraged to see his huge missile thus cut by the powerful arrows of Vidyunmālī. He then got enraged, shouted out gravely and raising both his hands that looked like the Sun and the Moon dashed against that fierce and cruel demon as an elephant falls upon a buffalo.

तमापतन्तं वेगेन वेगवान्प्रसभं बलात्।
विद्युन्माली शरशतैः पूरयामास नन्दिनम्॥ ३१॥

On seeing Nandī come towards him with great force, the powerful Vidyunmālī hurled quickly on him hundreds of arrows and covered him with them.

शरकण्टकिताङ्गो वै शैलादिः सोऽभवत् पुनः।
अरेर्गृह्य रथं तस्य महतः प्रययौ जवात्॥ ३२॥
विलम्बिताश्वो विशिरो भ्रमितश्च रणे रथः।
पपात मुनिशापेन सादित्योऽर्करथो यथा॥ ३३॥

Nandikeśvara thus pierced with the arrows, valorously approached the chariot of Vidyunmālī, and began to push it back with great force, which in course of its revolutions tumbled to the ground and the heads of the horses lowered down into the ground, as if the Sun's chariot had fallen down with its occupant by the curse of some sage.

अन्तरान्निर्गतश्चैव मायया स दितेः सुतः।
आजघान तदा शक्त्या शैलादिं समवस्थितम्॥ ३४॥

The demon then came out of his chariot by virtue of his Māyā and hit Nandikeśvara with a javelin.

तामेव तु विनिष्क्रम्य शक्तिं शोणितभूषिताम्।
विद्युन्मालिं समुद्दिश्य चिक्षेप प्रमथाग्रणीः॥ ३५॥
तया भिन्नतनुत्राणो विभिन्नहृदयस्त्वपि।
विद्युन्माल्यपतद्भूमौ वज्राहत इवाचलः॥ ३६॥

Thus struck, Nandī took that javelin out of his breast and struck it besmeared with blood, with great force against his opponent. Vidyunmālī, hit by it in the armoured chest, fell down to the ground like a mountain rolling down by the blow of the thunderbolt.

विद्युन्मालिनि निहते सिद्धचारणकिन्नराः।
साधु साध्विति चोक्त्वा तेऽपूजयन्त उमापतिम्॥ ३७॥

On the death of Vidyunmālī, the Siddhas and the Kinnaras adored Śiva and cried out "Victory! Victory!"

नन्दिना सादिते दैत्ये विद्युन्मालौ हते मयः।
ददाह प्रमथानीकं वनमग्निरिवोद्धतः॥ ३८॥

On Vidyunmālī being killed by Nandikeśvara, Maya consumed the army of Śiva by his strategem as the fire consumes the forest.

शूलनिर्द्दारितोरस्का गदाचूर्णितमस्तकाः।
इषुभिर्गाढविद्धाश्च पतन्ति प्रमथार्णवे॥ ३९॥
अथ वज्रधरो यमोऽर्थदः
स च नन्दी स च षण्मुखो गुहः।
मयमसुरवीरसंप्रवृत्तं
विविधुः शस्त्रवरैर्हतारयः॥ ४०॥
नागं तु नागाधिपतेः शताक्षं
मयो विदार्येषुवरेण तूर्णम्।
यमं च वित्ताधिपतिं च विद्धा
ररास मत्ताम्बुदवत्तदानीम्॥ ४१॥

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They fell into the ocean with their limbs dismembered by the trident, their heads pounded with the clubs and perforated with the showers of arrows. Afterwards, Indra, Dharmarāja, Kubera, Nandikeśvara and Svāmikārtika attacked Maya, the great warrior, with various kinds of weapons. Maya roared like the clouds and quickly shot arrows after arrows and pierced Airāvata– Indra's elephant and also Kubera and Yama.

ततः शरैः प्रमथगणैश्च दानवा
दृढाहताश्छोत्तमवेगविक्रमाः।
भृशानुविद्धास्त्रिपुरं प्रवेशिता
यथा शिवश्चक्रधरेण संयुगे॥४२॥

At that time, the Dānavas, though strong and vigorous, suffered greatly from the weapons of the Devas and at last fled to take shelter in the fort Tripura, as Śiva once had to retire on being shot by the arrows of Viṣṇu.

ततस्तु शंखानकभेरिमर्दलाः
ससिंहनादा दनुपुत्रभङ्गदाः।
कपर्दिसैन्ये प्रबभुः समन्ततो
निपात्यमाना युधि वज्रसन्निभाः॥४३॥

When the news spread, that the Sons of Danu had retired, then, the Devas sounded their conches, tabors and cymbals and the sound thus echoed was like that of the thunderbolt.

अथ दैत्यपुराभावे पुष्ययोगो बभूव ह।
बभूव चापि संयुक्तं तद्योगेन पुरत्रयम्॥४४॥
ततो बाणं त्रिधा देवस्त्रिदैवतमयं हरः।
मुमोच त्रिपुरे तूर्णं त्रिनेत्रस्त्रिपथाधिपः॥४५॥

In the meantime, the asterism Puṣyā came in course of conjunction with the Moon over the Tripura fort when it was doomed to destruction. Then the three-eyed Śiva quickly shot the destructive arrow, of the potency of the three Devas and the three fires (tejas), on the fort Triprua.

तेन मुक्तेन बाणेन बाणपुष्पसमप्रभम्।
आकाशं स्वर्णसङ्काशं कृतं सूर्येण रञ्जितम्॥४६॥

The sky turned red like the burnt gold and of the colour of the red cochineal with the radiance of the arrow mixed with the rays of the Sun.

मुक्त्वा त्रिदैवतमयं त्रिपुरे त्रिदशः शरम्।
धिग्धिङ्मामिति चक्रन्द कष्टं कष्टमिति ब्रुवन्॥४७॥
वैधुर्यं दैवतं दृष्ट्वा शैलादिर्गजवद्व्रतः।
किमिदं त्विति पप्रच्छ शूलपाणिं महेश्वरम्॥४८॥

Lord Śiva, after discharging that invincible arrow from His bow, cried out in agony "What a pain! Fie to me!" and began to weep. Nandikeśvara, seeing the Lord repenting like that asked Him the reason of it.

ततः शशाङ्कतिलकः कपर्दी परमार्त्तवत्।
उवाच नन्दिनं भक्तः स मयोऽद्य विनङ्क्ष्यति॥४९॥
अथ नन्दीश्वरस्तूर्णं मनोमारुतवद्बली।
शरे त्रिपुरमायाति त्रिपुरं प्रविवेश सः॥५०॥

Śiva, overburdened with grief, said– "Alas! my devotee, Maya, will today perish." Hearing this, Nandikeśvara darted like a gust of wind and entered the Tripura fort before the destructive arrow reached it.

स मयं प्रेक्ष्य गणपः प्राह कांचनसन्निभः।
विनाशास्त्रिपुरस्यास्य प्राप्तोमय सुदारुणः॥५१॥
अनेनैव गृहेण त्वमपक्राम ब्रवीम्यहम्।
श्रुत्वा तन्नन्दिवचनं दृढभक्तो महेश्वरो।
तेनैव गृहमुख्येन त्रिपुरादप सर्पितः॥५२॥

And seeing Maya the lord of demons, he said– "O Maya! the time of Tripura's destruction has come; so you should now quit it with your quarters." Hearing those words of Nandikeśvara, that earnest devotee of Śiva went out together with his abode.

सोऽपीषुः पत्रपुटवद्गृह्य तन्नगरत्रयम्।
त्रिधा इव हुताशश्च सोमो नारायणस्तथा॥५३॥
शरेण प्रीतानि पुरापि द्विजपुङ्गवाः।

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दुष्पुत्रदोषाद्दह्यन्ते कुलान्यूर्ध्वं यथा तथा॥५४॥

The arrow burnt the three cities as fire burns heaps of straw. The fire within that arrow divided into three parts, viz., Hutāśa, Soma and Nārāyaṇa and began to burn. The Tripura fort looked then like a good family brought to ruin by a wicked son.

मेरुकैलासकल्पानि मन्दराग्रनिभानि च।
सकपाटगवाक्षाणि बलिभिः शोभितानि च॥५५॥
सप्रासादानि रम्याणि कूटागारोत्कटानि च।
सजलानि समाख्यानि सावलोकनकानि च॥५६॥
बद्धध्वजपताकानि स्वर्णरौप्यमयानि च।
गृहाणि तस्मिंस्त्रिपुरे दानवानामुपद्रवे।
दह्यन्ते दहनाभानि दहनेन सहस्रशः॥५७॥

Afterwards, the houses of Tripura looking like the peaks of Sumeru, Mandarācala and Kailāsa, the beautiful places with gateways and perforated works and balconies, the pleasure rendezvous full of lovely ponds, the abodes of the demons decorated with banners, buntings and wreaths of gold were eaten up by the thousand-tongued fire.

प्रासादाग्रेषु रम्येषु वनेषूपवनेषु च।
वातायनगताश्चान्याश्चकाशस्य तलेषु च॥५८॥
रमणैरुपगूढाश्च रमन्त्यो रमणैः सह।
दह्यन्ते दानवेन्द्राणामग्निना ह्यपि ताः स्त्रियः॥५९॥
काचित्प्रियं परित्यज्य अशक्ता गन्तुमन्यतः।
पुरः प्रियस्य पञ्चत्वं गताग्निवदने स्वयम्॥६०॥
उवाच शतपत्राक्षी सास्राक्षीव कृताञ्जलिः।
हव्यवाहन भार्याहं परस्य परतापन।
धर्मसाक्षी त्रिलोकस्य न मां स्प्रष्टुमिहार्हसि॥६१॥
शायितं च मया देव शिवया च शिवप्रभ।
परेण प्रैहि मुक्त्वेदं गृहं च दयितं हि मे॥६२॥

The women folk in the amorous embraces of their lords in their residences and pleasure groves, were also reduced to ashes. No women could go away elsewhere. They were also consumed by fire in the company of their lords. Some of them cried out with folded hands and with tears in their eyes– "O Agni! I am the wife of another; O You, the holy witness of all the things in the three worlds! You ought not to touch me. O Deva! my husband and myself are asleep; I have not done anything vicious and sinful; therefore, go away by another path leaving my home with my beloved."

एका पुत्रमुपादाय बालकं दानवाङ्गना।
हुताशनसमीपस्था इत्युवाच हुताशनम्॥६३॥
बालोऽयं दुःखलब्धश्च मया पावक पुत्रकः।
नार्हस्येन मुपादातुं दयितं षण्मुखप्रिय॥६४॥

One woman holding her infant stood, facing the fire and said "O Agni! I have obtained this infant after great privations and it does not behove You to burn this darling of mine."

काश्चित्प्रियान्परित्यज्य पीडिता दानवाङ्गनाः।
निपतन्त्यर्णवजले शिञ्जमानविभूषणाः॥६५॥
तात पुत्रेति मातेति मातुलेति च विह्वलम्।
चक्रन्दुस्त्रिपुरे नार्यः पावकज्वालवेपिताः॥६६॥
यथा दहति शैलाग्निः साम्बुजं जलजाकरम्।
तथा स्त्रीवक्त्रपद्मानि चादहत्त्रिपुरेऽनलः॥६७॥
तुषारराशिः कमलाकराणां
यथा दहस्यम्बुजकानि शीते।
तथैव सोऽग्निस्त्रिपुराङ्गनानां
ददाह वक्त्रेक्षणपङ्कजानि॥६८॥
शराग्निपातात्समभिद्रुतानां
तत्राङ्गनानामतिकोमलानाम्।
बभूव काञ्चीगुणनुपूराणा-
माक्रन्दितानां च रवोऽतिमिश्रः॥६९॥

Some of the women folk threw themselves into the waters of the ocean after forsaking their husbands. Many of the women shivered under the destructive influence of fire and exclaimed with bewildering excitement– "O father! O husband! O mother! O maternal uncle! etc." As the heat emanating from the houses withers the

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lotuses springing in the ponds thereof, so consumed the fire at Tripura the lotus-like faces of those women along with their bodies. As the snow during winter eats up the lotus flowers, so did the fire burn the lotus eyes and faces of the beauties in Tripura. There was a great uproar when the women flew with their jingling ornaments and cried out in great consternation, on account of the fire produced from the destructive arrow of Śiva.

दग्धार्द्धचन्द्राणि सवेदिकानि
विशीर्णहर्म्याणि सतोरणानि।
दग्धानिदग्धानि गृहाणि तत्र
पतन्ति रक्षार्थमिवार्णवौघे॥७०॥

The beautiful abodes of the demons picturesque like half moons, with altars and gateways, broke down and fell into the sea.

गृहैः पतद्भिर्ज्वलनावलीढै-
रासीत्समुद्रे सलिलं प्रतप्तम्।
कुपुत्रदोषैः प्रहतानुविद्धं
यथा कुलं याति धनान्वितस्य॥७१॥

The waters of the ocean became heated by the burning fragments of the houses, etc., falling there, as a wealthy and good family becomes fused owing to the ignonimy of a wicked and vicious son.

गृहप्रतापैः क्वथितं समन्ता-
त्तदार्णवे तोयमुदीर्णवेगम्।
वित्रासयामास तिमीन्सनक्रां-
स्तिमिङ्गिलांस्तत्क्वथितांस्तथान्यान्॥७२॥

The ocean got over heated and swollen; its inmates, the fishes, the crocodiles, etc., became awfully distressed. Then, the whole fort Triupra that looked like the mountain Mandara fell down into the ocean.

सगोपुरो मन्दरपादकल्पः
प्राकारवर्यस्त्रिपुरे च सोऽथ।
तैरेव सार्द्धं भवनैः पपात
शब्दं महान्तं जनयन्समुद्रे॥७३॥

There was a tremendous noise when the gates, the compound wall and the various buildings inside Tripura, tumbled into the ocean with great violence.

सहस्रशृङ्गैर्भवनैर्यदासीत्
सहस्रशृङ्गः स इवाचलेशः।
नामावशेषं त्रिपुरं प्रजज्ञे
हुताशनाहारबलिप्रयुक्तम्॥७४॥

That Tripura was majestic like the mountain with thousands of peaks. The very same Tripura with all its habitations became the morsel of fire and remained only in name.

प्रदह्यमानेन पुरेण तेन
जगत्सपातालदिवं प्रतप्तम्।
दुःखं महत्प्राप्य जलावमग्नं
यस्मिन्महान्सौधवरो मयस्य॥७५॥

The whole universe together with the Pātālas became heated by the burning of Tripura but the quarters of Maya were rescued with great difficulty and found place within the sea.

तद्देवेशो वचः श्रुत्वा इन्द्रो वज्रधरस्तदा।
शशाप तद्गृहं चापि मयस्यादितिनन्दनः॥७६॥
असेव्यमप्रतिष्ठं च भयेन च समावृतम्।
भविष्यति मयगृहं नित्यमेव यथाऽनलः॥७७॥

Afterwards, Indra hearing of the escape of Maya and his great palace saved under the sea, by the grace of the Lord Śiva pronounced the following curse on his house– "The abode of Maya along with him will not be safe. It will always be subject to perils and it will not be fit to be resorted to like fire."

यस्य यस्य तु देशस्य भविष्यति पराभवः।
द्रक्ष्यन्ति त्रिपुरं खण्डं तत्रेदं नाशगा जनाः।
तदेतदद्यापि गृहं मयस्यामयवर्ज्जितम्॥७८॥

Whichever countries will be defeated, the people of those perishing countries will there see this remnant of Tripura and even today that abode of Maya exists free from disease and sickness.

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ऋषय ऊचुः

भगवन्स मयो येन गृहेण प्रपलायितः।

तस्य नो गतिमाख्याहि मयस्य चमसोद्भव॥७९॥

The Ṛṣis said– "O Sage! please tell us the fate of the house through which Maya made good his escape."

सूत उवाच

दृश्यते दृश्यते यत्र ध्रुवस्तत्र मयास्पदम्।

देवद्विट् तु मयश्चातः स तदा खिन्नमानसः।

ततश्च्युतोऽन्यलोकेऽस्मिंस्त्राणार्थं वै चकार सः॥८०॥

Sūta said– The abode of Maya was visible at the place where Dhruva is seen, but the Deva-hating Maya shifted to another Loka for his safety where he could remain without any hindrance.

तत्रापि देवताः सन्ति आप्तोर्यामाः सुरोत्तमाः।

तत्राशक्तं ततो गन्तुं तं चैकं पुरमुत्तमम्॥८१॥

शिवः सृष्ट्वा गृहं प्रादान्मयश्चैव गृहार्थिनम्।

विरराम सहस्राक्षः पूजयामास चेश्वरम्।

पूज्यमानं च भूतेशं सर्वे तुष्टुवुरीश्वरम्॥८२॥

सम्पूज्यमानं त्रिदशैः समीक्ष्य

गणैर्गणेशाधिपतिं तु मुख्यम्।

हर्षाद्ववल्गुर्जहसुश्च देवा

जग्मुर्ननर्दुस्तु विषक्तहस्ताः॥८३॥

पितामहं वन्द्य ततो महेशं

प्रगृह्य चापं प्रविसृज्य भूतान्।

रथाच्च सम्पत्य हरेषुदग्धं

क्षिप्तं पुरं तन्मकरालये च॥८४॥

There also the Aryamā Devas reside; so Maya could not go there. Maya then prayed to Śiva for a quarter where he could reside; and the Lord Śiva created another quarter for Maya. Seeing this, Indra became pacified and praised Śiva and went to his realm peacefully. And the Lord Śiva was worshipped by all the Devas. The Devas and the attendants of Śiva all then caught hold of each other's hands and began to dance with joy. Afterwards when the fort Tripura, burnt by Śiva's arrow, fell down into the ocean, the Devas alighting from their chariots saluted Brahmā and the Lord Śiva, took up the bow of Śiva and went to Heavens with all their attendants.

य इमं रुद्रविजयं पठते विजयावहम्।

विजयं तस्य कृत्येषु ददाति वृषभध्वजः॥८५॥

One who reads an account of this victory of the conquering Lord Śiva gets victory and success in all actions by the grace of Śiva.

पितॄणां वापि श्राद्धेषु य इमं श्रावयिष्यति।

अनन्तं तस्य पुण्यं स्यात्सर्वयज्ञफलप्रदम्॥८६॥

One who will repeat this at the time of the offerings made to the manes (Śrāddha) before the Brāhmaṇas, will reap the benefits of all the sacrifices and endless merits.

इदं स्वस्त्ययनं पुण्यमिदं पुंसवनं महत्।

इदं श्रुत्वा पठित्वा च यान्ति रुद्रसलोकताम्॥८७॥

The narration of this sacred account is the best Svastāyana (the way to safety) and causes the birth of a male-child, one who will read or hear it will go to the realm of Śiva where he will have everlasting happiness.

इति श्रीमात्स्ये महापुराणे त्रिपुरोपाख्याने त्रिपुरदाहो नाम चत्वारिंशदधिकशततमोऽध्यायः॥१४०॥

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CHAPTER 141

Purūravā's union with the sun and moon

ऋषय ऊचुः

कथं गच्छत्यामावास्यां मासि मासि दिवं नृपः।

ऐलः पुरूरवाः सूत तर्पयेत कथं पितॄन्।

एतदिच्छामहे श्रोतुं प्रभावं तस्य धीमतः॥१॥

The *Ṛṣis* asked– "O Sūta, how did the king Purūravā– the son of Ilā, goes to the heaven on the moonless day and how did he please his *Pitṛs*? We would like to know about the grace

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of the influential king."

सूत उवाच

एतदेव तु पप्रच्छ मनुः स मधुसूदनम्।

सूर्यपुत्राय चोवाच यथा तन्मे निबोधत॥२॥

Sūta said– "O *Ṛṣis*, in earlier times, lord Manu has put the same question to lord Madhusūdana and I am going to repeat the reply he had given to Manu." You please listen to me attentively.

मत्स्य उवाच

तस्य चाहं प्रवक्ष्यामि प्रभावं विस्तरेण तु।

ऐलस्य दिवि संयोगं सोमेन सह धीमता॥३॥

Lord Matsya said– "O King, I am exhaustively speaking about the influence of Purūravā– the son of Ilā and his union with the moon in the heaven, his achieving of the nectar from moon and the tale of the *Pitṛgaṇas*."

सोमाच्चैवामृतप्राप्तिः पितृणां तर्पणं तथा।

सौम्या बर्हिषदः काव्या अग्निष्वात्तास्तथैव च॥४॥

यदा चन्द्रश्च सूर्यश्च नक्षत्राणां समागतौ।

अमावास्यां निवसत एकस्मिन्नथ मण्डले॥५॥

तदा स गच्छति द्रष्टुं दिवाकरनिशाकरौ।

अमावास्याममावास्यां मातामहपितामहौ॥६॥

The *Pitṛs* like Saumya, Bahirṣada, Kāvya and Agniṣvata are satisfied with the nectar produced from the moon. When the sun and the moon are in conjunction with one asterism, the Amāvasyā or when it is moonless day/night, the king Purūravā goes to see his grandfather and grandmother, the sun and the moon in the heaven (on every *Amāvasyā* day).

अभिवाद्य तु तौ तत्र कालापेक्षः स तिष्ठति।

प्रचस्कन्द ततः सोममर्चयित्वा परिश्रमात्॥७॥

Then offering his salutation to both the sun and the moon, he takes rest for sometime and then proceeds on to his journey after worshipping the moon in proper time.

ऐलः पुरूरवा विद्वान्मासि श्राद्धचिकीर्षया।

ततः स दिवि सोमं वै ह्युपतस्थे पितॄनपि॥८॥

द्विलवं कुहुमात्रं च तावुभौ तु निधाय सः।

सिनीवालीप्रमाणाल्पकुहूमात्रव्रतोदये॥९॥

In a particular month for the purpose of performing the *śrāddha*, Purūravā– the son of Ilā, once went near the moon and the *Pitṛs* in the heaven and he established both in *kuhū* during the *Amāvasyā*. This is because in the *Pitṛ-vrata* when the evidence of *Sinīvalī* is short, the *Amāvasyā* is considered to be quite adequate.

कुहूमात्रं पित्रुद्देशं ज्ञात्वा कुहूमुपासते।

तमुपास्य ततः सोमं कलापेक्षी प्रतीक्षते॥१०॥

Therefore, finding the arrival of *kuhū* time, he adores *kuhū* for the sake of the *Pitṛs*. After that adoration, he waiting for the Kalā, also waits for the moon.

स्वधामृतं तु सोमाद्वै वसंस्तेषां च तृप्तये।

दशभिः पञ्चभिश्चैव स्वधामृतपरिस्रवैः।

कृष्णपक्षभुजां प्रीतिर्दुह्यते परमांशुभिः॥११॥

While living there, for the pleasing of the *Pitṛs*, he achieves the nectar from the moon. The nectar emerges from the fifteen eyes of the moon. The *Pitṛs* who enjoy the *śrāddha* like those rays very much, while other *Pitṛs* are envious of the same.

सद्योऽभिक्षरता तेन सौम्येन मधुना च सः।

निवापेष्वथ दत्तेषु पित्र्येण विधिना तु वै॥१२॥

स्वधामृतेन सौम्येन तर्पयामास वै पितॄन्।

सौम्या बर्हिषदः काव्या अग्निष्वात्तास्तथैव च॥१३॥

Purūravā then offers the nectar which so emerges from the moon to the *Pitṛs* at the time of *śrāddha*, appropriately. Thus he offers the best of nectar to his *Pitṛs* like Saumya, Kāvya, Agniṣvata and other *Pitṛs*, pleasing them at the same time.

ऋतुरग्निः स्मृतो विप्रैर्ऋतुं संवत्सरं विदुः।

जज्ञिरे ऋतवस्तस्मादृतुभ्यो ह्यार्त्तवाभवन्॥१४॥

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The Maharṣis call *Ṛtu* as Agni and *Ṛtu* is also called *Saṁvatsara*. The *Ṛtu* emerges from *Saṁvatsara*, while the *Pitṛs* emerging from *Ṛtus* are called *Ārtavas*.

पितरोर्त्तवोऽर्द्धमासा विज्ञेया ऋतुसूनवः।
पितामहास्तु ऋतवो ह्यमावास्याब्दसूनवः।
प्रपितामहाः स्मृता देवाः पञ्चाब्दा ब्रह्मणः सुताः॥ १५॥
सौम्या बर्हिषदः काव्या अग्निष्वात्ता इति त्रिधा।

The Ārtavas and Ardhamāsa *Pitṛs* are considered to be the sons of *Ṛtus*, while the grandsire is also like *Ṛtu* and the five *Amāvasyā* are also the sons of *Saṁvatsara*. Prapitāmaha and the five gods are considered to be the sons of Brahmā. Saumya, Bahirṣada and Agniṣvāttā pitṛs have been thus defined.

गृहस्था ये तु यज्वानो हविर्यज्ञार्त्तवाश्च ये।
स्मृता बर्हिषदस्ते वै पुराणे निश्चयं गताः॥ १६॥

Those that are Ārtavas lead householder's life and perform sacrifices and accept the sacrificial offerings and are known as Bahirṣada.

गृहमेधिनश्च यज्वानो अग्निष्वात्तार्त्तवाः स्मृताः।
अष्टकापतयः काव्याः पञ्चाब्दांस्तु निबोधत॥ १७॥

Agniṣvāttā pitṛs also lead householder's life and perform sacrifices. They are also known as Ārtavas. The Kāvyā pitṛs are known as the husband of Aṣṭakās.

तेषु संवत्सरो ह्यग्निः सूर्यस्तु परिवत्सरः।
सोमस्त्विडुत्सरश्चैव वायुश्चैवानुवत्सरः॥ १८॥
रुद्रस्तु वत्सरस्तेषां पञ्चाब्दा ये युगात्मकाः।
कालेनाधिष्ठितस्तेषु चन्द्रमाः स्रवते सुधाम्॥ १९॥

Now hear about the 5 years. Agni is the Samvatsara, the Sun is the Parivatsara[1], the Moon is Iḍvatsara[2], the Wind is the Anuvatsara[3], the Rudra is the Vatsara[4]. These are the cycle of 5 years. The Moon presiding over them, in due time, sheds ambrosia.

एते स्मृता देवकृत्याः सोमपाश्चोष्मपाश्च ये।
तांस्तेन तर्पयामास यावदासीत्पुरूरवाः॥ २०॥
यस्मात्प्रसूयते सोमो मासि मासि विशेषतः।
ततः स्वधामृतं तद्वै पितॄणां सोमपायिनाम्।
एतत्तदमृतं सोममवाप मधु चैव हि॥ २१॥

Wherever, Purūravā stays and for whatever period, Soma satisfies for that period by his rays, Somapās, Uṣṇapās and all the other Devas. The Moon sheds ambrosia every month and the Pitṛs get satisfied by drinking it. Thus is described about the nectar and honey.

ततः पीतसुधं सोमं सूर्योऽसावेकरश्मिना।
आप्यायते सुषुम्नेन सोमं तु सोमपायिनम्॥ २२॥

The Sun acts daily (in the bright fortnight) as a feeder through His Suṣumṇā ray when the store of lunar ambrosia is all drunk out by the Devas and the Pitṛs.

निःशेषा वै कलाः पूर्वा युगपद्व्यापयन्पुरा।
सुषुम्नाप्यायमानस्य भागंभागमहःक्रमात्॥ २३॥
कलाः क्षीयन्ति कृष्णास्ताः शुक्ला ह्याप्याययन्ति च।
एवं स सूर्यवीर्येण चन्द्रस्याप्यायिता तनुः॥ २४॥

The Moon waxes in his phases day by day by thus being fed through Suṣumṇā ray in the bright fortnight. The Moon wanes in the dark fortnight and waxes in the bright fortnight. The moon is nourished thus by the Sun.

पौर्णमास्यां स दृश्येत शुक्लः सम्पूर्णमण्डलः।
एवमाप्यायितः सोमः शुक्लपक्षेऽप्यहः क्रमात्।
दैवैः पीतसुधं सोमं पुरा पश्चात्पितृविः॥ २५॥

The Moon looks full and white on the full moon night (Pūrṇamāsī). In this way, the Sun by means of His single ray increases the Moon and makes it full of nectar. The Devas first drink the nectar of the Moon; then the Sun drinks.

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1. A full year.
2. The rainy season.
3. 4th year in a 5 years' cycle; the 5th of 5 cycles of 12 years, in Bṛhaspati cycle.
4. A year, the month of Mārgaśīrṣa.

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पीतं पञ्चदशाहं तु रश्मिनैकेन भास्करः।
आप्याययत्सुषुम्नेन भागंभागमहःक्रमात्॥ २६॥

The Sun drinks every day one dight and does so for fifteen days; He, again in the bright fortnight, fills it up by His Suṣumṇā ray.

सुषुम्नाप्यायमानस्य शुक्ला वर्द्धन्ति वै कलाः।
तस्माद्ध्रसन्ति वै कृष्णाः शुक्ला ह्याप्याययन्ति च॥ २७
एवमाप्याय्यते सोमः क्षीयते च पुनः पुनः।
समृद्धिरेवं सोमस्य पक्षयोः शुक्लकृष्णयोः॥ २८॥
इत्येष पितृमान्सोमः स्मृतस्तद्वत्सुधात्मकः।
कान्तः पंचदशैः सार्द्धं सुधामृतपरिस्रवैः॥ २९॥

The phases of the Moon that wax in course of the bright fortnight fed by Suṣumṇā, wane during the dark fortnight. In this way the Moon continues to wax and wane, consequently, the full-moon is called the receptacle of nectar. He is luminous with the fifteen nectar-giving phases. He is, therefore, called Pitṛmān.

अतः परं प्रवक्ष्यामि पर्वणां सन्धयश्च याः।
यथा ग्रथ्नन्ति पर्वाणि आवृत्तादिक्षुवेणुवत्॥ ३०॥

Now the periodical junctions, Parva Sandhis will be described. These are like the knots of a bamboo or a sugarcane joined to one another in a circle.

तथाब्दमासाः पक्षाश्च शुक्लाः कृष्णास्तु वै स्मृताः।
पौर्णमास्यास्तु यो भेदो ग्रन्थयः सन्धयस्तथा॥ ३१॥
अर्द्धमासस्य पर्वाणि द्वितीयाप्रभृतीनि च।
अग्न्याधानक्रिया यस्मान्नीयन्ते पर्वसन्धिषु॥ ३२॥
तस्मात्तु पर्वणो ह्यादौ प्रतिपद्यासिदन्धिषु।
सायाह्ने अनुमत्याश्च द्वौ लवौ काल उच्यते।
लवौद्वावेव राकायाः कालो ज्ञेयोऽपराह्णिकः॥ ३३॥

The year, the months, the dark and the bright fortnights and the full-moon night are the knots and junctions and the Tithis, the second, third, and so on, form the parvas of the fortnight. The Agnyādhān or the maintenance of the sacred Fire ought to be done in this Parva Sandhi. The periodical junction of the Anumati or Rākā with Pratipadā lasts for only two lavas (in the afternoon).

प्रकृतिः कृष्णपक्षस्य कालेऽतीतेऽपराह्णिक।
सायाह्ने प्रतिपद्येष स कालः पौर्णमासिकः॥ ३४॥

The Pratipadā of the dark fortnight occurs in the afternoon and if it occurs in the evening it is called the period of Pūrṇamāsī.

व्यतीपाते स्थिते सूर्ये लेखादूर्ध्वं युगान्तरम्।
युगान्तरोदिते चैव चन्द्रे लेखोपरि स्थिते॥ ३५॥

When the Sun is on Vyatīpāta, the Moon is above the line of equator and is situated in the Yugāntara position.

पूर्णमासव्यतीपातौ यदा पश्येत् परस्परम्।
तौ तु वै प्रतिपद्यावत्तस्मिन्काले व्यवस्थितौ॥ ३६॥
तत्कालं सूर्यमुद्दिश्य दृष्ट्वा संख्यातुमर्हसि।
स चैव सत्क्रियाकालः षष्ठः कालोऽभिधीयते॥ ३७॥

The Pūrṇamāsa and Vyatīpāta then see each other. The Sun, Moon and the Pratīpāda tithis remain, then, in this state. Endless merits result if salutation be done to the Sun at this time. This period is known as the sixth Satkriyā-kāla. (It is known as the 6th period.)

पूर्णेन्दुः पूर्णपक्षे तु रात्रिसन्धिषु पूर्णिमा।
तस्मादाप्यायते नक्तं पौर्णमास्यां निशाकरः॥ ३८॥
यदान्योन्यवतीं पाते पूर्णिमां प्रेक्षते दिवा।
चन्द्रादित्योऽपराह्णे तु पूर्णत्वात्पूर्णिमा स्मृता॥ ३९॥
यस्मात्तामनुमन्यन्ते पितरो दैवतैः सह।
तस्मादनुमतिर्नाम पूर्णत्वात्पूर्णिमा स्मृता॥ ४०॥

On the completion of the phases, Pūrṇimā occurs during the periodical junction of the Moon in the night when the Moon is full; hence, that night is called the full-moon night when the Moon is greatly pleased. When, by the mutual opposition of the Sun and the Moon, the Pūrṇimā takes place in the afternoon, then, the evening is said to be the Pūrṇimā when the Moon shines with all His phases completed by

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the Sun. The Devas and the Pitṛs adore Him (the Moon); therefore, He is called Anumati and on account of the full-moon, it is called Pūrṇimā.

अत्यर्थं राजते यस्मात्पौर्णमास्यां निशाकरः।
रञ्जनाच्चैव चन्द्रस्य राकेति कवयो विदुः॥४१॥

The Moon is highly luminous on the night of Pūrṇimā and therefore, He is called Rākā.

अमावसेतामृक्षे तु यदा चन्द्रदिवाकरौ।
एका पञ्चदशी रात्रिरमावास्या ततः स्मृता॥४२॥
उद्दिश्य तामावास्यां यदा दर्शं समागतौ।
अन्योन्यं चन्द्रसूर्यौ तु दर्शनाद्दर्श उच्यते॥४३॥

The Sun and the Moon live together on the same asterism on the 15th tithi (lunar day), therefore, it is known as Amāvāsyā during the dark fortnight. The Sun and the Moon during Amāvāsyā face each other, therefore, it is also known as Darśa.

द्वौ द्वौ लवावमावास्यां स कालः पर्वसन्धिषु।
द्व्यक्षरः कुहुमात्रश्च पर्वकालस्तु स स्मृतः॥४४॥

After the Amāvāsyā day the junction with the Pratīpāda (first day) lasts for two lavas and this period is known as Kuhū for two letters in the word Kuhu correspond with the two lavas (the duration of Kuhū).

दृष्टचन्द्रा त्वमावास्या मध्याह्नप्रभृतीह वै।
दिवा तदूर्ध्वं रात्र्यां तु सूर्ये प्राप्ते तु चन्द्रमाः।
सूर्येण सहसोद्गच्छेत्ततः प्रातस्तनात्तु वै॥४५॥
समागम्य लवौ द्वौ तु मध्याह्नान्निपतन् रविः।
प्रतिपच्छुक्लपक्षस्य चन्द्रमाः सूर्यमण्डलात्॥४६॥

When the Moon is visible on any Amāvāsyā, He unites with the Sun in the afternoon and on the following morning in the Pratīpadā of the bright fortnight, He rises along with the Sun. A difference of a period of two lavas is seen at the noon time between the Sun and the Moon.

निर्मुच्यमानयोर्मध्ये तयोर्मण्डलयोस्तु वै।
स तदान्वाहुतेः कालो दर्शस्थं च वषट्क्रियाः।
एतदृतुमुखं ज्ञेयममावास्यां तु पार्वणम्॥४७॥
दिवा पर्व त्वमावास्यां क्षीणेन्दौ धवले तु वै।
तस्माद्दिवा त्वमावास्यां गृह्यते यो दिवाकरः॥४८॥

When the Sun and Moon separate, that period is termed Anvāhuti and is known as the time of Vaṣaṭkriyā when the performance of Vaṣaṭ has been ordained. This period in the Amāvāsyā is known as Ṛtumukha or the face of the season when Śrāddha should be performed. When the crescent Moon units with the Sun during the day, that is the time for the above-mentioned Parva.

कुहेति कोकिलेनोक्तं यस्मात्कालात्समाप्यते।
तत्कालसंज्ञिता ह्येषा अमावास्या कुहूः स्मृता॥४९॥
सिनीवालीप्रमाणं तु क्षीणशेषो निशाकरः।
अमावास्या विशत्यर्कं सिनीवाली तदा स्मृता॥५०॥
अनुमतिश्च राका च सिनीवाली कुहूस्तथा।
एतासां द्विलवः कालः कुहूमात्रा कुहूः स्मृता॥५१॥

The time when the voice of the cuckoo "Coo" ceases, is called "Kuhū". When the waning Moon of the Amāvāsyā enters into the Sun, that period is known as Sinīvālī. The periods Anumati, Rākā, Sinīvālī and Kuhū last for only two lavas. Kuhū lasts as long as "Kuhū" is uttered.

इत्येषपर्वसन्धीनां कालो वै द्विलवः स्मृतः।
पर्वणां तुल्यकालस्तु तुल्याहुतिवषट्क्रियाः॥५२॥
चन्द्रसूर्यव्यतीपाते समे वै पूर्णिमे उभे।
प्रतिपत्प्रतिपन्नस्तु पर्वकालो द्विमात्रकः॥५३॥

The union of all the Parvas lasts for two lavas and both the unions, before and after, are equal. The sacrifices and Vaṣaṭ rites should be performed as prescribed during those periods. The Vyatīpāta yoga of the Sun and the Moon (i.e., their conjunction) and the Pūrṇimā (their opposition) are productive of the same fruits. The union in the Pratīpāta tithi lasts for a period of two lavas.

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कालः कुहूसिनीवाल्योः समुद्धो द्विलवः स्मृतः।
अर्कनिर्म्मण्डले सोमे पर्वकालः कलाः स्मृताः॥५४॥

Kuhū and Sinīvālī last for two lavas. When the Moon separates from the Sun, one Kalā is known as the Parva period.

यस्मादापूर्य्यते सोमः पंचदश्यां तु पूर्णिमा।
दशभिः पंचभिश्चैव कलाभिर्दिवसक्रमात्॥५४॥

Every day the Moon waxes by one digit when on the fifteenth day He becomes full. Hence, that day is termed Pūrṇimā.

तस्मात्पंचदशे सोमे कला वै नास्ति षोडशी।
तस्मात्सोमस्य विप्रोक्तः पंचदश्यां मया क्षयः॥५६॥

Then the fifteen digits of the Moon are visible. For this reason, it was stated that after the fifteenth tithi, the Moon wanes; there is no sixteenth digit of the Moon.

इत्येते पितरो देवाः सोमपाः सोमवर्द्धनाः।
आर्त्तवा ऋतवोऽथाब्दा देवास्तान्भावयन्ति हि॥५७॥

These Devas and Pitṛs are the drinkers of Soma (Moon) and the nourishers of Soma (Moon). Ārtavas, Ṛtus and Abda Pitṛs are the nourishers.

अतः परं प्रवक्ष्यामि पितॄञ्छ्राद्धभुजस्तु ये।
तेषां गतिं च सत्तत्त्वं प्राप्तिं श्राद्धस्य चैव हि॥५८॥
न मृतानां गतिः शक्या ज्ञातुं वा पुनरागतिः।
तपसा हि प्रसिद्धेन किं पुनर्मांसचक्षुषा॥५९॥

Now I shall narrate about the Pitṛs who eat the libations offered to them during the Śrāddha ceremony; how the libations reach them; what are their ways and future existences? and how great are their powers? Where the departed souls go and where they do not go cannot be ascertained even by rigid tapasyā (austerities). What to speak about those things being seen by these mortal eyes?

अत्र देवात्पितॄंश्चैते पितरो लौकिकाः स्मृताः।
तेषां ते धर्मसामर्थ्यात्स्मृताः सायुज्यगा द्विजैः॥६०॥
यदि वाश्रमधर्मेण प्रज्ञानेषु व्यवस्थितान्।
अन्ये चात्र प्रसीदन्ति श्राद्धयुक्तेषु कर्मसु॥६१॥

The Laukika Pitṛs, by their severe penances in this world have been able to go above and join the Deva Pitṛs, other Pitṛs get satisfied when the people in this life, perform their Āśramadharma and are wise and perform with faith their Śrāddha ceremonies.

ब्रह्मचर्येण तपसा यज्ञेन प्रजया भुवि।
श्राद्धेन विद्यया चैव चान्नदानेन सप्तधा॥६२॥

Celibacy, asceticism, sacrifice, begetting progeny, performing ceremonies with good faith, learning and the giving away of food are the seven kinds of Āśramadharmas.

कर्मस्वेतेषु ये सक्ता वर्त्तन्त्यादेहपातनात्।
देवैस्ते पितृभिः सार्द्धमूष्मपैः सोमपैस्तथा।
स्वर्गता दिवि मोदन्ते पितृमन्त उपासते॥६३॥

Those who practise these things for the whole of their lives, go to heaven, where they live in the company of Uṣmapā, Somapā, Pitṛs and the Devas, and they enjoy bliss there.

प्रजावतां प्रसिद्धैषा उक्ता श्राद्धकृतां च वै।
तेषां निवापे दतं हि तत्कुलीनैस्तु बान्धवैः॥६४॥
मासश्राद्धं हि भुञ्जानास्तेऽप्येते सोमलौकिकाः।
एते मनुष्याः पितरो मासश्राद्धभुजस्तु वै॥६५॥

This is current amongst men that he who has got a son and who performs Śrāddha with honey, *tila* and water, reap the above results. The Pitṛs of the family get satisfied. These human Pitṛs reside in the region of the Moon and eat the flesh offered in Śrāddha.

तेभ्योऽपरे तु ये त्वन्ये सङ्कीर्णाः कर्मयोनिषु।
भ्रष्टाश्चाश्रमधर्मेषु स्वधास्वाहा विवर्ज्जिताः॥६६॥
भिन्ने देहे दुरापन्नाः प्रेतभूता यमक्षये।
स्वकर्माण्यनुशोचन्तो यातनास्थानमागताः॥६७॥
दीर्घश्चैवातिशुष्काश्च श्मश्रुलाश्च विवाससः।
क्षुत्पिपासार्दितीभूतास्ते विक्रोशन्ति त्वितस्ततः॥६८॥

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But, those, who on account of their narrow minds have fallen in their orders in course of their life of action, and have not uttered Svāhā and Svadhā, go to the realm of Dharmarāja in various forms and repent for their past deeds. These beings, with their long and thin bodies, having beards and void of garments, prowl about hither and thither oppressed by hunger and thirst.

सरित्सरस्तडागानि पुष्करिण्यश्च सर्वशः।
परान्नान्यभिकांक्षन्तः काल्यमाना इतस्ततः॥६९॥

Being thirsty, they go about in search of rivers, lakes, tanks, wells, canals, etc., and being hungry, they go to various places in search of food.

स्थानेषु पात्यमाना ये यातनास्थेषु तेषु वै।
शाल्मल्यां वैत्तरण्यां च कुम्भीपाकेऽद्धवालुके॥७०॥
असिपत्रवने चैव पात्यमानाः स्वकर्मभिः।
तत्रस्थानां तु तेषां वै दुःखितानामशायिनाम्॥७१॥

But they fail to get their desired objects. They are driven away from every place and the messengers of Yama throw them in various tormenting places, such as, Śālamalī, Vaitaraṇī, Kumbhipāka, Ardhavāluka and Asipatravana. Thus they suffer all sorts of pain as a result of their karmas.

तेषां लोकान्तरस्थानां बान्धवैर्नामगोत्रतः।
भूमावसव्यं दर्भेषु दत्ताः पिण्डास्त्रयस्तु वै॥
प्राप्तांस्तु तर्पयन्त्येव प्रेतस्थानेष्वधिष्ठितान्॥७२॥
अप्राप्ता यातनास्थानं प्रभ्रष्टा ये च पंचधा।

The oblations of three balls of rice offered in the name of the friends that are suffering in hells reach them and are taken by them which give them relief and satisfaction. The kinsmen and sons, while offering oblations should offer them on the Kuśa grass strewn on the earth; they are to recite their names and gotras and have their sacred thread on their right shoulders.

पञ्चाद्ये स्थावरान्ते वै भूतानीके स्वकर्मभिः॥७३॥
नानारूपासु जातीनां तिर्यग्योनिषु मूर्त्तिषु।
यदाहारा भवन्त्येते तासु तास्विह योनिषु॥७४॥
तस्मिंस्तस्मिंस्तदाहारे श्राद्धं दत्तं तु प्रीणयेत्।
काले न्यायागतं पात्रे विधिना प्रतिपादितम्।

Oblations should be offered, for those who are not suffering in the hell, but who are born as animals and birds, etc., (five lower animals and trees, etc.). The Śrāddha oblations reach the Pitṛs corresponding to those births, as their foods and give them satisfaction, wherever and whatever they may be. The gift of grain and food, earned honestly, given to a deserving person at a good hour is attained by the manes in the form of their food wherever and whatever they may happen to be.

प्राप्नुवन्त्यन्नमादत्तं यत्र यत्रावतिष्ठति॥७५॥
यथा गोषु प्रनष्टासु वत्सो विन्दति मातरम्।
तथा श्राद्धेषु दृष्टान्तो मन्त्रः प्रापयते तु तम्॥७६॥

As a calf recognises her mother cow in a herd, in the same way, the charity given after reciting the proper mantras in the prescribed way unmistakenly reaches the manes. It is the power of the mantra that carries the oblations to the manes.

एवं ह्यविकलं श्राद्धं श्रद्धादत्तं मनुर्ब्रवीत्।
सनत्कुमारः प्रोवाच प्रश्यन्दिव्येन चक्षुषा॥७७॥
गतागतज्ञः प्रेतानां प्राप्तिं श्राद्धस्य चैव हि।
कृष्णपक्षस्त्वहस्तेषां शुक्लः स्वप्नाय शर्वरी॥७८॥

The giving of food with good faith is equivalent to the performance of Śrāddha. So Manu says– The Śrāddha thus performed with devotion reaches the manes in every domain; this is what Manu has said and Sanatakumāra corroborates it after realizing the passages of the departed souls with His supernatural vision. The dark fortnight forms the day of the Pitṛs and the bright one their night.

इत्येते पितरो देवा देवाश्च पितरश्च वै।
अन्योन्यपितरो ह्येते देवाश्च पितरो दिवि॥७९॥

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In this way, the Pitṛ Devas and the Deva Pitṛs are mutually their begetters. These and the human Pitṛs live in the firmament and drink Soma.

एते तु पितरो देवा मनुष्याः पितरश्च ये।
पिता पितामहश्चैव तथैव प्रपितामहः॥८०॥
इत्येष विषयः प्रोक्तः पितृणां सोमपायिनाम्।
एतत्पितृमहत्त्वं हि पुराणे निश्चयं गतम्॥८१॥
इत्येष सोमसूर्याभ्यामैलस्य च समागमः।
अवाप्तिं श्रद्धया चैव पितृणां चैव तर्पणम्॥८२॥

The fathers, grandfathers, great-grandfathers are the human Pitṛs. Thus, I have described to you their greatness and about the Śrāddha. I have now described to you how the king Ailā conjoins with the Sun and the Moon; how he attains his Pitṛs and performs Śrāddha with devotion; the Pitṛ tarpaṇas, how the oblations offered in Śrāddha reach the manes.

पर्वणां चैव यः कालो यातनास्थानमेव च।
समासात्कीर्त्तितस्तुभ्यं सर्ग एष सनातनः॥८३॥
वैरूप्यं येन तत्सर्वं कथितं त्वेकदेशिकम्।
अशक्यं परिसंख्यातुं श्रद्धेयं भूतिमिच्छता॥८४॥

I have thus explained to you about the Parvas and the hells that form the part of the creation. Everything has, thus, been summarily described. It is very difficult to enumerate them adequately. The person desirous of this well-being should devote himself to all these things with good faith.

स्वायम्भुवस्य देवस्य एष सर्गो मयेरितः।
विस्तरेणानुपूर्व्याच्च भूयः किं कथयामि वः॥८५॥

I have thus briefly stated this chapter of creation of Svāyambhuva Deva, now tell me, O Ṛṣis! what more do you wish to hear?

इति श्रीमात्स्ये महापुराणे मन्वन्तरानुकीर्त्तेन श्राद्धानुकीर्त्तनं नामैकचत्वारिंशदधिकशततमोऽध्यायः॥१४१॥

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CHAPTER 142

Description of the Yugas

ऋषय ऊचुः

चतुर्युगानि यानि स्युः पूर्वे स्वायम्भुवेऽन्तरे।
एषां निसर्गं संख्यां च श्रोतुमिच्छाम विस्तरात्॥१॥

Ṛṣis said– "O Sūta, in earlier times, in the Svāyambhuva Manvantra, four *yugas* have been mentioned. We would like to know about their creation and number, quite elaborately."

सूत उवाच

पृथिवीद्युप्रसङ्गेन मया तु प्रागुदाहृतम्।
एतच्चतुर्युगं त्वेवं तद्वक्ष्यामि निबोधत।
तत्प्रमाणं प्रसंख्याय विस्तराच्चैव कृत्स्नशः॥२॥

Sūta said– "O Sages, I have already described about these four *yugas* in the context of the earth and the sky. Still incase you are still eager to learn about them then I shall explain the whole of them exhaustively."

लौकिकेन प्रमाणेन निष्पाद्याब्दं तु मानुषम्।
तेनापीह प्रसंख्याय वक्ष्यामि तु चतुर्युगम्॥३॥

Based on the worldly evidence of the humans and calculating on the same basis I am going to explain the duration of the four *yugas*.

काष्ठानिमेषा दश पंच चैव
त्रिंशच्च काष्ठां गणयेत्कलां तु।
त्रिंशत्कलश्चैव भवेन्मुहूर्तस्तैस्त्रिंशता रात्र्यहनी समेते॥४॥
अहोरात्रे विभजते सूर्यो मानुषलौकिके।
रात्रिः स्वप्नाय भूतानां चेष्टायै कर्मणामहः॥५॥

I shall first state about the measurements. Human years are determined by the ordinary experience of men. This is the unit. The extent of the four *yugas* will be expressed on the same unit. Fifteen twinklings of an eye, form one *kāṣṭha*, thirty *kāṣṭhas* make one *kāla*. A *muhūrta* is made of thirty *kālas* and a day and night consists of thirty *muhūrtas*. The sun is the dividing factor of the day and night. The night is for sleep and the day is for work.

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पित्र्ये रात्र्यहनी मासः प्रविभागस्तयोः पुनः।
कृष्णपक्षस्त्वहस्तेषां शुक्लः स्वप्नाय शर्वरी॥६॥
त्रिंशद्यो मानुषा मासाः पैत्रो मासः स उच्यते।
शतानि त्रीणि मासानां षष्ट्या चाभ्यधिकानि तु।
पैत्रः संवत्सरो ह्येष मानुषेण विभाव्यते॥७॥
मानुषेणैव मानेन वर्षाणां यच्छतं भवेत्।
पितृणां तानि वर्षाणि संख्यातानि तु त्रीणि वै।
दश च द्व्यधिका मासाः पितृसंख्येह कीर्त्तिता॥८॥
लौकिकेन प्रमाणेन अब्दो यो मानुषः स्मृतः।
एतद्दिव्यमहोरात्रमित्येषा वैदिकी श्रुतिः॥९॥
दिव्ये रात्र्यहनी वर्षं प्रविभागस्तयोः पुनः।
अहस्तु यदुदक्चैव रात्रिर्या दक्षिणायनम्।
एते रात्र्यहनी दिव्ये प्रसंख्याते तयोः पुनः॥१०॥

One month of the human is equivalent to a day and night of the *Pitṛs*. Its division is like this– The dark fortnight is the day of the *Pitṛs* and the bright one is the night for them. Thirty human months make one month of the *Pitṛs*. The year of the *Pitṛs* consists of three hundred and sixty human months. One hundred human years are equivalent to 3 1/3 years of the *Pitṛs*. One human year is equivalent to one day and night of the gods and its division is like this– *uttarāyaṇa* (six months, when the sun moves towards the north) forms their day and *Dakṣiṇāyaṇa* (six months– when the sun moves towards the south) becomes their night.

त्रिंशद्यानि तु वर्षाणि दिव्यो मासस्तु स स्मृतः।
मानुषाणां शतं यच्च दिव्या मासास्त्रयस्तु वै।
तथैव सह संख्यातो दिव्य एष विधिः स्मृतः॥११॥
त्रीणि वर्षशतान्येवं षष्टिर्वर्षास्तथैव च।
दिव्यः संवत्सरो ह्येष मानुषेण प्रकीर्त्तितः॥१२॥
त्रीणि वर्षसहस्राणि मानुषेण प्रमाणतः।
त्रिंशदन्यानि वर्षाणि स्मृतः सप्तर्षिवत्सरः॥१३॥
नव यानि सहस्राणि वर्षाणां मानुषाणि च।
वर्षाणि नवतिश्चैव ध्रुवसंवत्सरः स्मृतः॥१४॥
षट्त्रिंशत्तु सहस्राणि वर्षाणां मानुषाणि च।
षष्टिश्चैव सहस्राणि संख्यातानि तु संख्यया।
दिव्यं वर्षसहस्रं तु प्राहुः संख्याविदो जनाः॥१५॥

Thirty years of men is one month for the gods. A century of men is three months and a few days of the gods. 360 human years make one year of the Devas. 3,030 years makes one year of the *Sapta-ṛṣis*. 9,000 human years, make one year of Dhruva. It is called Dhruva *saṁvatsara*. 36,000 human years make one thousand divine years.

इत्येतदृषिभिर्गीतं दिव्यया संख्यया द्विजाः।
दिव्येनैव प्रमाणेन युगसंख्या प्रकल्पिता॥१६॥
चत्वारि भारते वर्षे युगानि ऋषयोऽब्रुवन्।
कृतं त्रेता द्वापरं च कलिश्चैवं चतुर्युगम्॥१७॥
पूर्वं कृतयुगं नाम ततस्त्रेताभिधीयते।
द्वापरं च कलिश्चैव युगानि परिकल्पयेत्॥१८॥

The duration of the ages have been laid down on the Divine units. The Bhāratavarṣa notices four yugas or ages, viz., Kṛtayuga, Tretā, Dvāpara and Kaliyuga. Of these Kṛta or Satyayuga is the first, Tretā is the second after which come Dvāpara and Kaliyuga.

चत्वार्याहुः सहस्राणि वर्षाणां तत्कृतं युगम्।
तस्य तावच्छती सन्ध्या सन्ध्यांशश्च तथाविधः॥१९॥
इतरेषु ससन्ध्येषु ससन्ध्यांशेषु च त्रिषु।
एकपादे निवर्त्तन्ते सहस्राणि शतानि च॥२०॥
त्रेता त्रीणि सहस्राणि युगसंख्याविदो विदुः।
तस्यापि त्रिशती सन्ध्या सन्ध्यांशः सन्ध्यया समः॥२१॥

Satyayuga consists of 4,000 Divine years. Its Sandhyā[1] consists of 400 Divine years and the Sandhyāṁśa[2] of the same number of years. Tretā consists of 3,000 Divine years. This is what has been said about it by those well-up in calculations. Its Sandhyā is made up of 300

1. Union, morning, evening, twilight, the period preceding a yuga.
2. Twilight, the period at the end of each yuga.

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Divine years and the Sandhyāṁśa is also of similar duration.

द्वे सहस्रे द्वापरं तु सन्ध्यांशौ तु चतुःशतम्।
सहस्रमेकं वर्षाणां कलिरेव प्रकीर्त्तितः।
द्वे शते च तथान्ये च सन्ध्या सन्ध्यांशयोः स्मृते॥ २२॥
एषा द्वादशसाहस्री युगसंख्या तु संज्ञिता।
कृतं त्रेता द्वापरं च कलिश्चेति चतुष्टयम्॥ २३॥

Dvāpara consists of 2,000 Divine years and its Sandhyā and Sandhyāṁśa of 200 years each. Kaliyuga is of 1,000 Divine years and its morning and twilight are each of 100 years. Satyayuga, Tretā, Dvāpara and Kaliyuga taken collectively last for a period of 12,000 years of the Devas.

तत्र संवत्सराः सृष्टा मानुषास्तान्निबोधत।
नियुतानि दश द्वे च पंच चैवात्र संख्यया।
अष्टाविंशत्सहस्राणि कृतं युगमथोच्यते॥ २४॥
प्रयुतं तु तथा पूर्णं द्वे चान्ये नियुते पुनः।
षण्णवतिसहस्राणि संख्यातानि च संख्यया।
त्रेतायुगस्य संख्यैषा मानुषेण तु संज्ञिता॥ २५॥
अष्टौ शतसहस्राणि वर्षाणां मानुषाणि तु।
चतुःषष्टिसहस्राणि वर्षाणां द्वापरं युगम्॥ २६॥
चत्वारि नियुतानि स्युर्वर्षाणि तु कलिर्युगम्।
द्वात्रिंशच्च तथान्यानि सहस्राणि तु संख्यया।
एतत्कलियुगं प्रोक्तं मानुषेण प्रमाणतः॥ २७॥

Now I shall tell you their age in the years of men. The age of Satyayuga in the years of men is 1,728,000 years; of Tretā 1,296,000 years; of Dvāpara 864,000 years and of Kaliyuga 432,000 years.

एषा चतुर्युगावस्था मानुषेण प्रकीर्त्तिता।
चतुर्युगस्य संख्याता सन्ध्या सन्ध्यांशकैः सह॥ २८॥
एषा चतुर्युगाख्या तु साधिका त्वेकसप्ततिः।
कृतत्रेतादियुक्ता सा मनोरन्तरमुच्यते॥ २९॥

The period of the four yugas along with the duration of their Sandhyās and Sandhyāṁśas have thus been described in the year of men. The four ages passing for seventyone times make one Manvantara.

मन्वन्तरस्य संख्या तु मानुषेण निबोधत।
एकत्रिंशत् तथा कोट्यः संख्याताः संख्यया द्विजैः॥ ३०
तथा शतसहस्राणि दश चान्यानि भागशः।
सहस्राणि तु द्वात्रिंशच्छतान्यष्टाधिकानि च॥ ३१॥

I shall now explain to you the period of a Manvantara in the years of men. One Manu takes the place of another in 311,032,9801/2(?) years (it should be 306,720,000 years).

अशीतिश्चैव वर्षाणि मासाश्चैवाधिकास्तु षट्।
मन्वन्तरस्य संख्यैषा मानुषेण प्रकीर्त्तिता॥ ३२॥
दिव्येन च प्रमाणेन प्रवक्ष्याम्यन्तरं मनोः।
सहस्राणां शतान्याहुः स च वै परिसंख्यया॥ ३३॥
चत्वारिंशत्सहस्राणि मनोरन्तरमुच्यते।
मन्वन्तरस्य कालस्तु युगैः सह प्रकीर्त्तितः॥ ३४॥
एषा चतुर्युगाख्या तु साधिका ह्येकसप्ततिः।
क्रमेण परिवृत्ता सा मनोरन्तरमुच्यते॥ ३५॥
एतच्चतुर्दशगुणं कल्पमाहुस्तु तद्विदः।
ततस्तु प्रलयः कृत्स्नः स तु सम्प्रलयो महान्॥ ३६॥
कल्पप्रमाणो द्विगुणो यथा भवति संख्यया।
चतुर्युगाख्या व्याख्याता कृतं त्रेतायुगं च वै॥ ३७॥

Now I shall give you the duration of a Manvantara in the Divine years. It is 140,000(?) years in course of which the four ages come and go 71 times when one Manu takes the place of another. At the completion of the kalpa which is 14 times one Manvantara, the great dissolution of the world takes place which lasts for a period twice as much as one Kalpa. The age of the four yugas has been thus described.

त्रेतासृष्टिं प्रवक्ष्यामि द्वापरं कलिमेव च।
युगपत्समवेतौ द्वौ द्विधा वक्तुं न शक्यते॥ ३८॥
क्रमागतं मयाप्येतत्तुभ्यं नोक्तं युगद्वयम्।
ऋषिवंशप्रसङ्गेन व्याकुलत्वात्तथाक्रमात्॥ ३९॥

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नोक्तं त्रेतायुगे शेषं तद्वक्ष्यामि निबोधत।

Now I shall tell you the creation of Tretā, Dvāpara, Kaliyuga. I told you before about Satyayuga and part of Tretāyuga. I did not tell you anything about the remaining portion of Tretāyuga, Dvāpara and Kaliyuga, on account of my having been engaged in the narration of the generations of the Ṛṣis. I, therefore, tell you, now, about the Tretāyuga that was left unsaid.

अथ त्रेतायुगस्यादौ मनुः सप्तर्षयश्च ये।
श्रौतं स्मार्त्तं ब्रुवन्धर्मं ब्रह्मणा तु प्रचोदिताः॥४०॥
दाराग्निहोत्रसम्बन्धमृग्यजुः सामसंहिताः।
इत्यादिबहुलं श्रौतं धर्मं सप्तर्षयोऽब्रुवन्॥४१॥
परम्परागतं धर्मं स्मार्त्तं त्वाचारलक्षणम्।
वर्णाश्रमाचारयुतं मनुः स्वायम्भुवोऽब्रवीत्॥४२॥
सत्येन ब्रह्मचर्येण श्रुतेन तपसा तथा।

There was Manu in the beginning of the Tretā age and the then Ṛṣis dictated Śrauta and Smārta dharma by the light thrown on them by Brahmā. They wrote on marriage, Agnihotra and other Śrauta dharmas according to the Ṛk, Yajuḥ and Sāma Vedas. They also gave out the injunctions of the Smṛtis, truthfulness, Brahmacarya (celibacy), Varṇāśrama and other Ācāra dharmas.

तेषां सुतप्ततपसामार्षेणानुक्रमेण ह॥४३॥
सप्तर्षीणां मनोश्चैव आदौ त्रेतायुगे ततः।
अबुद्धिपूर्वकं तेन सकृत्पूर्वकमेव च॥४४॥
अभिवृत्तास्तु ते मन्त्रादर्शनैस्तारकादिभिः।
आदिकल्पे तु देवानां प्रादुर्भूतास्तु ते स्वयम्॥४५॥
प्रमाणेष्वथ सिद्धानामन्येषां च प्रवर्त्तते।

In the beginning of the Tretāyuga, the Seven Ṛṣis and Manu by their hard tapas got the knowledge of the motions and places of the planets and stars. Also all the mantras were seen by them and perceived in their hearts, by thinking about them once only. In the beginning of the first Kalpa, those mantras (or laws of the Universe) arose of themselves in the minds of the Devas, in testimony whereof, those who are Siddhas (perfect) and others also can have the knowledge of the Mantras.

मन्त्रयोगो व्यतीतेषु कल्पेष्वथ सहस्रशः।
ते मन्त्रा वै पुनस्तेषां प्रतिमायामुपस्थिताः॥४६॥

In the past Kalpa there were one hundred thousand mantra yogas; by the power of the sages, even those who follow them, can realise them; and those mantras now lie hidden in the Pratimās or images of the Devas.

ऋचो यजूंषि सामानि मन्त्राश्चाथर्वणास्तु ये।
सप्तर्षिभिश्च ये प्रोक्ताः स्मार्त्तं तु मनुरब्रवीत्॥४७॥

The Saptarṣis enunciated the Ṛg, Yajuḥ, Sāma and Atharvaṇa mantras very accurately and the sage Manu similarly dealt with his Smṛti.

त्रेतादौ संहता वेदाः केवलं धर्मसेतवः।
संरोधादायुषश्चैव व्यस्यन्ते द्वापरे च ते।

In the Tretāyuga, the four Vedas, the bridge of dharma, were all embodied in one. In the Dvāparayuga, owing to the short life and intellect of men, the Vedas were divided into four separate treatises.

ऋषयस्तपसा वेदानहोरात्रमधीयत॥४८॥
अनादिनिधना दिव्याः पूर्वं प्रोक्ताः स्वयम्भुवा।
स्वधर्मसंवृताः सांगा यथाधर्मं युगे युगे।
विक्रियन्ते स्वधर्मं तु वेदवादाद्यथायुगम्॥४९॥

In days of yore, the Ṛṣis, by virtue of their tapas, could study the entire Vedas in one day and night. The Vedas taught the duties of the people in each yuga. In ancient days, Svāyambhu Brahmā gave out the divine immortal Vedas with various Aṅgas and containing the Svadharmas pertaining to every yuga. Under the influence of Time, by and by, the dharmas deviated from the Vedas and became perverted.

आरम्भयज्ञः क्षत्रस्य हविर्यज्ञा विशः स्मृताः।
परिचारयज्ञाः शूद्राश्च जपयज्ञाश्च ब्राह्मणाः॥५०॥

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ततः समुदिताः वर्णास्त्रेतायां धर्मशालिनः।
क्रियावन्तः प्रजावन्तः समृद्धाः सुखिनश्च वै॥५१॥

The duty of Kṣatriyas is to perform sacrifices, that of the Vaiśyas is to perform haviryājña, the Śūdras to perform the sacrifice of service and the Brāhmaṇas to perform the sacrifice of Japam (repeating the mantra) and understanding their meanings. The people and the Varṇas in the Tretā age thus performed their duties and prospered with children and wealth and were happy.

ब्राह्मणैश्च विधीयन्ते क्षत्रियाः क्षत्रियैर्विशः।
वैश्याञ्छूद्रानुवर्त्तन्ते शूद्रान् परमनुग्रहात्॥५२॥

The Brāhmaṇas by their kind behaviour should enlighten the Kṣatriyas and the latter should educate the Vaiśyas and they should, in their turn, lovingly mould up the Śūdras in their duties.

शुभाः प्रकृतयस्तेषां धर्मा वर्णाश्रमाश्रयाः।
सङ्कल्पितेन मनसा वाचा वा हस्तकर्मणा।
त्रेतायुगे ह्यविकले कर्मारम्भः प्रसिद्ध्यति॥५३॥

Their hearts were directed to Varṇāśrama Dharma. Their dharma was not fruitless and, therefore, all their actions were attended with success, merely by their Saṅkalpas or intentions.

आयू रूपं बलं मेधा आरोग्यं धर्मशीलता।
सर्वसाधारणं ह्येतदासीत् त्रेतायुगे तु वै॥५४॥
वर्णाश्रमव्यवस्थानमेषां ब्रह्मा तथाऽकरोत्।
संहिताश्च तथा मन्त्रा आरोग्यं धर्मशीलता॥५५॥

The people in their ordinary course were long-lived, healthy, handsome, sturdy, religious and modest. Brahmā laid down the orders of varṇa and āśrama etc., with great accuracy. The sons of Brahmā framed the Saṁhitās (or books) on medicine (how their health should be kept up), and practices of dharma and other mantras.

संहिताश्च तथा मन्त्रा ऋषिभिर्ब्रह्मणः सुतैः।
यज्ञः प्रवर्त्तितश्चैव तदा ह्येव तु दैवतैः॥५६॥
यामैः शुक्लैर्जयैश्चैव सर्वसाधनसम्भृतैः।
विश्वसृड्भिस्तथा सार्द्धं देवेन्द्रेण महौजसा।
स्वायम्भुवेऽन्तरे देवैस्ते यज्ञाः प्राक् प्रवर्त्तिताः॥५७॥

The Devas set on foot the performance of sacrifices from the very day when the Ṛṣis, the sons of Brahmā enunciated the Saṁhitā, Mantras, etc. At the end of Svāyambhuva Manu, Indra was the first to propagate the performance of sacrifices with various offerings in co-operation with the Devas, Yāma, Śukla, Jaya and Viśvasṛka.

सत्यं जपस्तपो दानं पूर्वधर्मो य उच्यते।
यदा धर्मस्य ह्रसते शाखा धर्मस्य वर्द्धते॥५८॥
जायन्ते च तदा शूरा आयुष्मन्तो महाबलाः।
न्यस्तदण्डा महायोगा यज्वानो ब्रह्मवादिनः॥५९॥
पद्मपत्रायताक्षाश्च पृथुवक्त्राः सुसहताः।
सिंहरिस्का महासत्त्वा मत्तमातङ्गगामिनः॥६०॥

Truthfulness, Japam,[1] asceticism and charity are the extant dharmas. When they decline, adharma becomes dominant. When to drive it away and make dharma revive, most valiant and long-lived heroes take their births. They award just punishments, are great yogis, performers of sacrifices, Brahmavādis, have their eyes like lotues, broad forehead and big faces, well-formed limbs, lion-like chests, strutting like elephants and highly powerful and virtuous.

महाधनुर्द्धरश्चैव त्रेतायां चक्रवर्त्तिनः।
सर्वलक्षणपूर्णास्ते न्यग्रोधपरिमण्डलाः॥६१॥
न्यग्रोधौ तु स्मृतौ बाहू व्यामो न्यग्रोध उच्यते।
व्यामेन तूच्छ्रयो यस्य अत ऊर्ध्वं तु देहिनः।
समुच्छ्रयः परीणाहो न्यग्रोधपरिमण्डलः॥६२॥
चक्रं रथो मणिर्भार्या निधिरश्वो गजस्तथा।
प्रोक्तानि सप्त रत्नानि पूर्वं स्वायम्भुवेऽन्तरे॥६३॥

Thus in the Tretāyuga, the cakravartī kings were great archers and endowed with all

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1. To pray to any deity in a low voice

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auspicious sings. Their regal splendour and prowess extends far and wide like the branches of the banyan tree. By Nyagrodha is meant arms; Vyāsa means the extent of the arms outstretched. That is their growth and height measured as above. Cakra (discus), chariots, Queen, jewels, horses, elephants and gold formed their treasure and were counted as Ratnas (jewels). These gems were first attained at the end of Svāyambhuva Manu.

विष्णोरंशेन जायन्ते पृथिव्यां चक्रवर्त्तिनः।
मन्वन्तरेषु सर्वेषु ह्यतीतानागतेषु वै॥६४॥
भूतभव्यानि यानीह वर्त्तमानानि यानि च।
त्रेतायुगानि तेष्वत्र जायन्ते चक्रवर्त्तिनः॥६५॥
भद्राणीमानि तेषां च विभाव्यन्ते महीक्षिताम्।
अत्यद्भुतानि चत्वारि बलं धर्मं सुखं धनम्॥६६।
अन्योन्यस्याविरोधेन प्राप्यन्ते नृपतेः समम्।
अर्थो धर्मश्च कामश्च यशो विजय एव च॥६७॥
ऐश्वर्येणाणिमाद्येन प्रभुशक्तिबलान्विताः।
श्रुतेन तपसा चैव ऋषींस्तेऽभिभवन्ति हि॥६८॥

Emperors in the world in all the Manvantaras (past, present and future) are born with the parts of Viṣṇu inherent in them. They are extraordinary endowed with power, dharma, comfort and riches. Emperors had a vast store of Artha, Dharma, Kāma, Fame and Victory without any of these going against another. Thus the kings endowed with power, defeated even the Ṛṣis in their eight Siddhis, such as, Aṇimā, Laghimā etc., in their knowledge of the Śāstras and in their asceticism.

बलेनाभिभवन्त्येते तेन दानवमानवान्।
लक्षणैश्चैव जायन्ते शरीरस्थैरमानुषैः॥६९॥
केशाः स्थिता ललाटेन जिह्वा च परिमार्ज्जनी।
श्यामप्रभाश्च दुर्दंष्ट्राः श्रवसाश्चोर्ध्वरेतसः॥७०॥
आजानुबाहवश्चैव तालहस्तौ वृषाकृती।
परिणाहप्रमाणाभ्यां सिंहस्कन्धाश्च मेघिनः॥७१॥
पादयोश्चक्रमत्स्यौ तु शङ्खपद्मे च हस्तयोः।

They were endowed with divine marks and signs and they defeated the demons and human beings by their extraordinary strength. They seemed to be very fortunate. They were born with handsome forms bearing all the lucky signs according to palmistry, viz., fine lines on the forehead and fine tongue, sombre radiance of the teeth, long ears, hands touching the knees, shoulders like that of a bull and a lion, with their feet marked with quoits and fish and the hands with conches, and Padma.

पंचशीतिसहस्राणि जीवन्ति ह्यजरामयाः॥७२॥
असङ्गा गतयस्तेषां चतस्रश्चक्रवर्तिनाम्।
अन्तरिक्षे समुद्रेषु पाताले पर्वतेषु च॥७३॥
इज्या दानं तपः सत्यं त्रेताधर्मास्तु वै स्मृताः।

They lived up to 85,000 years and did not know the troubles of the old age, and had accesses to the heaven, oceans, lower regions and mountains. Sacrifices, asceticism, charity and truthfulness were the four-limbed dharmas of the Tretā age and were, unscrupulously, observed by them.

तदा प्रवर्त्तते धर्मो वर्णाश्रमविभागशः।
मर्यादास्थापनार्थं च दण्डनीतिः प्रवर्त्तते॥७४॥

Though in that age dharma reigned according to Varṇāśrama, yet there was also a criminal procedure code to justify and maintain the order of Varṇāśrama.

हृष्टपुष्टा जनाः सर्वे अरोगाः पूर्णमानसाः।
एको वेदश्चतुष्पादस्त्रेतायां तु विधिः स्मृतः।

All the people were healthy, wealthy, happy and contented. In this Tretāyuga one Veda was divided into four.

त्रीणि वर्षसहस्राणि जीवन्ते तत्र ताः प्रजाः॥७५॥
पुत्रपौत्रसमाकीर्णा म्रियन्ते च क्रमेण ताः।
एष त्रेतायुगे भावस्त्रेतासंख्यां निबोधत॥७६॥

The people lived up to 3,000 years and they were all blessed with sons and grandsons and then they departed. Now, hear of its

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characteristics.

त्रेतायुगस्वभावेन सन्ध्यापादेन वर्त्तते।

सन्ध्यापादः स्वभावाच्च योंऽशः पादेन तिष्ठति॥७७॥

The characteristic of the Tretāyuga in Sandhyā is one foot; and in the Sandhyāṁśa one-fourth of that of Sandhyā.

इति श्रीमात्स्ये महापुराणे मन्वन्तरानुकल्पो नाम द्विचत्वारिंशदधिकशततमोऽध्यायः॥ १४२॥

***

CHAPTER 143

Description of yajña and its method

ऋषय ऊचुः

कथं त्रेतायुगमुखे यज्ञस्यासीत्प्रवर्त्तनम्।

पूर्वे स्वायम्भुवे सर्गे यथावत्प्रब्रवीहि नः॥ १॥

अन्तर्हितायां सन्ध्यायां सार्द्धं कृतयुगेन हि।

कालाख्यायां प्रवृत्तायां प्राप्ते त्रेतायुगे तदा॥ २॥

The *Ṛṣis* asked– "O Sūta, during tenure of Svāyambhuva Manu, in Tretāyuga, what type of trend was there for the performing of the *yajña*? When at the end of Kṛtayuga, both Sandhyā and Sandhyāṁśa, both appeared, then according to the movement of times, the combination with Tretāyuga was achieved.

ओषधीषु च जातासु प्रवृत्ते वृष्टिसर्ज्जने।

प्रतिष्ठितायां वार्त्तायां ग्रामेषु च पुरेषु च॥ ३॥

At the time of the rainfall at that time the *auṣadhis* were sprung up and *varta-vṛtti* was established in the towns and villages.

वर्णाश्रमप्रतिष्ठानं कृत्वा मन्त्रैश्च तैः पुनः।

संहितास्तु सुसंहत्य कथं यज्ञः प्रवर्तितः।

एतच्छ्रुत्वाब्रवीत्सूतः श्रूयतां तत्प्रचोदितम्॥ ४॥

Thereafter establishing *Varṇāśrama-dharma*, with the use of the traditional *mantras* the saṁhitas were collected, then how the tradition of the *yajñas* was established." Hearing this Sūta said– "I am going to reply to your question, which you please listen."

सूत उवाच

मन्त्रान्वै योजयित्वा तु इहामुत्र च कर्मसु।

तथा विश्वभुगिन्द्रस्तु यज्ञं प्रावर्त्तयत्प्रभुः॥ ५॥

दैवतैः सह संहत्य सर्वसाधनसंवृतः।

तस्याश्वमेधे विततते समाजग्मुर्महर्षयः॥ ६॥

Sūta said– "O *Ṛṣis*, Indra– the consumer, using the *mantras* the present as well as the future worlds, equipped with all the means, started a *yajña*. With the start of the *Aśvamedha* sacrifice by him, the great sages participated in it. In the *yajñas*, the priests were processing forward the same.

यज्ञकर्मण्यवर्त्तन्त कर्मण्यग्रे तथर्त्विजः।

हूयमाने देवहोत्रे अग्नौ बहुविधं हविः॥ ७॥

सम्प्रतीतेषु देवेषु सामगेषु च सुस्वरम्।

परिक्रान्तेषु लघुषु अध्वर्युपुरुषेषु च॥ ८॥

In the act of divine sacrifice at first, Ṛtvija started to pour several types of sacrificial items in the fire. The priests singing the *Sāmagāna*, were reciting with confidence (the Vedic *mantras*) in a loud voice. The priests were reciting the *mantras* with a low voice.

आलब्धेषु च मध्ये तु तथा पशुगणेषु वै।

आहूतेषु च देवेषु यज्ञभुक्षु ततस्तदा॥ ९॥

The herd of animals was being brought in the middle of the *yajña-maṇḍapa*. The gods who were to participate in the *yajña* had been invoked.

य इन्द्रियात्मका देवा यज्ञभागभुजस्तु ते।

तान्यजन्ति तदा देवाः कल्पादिषु भवन्ति ये॥ १०॥

The Indriyātmaka gods and the consumers of the portions of the *yajña* besides the Ajanadevas who emerge at the start of the *kalpa* were engaged in performing of the sacrifice.

अध्वर्युप्रैषकाले तु व्युत्थिता ऋषयस्तथा।

महर्षयश्च तान् दृष्ट्वा दीनान् पशुगणांस्तदा।

विश्वभुजं ते त्वपृच्छन् कथं यज्ञविधिस्तव॥ ११॥

अधर्मो बलवानेष हिंसा धर्मेप्सया तव।

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नवः पशुविधिस्त्विष्टस्तव यज्ञे सुरोत्तम॥ १२॥
अधर्मो धर्मघाताय प्रारब्धः पशुभिस्त्वया।
नायं धर्मो ह्यधर्मोऽयं न हिंसा धर्म उच्यते।
आगमेन भवान् धर्मं प्रकरोतु यदीच्छति॥ १३॥

In the meantime the *Ṛṣis* well-versed in the *yajurveda* and the performers of the *homa* started making efforts for the animal sacrifice. Then they groups of *Ṛṣis* finding the helpless poor animals got up and they questioned Indra– the consumer of the world– "O Devarāja, what is the system of this *yajña*. You for the purpose of achieving *Dharma*, are resorting to the killing of animals and this is extremely beyond *dharma*. O best of the gods, there appears to be a new method for the killing of the animals in your *yajña*. It appears that by means of the killing of the animals, you are bent upon the destruction of *dharma*. Thus is not *dharma*. This is totally *adharma*. The killing of the animals cannot be taken to be *dharma*. Therefore incase you are interested in following *dharma*, then do so as per the provision of the Vedas.

विधिदृष्टेन यज्ञेन धर्मेणाव्यसनेन तु।
यज्ञबीजैः सुरश्रेष्ठ त्रिवर्गपरिमोषितैः॥ १४॥

O Best of the gods, the *yajña* when performed according to the provision of the Vedas, which is devoid of evil, bestows the *dharma, artha* and *kāma*.

एष यज्ञो महानिन्द्र स्वयम्भुविहितः पुरा।
एवं विश्वभुगिन्द्रस्तु ऋषिभिस्तत्त्वदर्शिभिः।
उक्तो न प्रतिजग्राह मानमोहसमन्वितः॥ १५॥

O Indra, such type of *yajña* has been hailed by Brahmā in earlier times." When the *Ṛṣis*, well-versed in the *tattvas* so spoke, Indra refused to follow their words because he had been overpowered by pride and illusion.

तेषां विवादः सुमहान् जज्ञे इन्द्रमहर्षिणाम्।
जङ्गमैः स्थावरैः केन यष्टव्यमिति चोच्यते॥ १६॥
ते तु खिन्ना विवादेन शक्त्या युक्ता महर्षयः।
सन्धाय सममिन्द्रेण पप्रच्छुः खचरं वसुम्॥ १७॥

At that time, a great discussion ensued between the sages and Indra as to whether the sacrifices should be performed by offering the libations of the movable or the immovable things, i.e., animals or vegetables, roots and fruits. Those all powerful sages were much pained by the discussion and asked the king Vasu who lived in the sky to give his opinion on this point.

ऋषय ऊचुः

महाप्राज्ञ त्वया दृष्टः कथं यज्ञविधिर्नृप।
औत्तानपादे प्रब्रूहि संशयं नस्तुद प्रभो॥ १८॥

The Ṛṣis said– O King! O great wise one! How has the method of performance of sacrifice (yajñavidhi) been witnessed by you? O son of Uttānapāda! O Lord! Remove our doubts, O learned one!

सूत उवाच

श्रुत्वा वाक्यं वसुस्तेषामविचार्य बलाबलम्।
वेदशास्त्रमनुस्मृत्य यज्ञतत्त्वमुवाच ह॥ १९॥

Sūta said– O King Vasu, without taking into consideration the relative significance and the strength of the two parties began to explain the truth of the sacrifice, in accordance with the injunctions of the Vedas.

यथोपनीतैर्यष्टव्यमिति होवाच पार्थिवः।
यष्टव्यं पशुभिर्मेध्यैरथ मूलफलैरपि॥ २०॥
हिंसा स्वभावो यज्ञस्य इति मे दर्शनागमः।
तथैते भाविता मन्त्रा हिंसालिङ्गा महर्षिभिः॥ २१॥
दीर्घेण तपसा युक्तैस्तारकादिनिदर्शिभिः।
तत्प्रमाणं मया चोक्तं तस्माच्छमितुमर्हथ॥ २२॥
यदि प्रमाणं स्वान्येव मन्त्रवाक्यानि वो द्विजाः।
तथा प्रवर्त्ततां यज्ञो ह्यन्यथा माऽनृतं वचः॥ २३॥

He said– The Śāstras say that the sacrifices should be performed according to the prescribed rites and with the offerings of good animals or

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roots, fruits, etc. It is my experience, that the slaughter of animals is the nature of sacrifices. Rather the sacrificial mantras all advocate killing of animals. And what those great Ṛṣis have laid down as the result of their long tapasyā and experience of the bright bodies in the Heaven, ought to be taken as Prāmāṇas or proofs, and I give out my opinion on those authorities. If you take those mantras as proofs, then, accordingly, perform the sacrifices; else what is the use of vain argumentation.

एवं कृतोत्तरास्ते तु युज्यात्मानं ततो धिया।
अवश्यम्भाविनं दृष्ट्वा तमधो ह्याशपंस्तदा॥ २४॥
इत्युक्तमात्रो नृपतिः प्रविवेश रसातलम्।
ऊर्ध्वचारी नृपो भूत्वा रसातलचरोऽभवत्॥ २५॥
वसुधातलचारी तु तेन वाक्येन सोऽभवत्।
धर्माणां संशयच्छेत्ता राजा वसुरधोगतः॥ २६॥
तस्मान्न वाच्यो ह्येकेन बहुज्ञेनापि संशयः।
बहुधारस्य धर्मस्य सूक्ष्मा दुरनुगा गतिः॥ २७॥
तस्मान्न निश्चयाद्वक्तुं धर्मः शक्यो हि केनचित्।

On hearing the reply of Vasu the sages foreseeing his future destiny cursed him to fall down. King Vasu, of higher regions, by the curse, went to Rasātala– the lower region. That virtuous king inspite of his being very wise, in removing the doubtful points of Śāstras, went to the lower region for the fault of his plain speaking; it is not, therefore, wise for one individual though he is very learned, to pass a decided opinion on any subject having many phases; for, the analysis of dharma is extremely delicate and is very hard to be thoroughly known and more difficult to express it.

देवानृषीनुपादाय स्वायम्भुवमृते मनुम्॥ २८॥
तस्मान्न हिंसा यज्ञे स्याद्यदुक्तमृषिभिः पुरा।
ऋषिकोटिसहस्राणि स्वैस्तपोभिर्दिवं गताः॥ २९॥
तस्मान्न हिंसायज्ञं च प्रशंसन्ति महर्षयः।
उञ्छो मूलं फलं शाकमुदपात्रं तपोधनाः॥ ३०॥

एतद्दत्त्वा विभवतः स्वर्गलोके प्रतिष्ठिताः।
अद्रोहश्चाप्य लोभश्च दमो भूतदया शमः॥ ३१॥
ब्रह्मचर्यं तपः शौचमनुक्रोशं क्षमा धृतिः।
सनातनस्य धर्मस्य मूलमेव दुरासदम्॥ ३२॥

No one except the Devas, Ṛṣis and Manu, should, therefore, assert regarding any dharma with certainty. What the Ṛṣis said of yore, about non-killing animals in sacrifices, that is then the best course. Ṛṣis never perform any act of himsā in course of a sacrifice and many millions of them attained heaven by virtue of their penances. Taking all things into consideration, the great sages do not praise any act of himsā. The ascetic sages have gone to heaven by offering in sacrifices, roots, fruits, leaves, water and vessels that they collected by unchavritti (gathering in handfuls). The absence of greed, attachment, the practices of celibacy, compassion on beings, doing good to others, tranquillity of mind, Brahmacarya, cleanliness, abhorrence from anger, forgiving others, firmness are said to be the firm roots of the eternal dharma.

द्रव्यमन्त्रात्मको यज्ञस्तपश्च समतात्मकम्।
यज्ञैश्च देवानाप्नोति वैराजं तपसा पुनः॥ ३३॥

Sacrifice consists of mantras and materials; and tapasyā consists in viewing all with equality. Sacrifices lead one to the Devas; asceticism leads one to Virāṭ Puruṣa (the cosmic soul).

ब्रह्मणः कर्मसंन्यासाद्वैराग्यात्प्रकृतेर्लयम्।
ज्ञानात्प्राप्नोति कैवल्यं पञ्चैता गतयः स्मृताः॥ ३४॥

Renouncing the fruits of karma (works) leads one to Brahmapada (the state of Brahma). Having Vairāgyam (dispassion) enables one to be dissolved in Prakṛti (the Universal Divine Mother). And the knowledge, i.e., realisation of the glory of Brahma leads to Kaivalyam[1]. These

1. Absolute independence or the state of being Alone or the attainment of emancipation after death or

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are the five-fold paths of beings.

एवं विवादः सुमहान्यज्ञस्यासीत्प्रवर्त्तने।
ऋषीणां देवतानां च पूर्वे स्वायम्भुवेऽन्तरे॥ ३५॥

In days gone by there had been serious differences between the Devas and the Ṛṣis at the time of Svāyambhuva Manu, on the subject of sacrificial rituals.

ततस्ते ऋषयो दृष्ट्वा हतं धर्मं बलेन तु।
वसोर्वाक्यमनादृत्य जग्मुस्ते वै यथागतम्॥ ३६॥

Afterwards, when the Ṛṣis saw that virtue was being forcibly set aside, they paid no heed to the words of the Vasus and returned to their hermitages.

गतेषु ऋषिसंघेषु देवा यज्ञमवाप्नुयुः।
श्रूयन्ते हि तपःसिद्धा ब्रह्मक्षत्रादयो नृपाः॥ ३७॥

When the Ṛṣis went away, the Devas completed the sacrifice. I have also heard that many Brāhmaṇas and Kṣatriya kings became perfect by their tapasyā and went to the Heavens.

प्रियव्रतोत्तानपादौ ध्रुवो मेधातिथिर्वसुः।
सुधामा विरजाश्चैव शंखपाद्राजसस्तथा॥ ३८॥
प्राचीनबर्हिः पर्जन्यो हविर्द्धानादयो नृपाः।
एते चान्ये च बहवस्ते तपोभिर्दिवं गताः॥ ३९॥

The king Priyavrata, Uttānapāda, Dhruva, Medhātithi, Vasu, Sudhāmā, Virajā, Śaṅkhapāda, Rājasa, Prācīnabarhi, Parjanya, Havirdhāna and others. The famous Rājarṣis of high renown went to heaven by virtue of their asceticism.

राजर्षयो महात्मानो येषां कीर्त्तिः प्रतिष्ठिता।
तस्माद्विशिष्यते यज्ञात्तपः सर्वैस्तु कारणैः॥ ४०॥

The glory of the Rājarṣis is still renowned in the world; consequently, asceticism is superior to sacrifices.

ब्रह्मणा तपसा सृष्टं जगद्विश्वमिदं पुरा।
तस्मान्नाप्नोति तद्यज्ञात्तपो मूलमिदं स्मृतम्॥ ४१॥

In days of yore, Brahma created the Universe by the power of His asceticism. But no such powers can be attained by sacrifice. So tapasyā is the underlying root in this Universe.

यज्ञप्रवर्त्तनं ह्येवमासीत्स्वायम्भुवेऽन्तरे।
तदाप्रभृति यज्ञोऽयं युगैः सार्द्धं प्रवर्त्तितः॥ ४२॥

In this way; the sacrifices were performed at the time of Svāyambhuva Manu and since then, they are in vogue during all the ages.

इति श्रीमात्स्ये महापुराणे मन्वन्तरानुकल्पे देवर्षिसंवादो नाम त्रिचत्वारिंशदधिकशततमोऽध्यायः॥ १४३॥

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CHAPTER 144

The temperament of Dvāpara and Kaliyuga, the story of the king Pramati, start of Kṛtayuga

सूत उवाच

अत ऊर्ध्वं प्रवक्ष्यामि द्वापरस्य विधिं पुनः।
तत्र त्रेतायुगे क्षीणे द्वापरं प्रतिपद्यते॥ १॥
द्वापरादौ प्रजानां तु सिद्धिस्त्रेतायुगे तु या।
परिवृत्ते युगे तस्मिंस्ततः सा वै प्रणश्यति॥ २॥

Sūta said– "Hereafter I shall speak about the temperament of Dvāpara yuga." At the decline of Tretāyuga, there is the start of Dvāpara. Towards the start of Dvāparayuga, the people can achieve success according to Tretāyuga initially, but when the influence of Dvāpara completely overpowers the earth then that type of success disappears.

ततः प्रवर्त्तिते तासां प्रजानां द्वापरे पुनः।
लोभो धृतिर्वणिग्युद्धं तत्त्वानामविनिश्चयः॥ ३॥
प्रध्वंसश्चैव वर्णानां कर्मणां तु विपर्ययः।
यात्रा वधः परो दण्डो मानो दर्पोऽक्षमा बलम्॥ ४॥

The people at that point of time get inclined towards the greed, impatient, engaging themselves in trade, war, discard principles, destruction of *varṇas*, embracing of misdeeds,

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detachment of the soul from matter or further transmigrations

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tendency of begging, killing, drinking, punishing others, cheating, intolerance and one finds an increase in the *Rajoguṇa* and *Tamoguṇa*.

तथा रजस्तमो भूयः प्रवृत्ते द्वापरे पुनः।
आद्ये कृते नाधर्मोऽस्ति स त्रेतायां प्रवर्त्तितः॥५॥
द्वापरे व्याकुलो भूत्वा प्रणश्यति कलौ पुनः।
वर्णानां द्वापरे धर्मा संकीर्यन्ते तथाऽऽश्रमाः॥६॥
द्वैधमुत्पद्यते चैव युगे तस्मिन् श्रुतिस्मृत।
द्विधा श्रुतिः स्मृतिश्चैव निश्चयो नाधिगम्यते॥७॥
अनिश्चयावगमनाद्धर्मतत्त्वं न विद्यते।
धर्मतत्त्वे ह्यविज्ञाते मतिभेदस्तु जायते॥८॥
परस्परं विभिन्नास्ते दृष्टीनां विभ्रमेण तु।
अतो दृष्टिविभिन्नैस्तैः कृतमत्याकुलं त्विदम्॥९॥

The sins which were unknown in Kṛtayuga crop up in Tretā. They become stronger in Dvāpara and the people get troubled. *Dharma* shakes in Dvāpara and disappears in Kaliyuga. The *Varṇa-dharmas* and *āśrama-dharmas* get weakened and doubts are raised in the interpretation of the śrutis and the *smṛtis*. With the confusion in the interpretation of *Śrutis* and *Smṛtis* the real intent of the *dharma* becomes obscure which divides the opinion of the people. The difference of opinion divides the men. The people get divided on account of their diversity of views and there prevails the chaotic condition.

एको वेदश्चतुष्पादः संहत्य तु पुनः पुनः।
संक्षेपादायुषश्चैव व्यस्यते द्वापरेष्विह॥१०॥
वेदश्चैकश्चतुर्द्धा तु व्यस्यते द्वापरादिषु।
ऋषिपुत्रैः पुनर्वेदा भिद्यन्ते दृष्टिविभ्रमैः॥११॥
ते तु ब्राह्मणविन्यासैः स्वरक्रमविपर्ययैः।
संहता ऋग्यजुः साम्नां संहितास्तैमहर्षिभिः॥१२॥
सामान्याद्वैकृताच्चैव दृष्टिभिन्नैः क्वचित्क्वचित्।
ब्राह्मणं कल्पसूत्राणि भाष्यविद्यास्तथैव च॥१३॥

Earlier in the Tretāyuga a single Veda existed with four parts, because of the decline in age, *Ṛk*, *Yajuḥ*, *Sāma* and *Atharvan* came into being. Then in Dvāpara, the sons of the *Ṛṣis* with different interpretation, again divided the Vedas (in *Śākhās* and *Praśākhās*). These *Ṛṣis* then, on the basis of the Mantra-Brāhmaṇa, *Svara* and chronology, composed them separately again. Then again the Brāhmaṇas with different ideologies changed the commentaries, the kalpasūtras and sometimes in the reverse manner.

अन्ये तु प्रस्थितास्तान्वै केचित्तान्प्रत्यवस्थिताः।
द्वापरेषु प्रवर्त्तन्ते भिन्नार्थैस्तैः स्वदर्शनैः॥१४॥

Some people supported them while others opposed them. Thereafter in each one of Dvāpara, the *Ṛṣis* with different ideologies, according to their own interpretation created differences in the commentaries of the Vedas.

एकमाध्वर्यवं पूर्वमासीद्द्वैधं तु तत्पुनः।
सामान्यविपरीतार्थैः कृतं शास्त्राकुलं त्विदम्॥१५॥

In earlier times, there was only one *Yajurveda*. The *Ṛṣis* divided it according to their own ideologies as *Kṛṣṇa* and *Śukla-yajurveda*, which created difference in the Veda.

आध्वर्यवं च प्रस्थानैर्बहुधाव्या कुलीकृतम्।
तथैवाथर्वणां साम्नां विकल्पैः स्वस्य संक्षयैः॥१६॥
व्याकुलो द्वापरेष्वर्थः क्रियते भिन्नदर्शनैः।
द्वापरे सन्निवृत्ते ते वेदा न श्यन्ति वै कलौ॥१७॥
तेषां विपर्ययोत्पन्ना भवन्ति द्वापरे पुनः।
अदृष्टिर्मरणं चैव तथैव व्याध्युपद्रवाः॥१८॥
वाङ्मनःकर्मभिर्दुःखैर्निर्वेदो जायते ततः।
निर्वेदाज्जायते तेषां दुःखमोक्षविचारणा॥१९॥

Therefore, the Adhvaryu's works are performed in different ways. The Sāma and Atharva Vedas also were tuned and twisted owing to the want of knowledge of the Munis and their want of confidence. Thus the state of things in the Dvāpara age was in a chaotic condition. And in the Kali age, the Vedas became extinct. Owing to the want of the proper

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knowledge of the Vedas, the various diseases and disorders and deaths, thereof, became visible. The people could not thwart them off by their minds, words and deeds; then, they became disgusted and disappointed.

विचारणायां वैराग्यं वैराग्याद्दोषदर्शनम्।
दोषाणां दर्शनाच्चैव ज्ञानोत्पत्तिस्तु जायते॥ २०॥
मनसा कर्मणा वाचा कृच्छ्राद्वार्त्ता प्रसिद्ध्यति॥ २४॥

When they became disappointed, they sought means to get rid of their distress. As a consequence, they began to find faults with worldly things. Out of this fault finding, true knowledge arose.

तेषां मेधाविनां पूर्वं मन्वन्तरे स्वायम्भुवेऽन्तरे।
उत्पत्स्यन्तीह शास्त्राणां द्वापरे परिपन्थिनः॥ २१॥

Of the wise Munis in the Svāyambhuva Manvanatara, some turned out in the Dvāparayuga as the opponents of the Vedas.

आयुर्वेदविकल्पाश्च अङ्गानां ज्यौतिषस्य च।
अर्थशास्त्रविकल्पाश्च हेतुशास्त्रविकल्पनम्॥ २२॥
प्रक्रिया कल्पसूत्राणां भाष्यविद्याविकल्पनम्।
स्मृतिसास्त्रप्रभेदाश्च प्रस्थानानि पृथक् पृथक्॥ २३॥
द्वापरेष्वभिवर्त्तन्ते मतिभेदास्तथा नृणाम्।

Then Āyurveda (medicine), astronomy and the other limbs of the Vedas, political economy, logic, metaphysics, the ceremonies of the Kalpa Sūtras, the glosses, the Smṛtis, and various other Śāstras became filed with doubts. No effort was crowned with success, unless the whole body, mind and deed were set to work.

द्वापरे सर्वभूतानां कालः क्लेशपरः स्मृतः।
लोभो धृतिर्वणिग्युद्धं तत्त्वानामविनिश्चयः॥ २५॥
वेदशास्त्रप्रणयनं वर्णानां सङ्करस्तथा।
वर्णाश्रमपरिध्वंसः कामद्वेषौ तथैव च॥ २६॥
पूर्णे वर्षसहस्रे द्वे परमायुस्तदा नृणाम्।
निःशेषे द्वापरे तस्मिंस्तस्य सन्ध्या तु पादतः॥ २७॥
गुणहीनास्तु तिष्ठन्ति धर्मस्य द्वापरस्य तु।
तथैव सन्ध्या पादेन अंशस्तस्यां प्रतिष्ठितः॥ २८॥
द्वापरस्य तु पर्यायाः पुष्यस्य च निबोधत।
द्वापरस्यांशशेषे तु प्रतिपत्तिः कलेरथ॥ २९॥

In the Dvāpara age, people were generally in trouble and there was an increase in greed, ambition to trade and to possess worldly things, tendency to fight and inability to realize principles, the obscurity of the Vedas and the Śāstras, the destruction of the order of Varṇāśrama and the increase of lust and anger; the people, at this time, lived up to a period of 2,000 years. When some time of Dvāpara was passed, then the Sandhyā set in, in which period the dregs of the people are left. Then the Sandhyāṁśa set in. After this comes Kaliyuga. At the end of Dvāpara and by the beginning of Kaliyuga, Kali became very strong.

हिंसा स्तेयानृतं माया दम्भश्चैव तपस्विनाम्।
एते स्वभावाः पुष्यस्य साधयन्ति च ताः प्रजाः॥ ३०॥

During Kaliyuga, people indulge in himsā, theft, falsehood, deceit, vanity, etc., and delusion, hypocrisy, vanity overshadow the people.

एष धर्मः स्मृतः कृत्स्नो धर्मश्च परिहीयते।
मनसा कर्मणा वाचा वार्त्ताः सिद्ध्यन्ति वा न वा॥ ३१॥

And dharma becomes very weak in Kaliyuga and people commit sin in mind, speech and actions. And works done with whole heart and body sometimes become successful and sometimes not.

कलिः प्रमारको रोगः सततं चापि क्षुद्भयम्।
अनावृष्टिभयं चैव देशानां च विपर्ययः॥ ३२॥

Quarrels, plague, fatal diseases, famines, drought and calamities appear. Testimonies and proofs have no certainty.

न प्रमाणे स्थितिर्ह्यस्ति पुष्ये घोरे युगे कलौ।
गर्भस्थो म्रियते कश्चिद्यौवनस्थस्तथापरः॥ ३३॥
स्थावीर्ये मध्यकौमारे म्रियन्ते च कलौ प्रजाः।
अल्पतेजोबलाः पापा महाकोपा ह्यधार्मिकाः॥ ३४॥

There is no criterion left when the Kaliyuga

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settles down. Some die in the womb, some in childhood and some in youth and some in old age. People become by and by, poorer in vigour and lustre. They are wicked, full of anger, sinful, false and avaricious.

अनृतव्रतलुब्धाश्च पुष्ये चैव प्रजाः स्थिताः।
दुरिष्टैर्दुरधीतैश्च दुराचारैर्दुरागमैः॥३५॥

Bad ambitions, bad education, bad dealings, bad earnings excite fear. The whole batch becomes greedy and untruthful.

विप्राणां कर्मदोषैस्तैः प्रजानां जायते भयम्।
हिंसा मानस्तथेर्ष्या च क्रोधोऽसूयाऽक्षमाऽधृतिः॥३६॥
पुष्ये भवन्ति जन्तूनां लोभो मोहश्च सर्वशः।
संक्षोभो जायतेऽत्यर्थं कलिमासाद्य वै युगम्॥३७॥

The Brāhmaṇas become demoralised. They have base ambitions. Their knowledge and learning are mostly defective. Their character is exceedingly low and by such ignoble conduct they prove very disastrous to the people. The people become saturated with jealousy, anger, vindictiveness, cowardice, greed, attachment. Lust increases during this age.

नाधीयन्ते तथा वेदा न यजन्ते द्विजातयः।
उत्सीदन्ति तथा चैव वैश्यैः सार्द्धं तु क्षत्रियाः॥३८॥

The Brāhmaṇas do not read the Vedas nor do they perform sacrifices and the Kṣatriyas deteriorate with the Vaiśyas and become well nigh extinct.

शूद्राणां मन्त्रयोनिस्तु सम्बन्धो ब्राह्मणैः सह।
भवतीह कलौ तस्मिञ्छयनासनभोजनैः॥३९॥

Śūdras sleep with the Brāhmaṇas, sit with the Brāhmaṇas, eat and perform sacrifices with them and hold relations of mantrahood with them.

राजानः शूद्रभूयिष्ठाः पाषण्डानां प्रवृत्तयः।
काषायिणश्च निष्कच्छास्तथा कापालिनश्च ह॥४०॥
ये चान्ये देवव्रतिनस्तथा ये धर्मदूषकाः।
दिव्यवृत्तश्च ये केचिद्वृत्त्यर्थं श्रुतिलिङ्गिनः॥४१॥

Many Śūdras will become kings and many beretics will be seen. There will arise various sects, Sannyāsis wearing red coloured cloths, Kāpālis and various others holding themselves followers of some Deva or other and there find fault with religions. Many with them profess to be Brāhmajñānis, because, thereby, they will easily earn their livelihood. Some hypocrites will mark their bodies with Vedic symbols also.

एवंविधाश्च ये केचिद्भवन्तीह कलौ युगे।
अधीयते तदा वेदाञ्छूद्रा धर्मार्थकोविदाः॥४२॥

In the Kaliyuga any body will study the Vedas; Śūdras will be experienced in the Vedas. So there will be many false religionists.

यजन्ति ह्यश्वमेधैस्तु राजानः शूद्रयोनयः।
स्त्रीबालगोवधं कृत्वा हत्वा चैव परस्परम्॥४३॥

The Śūdra kings will perform Aśvamedha sacrifices and the people serve their ends even by killing women, children and cows.

उपहत्य तथान्योन्यं साधयन्ति तदा प्रजाः।
दुःखप्रचुरताल्पायुर्देशोत्सादः सरोगताः॥४४॥

They will cheat each other, kill each other to serve their ends. The country will become desolate by repeated calamities, short lives and various kinds of diseases.

अधर्माभिनिवेशित्वं तमोवृत्तं कलौ स्मृतम्।
भ्रूणहत्या प्रजानां च तथा ह्येवं प्रवर्त्तते॥४५॥
तस्मादायुर्बलं रूपं प्रहीयन्ते कलौ युगे।
दुःखेनाभिप्लुतानां च परमायुः शतं नृणाम्॥४६॥

Every one will be miserable and addicted to adharma. Owing to the dominance of vice and Tamoguṇa, people will freely commit the sin of abortion on account of which there will be a decline in the longivities and strength of the people. The people will live up to one hundred years at most.

भूत्वा च न भवन्तीह वेदाः कलियुगेऽखिलाः।
उत्सीदन्ते तथा यज्ञाः केवलं धर्महेतवः॥४७॥

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Inspite of all the Vedas being in existence, it would become as if there were no Vedas and the practice of performing sacrifices would be stopped.

एषा कलियुगावस्था सन्ध्यांशौ तु निबोधत।
युगे युगे तु हीयन्ते त्रींस्त्रीन्पादांश्च सिद्धयः॥४८॥
युगस्वभावाः सन्ध्यासु अवतिष्ठन्ति पादतः॥
सन्ध्यास्वभावाः स्वांशेषु पादेनैवावतस्थिरे॥४९॥
एवं सन्ध्यांशके काले सम्प्राप्ते तु युगान्तिके।

This is about Kaliyuga, now hear about its Sandhyā and Sandhyāṁśa. In every age every three stages become void of siddhi, and during the Sandhyā period only one part of the usages of the age exist, which becomes thus one part; in Sandhyāṁśa, one pāda of that of Sandhyā exists. In this way, in the final Sandhyāṁśa of the Kaliyuga, one governor amongst the irreligious subjects arises.

तेषामधर्मिणां शास्ता भृगूणां च कुले स्थितः॥५०॥
गोत्रेण वै चन्द्रमसो नाम्ना प्रमतिरुच्यते।
कलिसन्ध्यांशभागेषु मनोः स्वायम्भुवेऽन्तरे॥५१॥

King Pramati of the Bhṛgu family and Cāndramasa gotra was born at the end of Svāyambhuva Manu in the Sandhyāṁśa period, to inflict proper punishment on the sinners.

समास्त्रिंशत्तु सम्पूर्णाः पर्यटन्वै वसुन्धराम्।
अस्त्रकर्मा स वै सेनां हस्त्यश्वरथसङ्कुलाम्॥५२॥
प्रगृहीतायुधैर्विप्रैः शतशोऽथ सहस्रशः।
स तदा तैः परिवृतो म्लेच्छान्सर्वान्निजघ्निवान्॥५३॥

That king travelled all over the earth for thirty years and collected arms and ammunitions, elephants, horses and chariots and marched with a vast army consisting of horses and elephants and accompanied by 100,000 Brāhmaṇa soldiers armed with various kinds of weapons, against the Mlecchas and destroyed them.

स हत्वा सर्वशश्चैव राजानः शूद्रयोनयः।
पाषण्डान् स तदा सर्वान्निःशेषानकरोत्प्रभुः॥५४॥
अधार्मिकाश्च ये केचित्तान्सर्वान्हन्ति सर्वशः।
औदीच्यान्मध्यदेशांश्च पार्वतीयांस्तथैव च॥५५॥
प्राच्यान्प्रतीच्यांश्च तथा विन्ध्यपृष्ठापरान्तिकान्॥
तथैव दाक्षिणात्यांश्च द्रविडान्सिंहलैः सह॥५६॥
गान्धारान्पारदांश्चैव पह्लवान्यवनाञ्छकान्।
तुषारान्बर्ब्बराञ्छ्वेतान्हलिकान्दरदान्खसान्॥५७॥
लम्बकानान्ध्रकांश्चापि चोरजातींस्तथैव च।
प्रवृत्तचक्रो बलवाञ्छूद्राणामन्तकृद्बभौ॥५८॥
विद्राव्य सर्वभूतानि चचार वसुधामिमाम्।
मानवस्य तु वंशे तु नृदेवस्येह जज्ञिवान्॥५९॥

After killing all the Śūdra kings he annihilated all the hyporcites. After destroying all the sinners, and subduing the people living the North, central regions, the mountaineers, the inhabitants in the East and West, the residents on the Vindhyas, the Deccanis, the Draviḍians, the Singhalese, the inhabitants of the Mlecchа countries (Gandhāra), the Pāradas, the Pahlavas, the Yavanas, the Śakas, the Tuṣāras, the Śvetas, the Pulindas, the Barbaras, the Khasas, the Lampakas, the Andhrakas, the Daradas, the Hālikas, he exterminated the Śūdras.

पूर्वजन्मनि विष्णुश्च प्रमतिर्नाम वीर्यवान्।
स्वतः स वै चन्द्रमसः पूर्वं कलियुगे प्रभुः॥६०॥
द्वात्रिंशेऽभ्युदिते वर्षे प्रक्रान्तो विंशतिं समाः।
निजघ्ने सर्वभूतानि मानुषाण्येव सर्वशः॥६१॥
कृत्वा बीजावशिष्टां तां पृथ्वीं क्रूरेण कर्मणा।
परस्परनिमित्तेन कालेनाकस्मिकेन च॥६२॥
संस्थिता सहसा या तु सेना प्रमतिना सह।
गङ्गायमुनयोर्मध्ये सिद्धिं प्राप्ता समाधिना॥६३॥

King Pramati was born of Viṣṇu's part in Manu's family and was famous as Cāndramasa. He roamed about earth for twenty years and killed all the wicked men in his 32nd year. After annihilating the greater portion of the world with violence when only a few survivors, the propagators of the future race, remained, the king with all his army attained final bliss in

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Samādhi between the sacred rivers Gaṅgā and the Yamunā.

ततस्तेषु प्रनष्टेषु सन्ध्यांशे क्रूरकर्मसु।
उत्साद्य पार्थिवान् सर्वास्तेष्वतीतेषु वै तदा॥६४॥
ततः सन्ध्यांशके काले सम्प्राप्ते च युगान्तके।
स्थितास्वल्पावशिष्टासु प्रजास्विह क्वचित्क्वचित्॥६५॥
स्वाप्रदानास्तदा ते वै लोभाविष्टास्तु वृन्दशः।
उपहिंसन्ति चान्योन्यं प्रलुम्पन्ति परस्परम्॥६६॥
अराजके युगांशे तु संक्षये समुपस्थिते।
प्रजास्ता वै तदा सर्वाः परस्परभयार्दिताः॥६७॥
व्याकुलास्ताः परावृत्तास्त्यज्य देवगृहाणि तु।
स्वान्स्वान्प्राणानवेक्षन्तो निष्कारुण्यात्सुदुःखिताः॥६८॥

When, thus, in the Sandhyāṁśa period, all acts of violence ended all the wicked potentates were slain, only a few survived here and there who, overwhelmed with greed, began to plunder one another and caused great consternation to the people without a king. They all left their homes and household goods and fled hither and thither to protect themselves. When the duties enjoined by the Śrutis and the Smṛtis came to an end, the people gave themselves up to lust and anger and became devoid of greatness, pleasure, love and shame.

नष्टे श्रौतस्मृते धर्मे कामक्रोधवशानुगाः।
निर्मर्यादा निरानन्दा निःस्नेहा निरपत्रपाः॥६९॥
नष्टे धर्मे प्रतिहता ह्रस्वकाः पंचविंशकाः।
हित्वा दारांश्च पुत्रांश्च विषादव्याकुलप्रजाः॥७०॥
अनावृष्टि हतास्ते वै वार्त्तामुत्सृज्य दुःखिताः।
आश्रयन्ति स्म प्रत्यन्तान्हित्वा जनपदान्स्वकान्॥७१॥

After the disappearance of dharma the remainder of the people were plunged into deeper misfortunes. Men and women became short statured and began to lose their lives at the early age of 25. They were all overpowered with distress. They quitted their wives and sons and even quitted their towns and went to mountains to find a shelter there.

सरितः सागरानूपान् सेवन्ते पर्वतानपि।
चीरकृष्णाजिनधरा निष्क्रिया निष्परिग्रहाः॥७२॥
वर्णाश्रमपरिभ्रष्टाः सङ्करं घोरमास्थिताः।
एवं कष्टमनुप्राप्ता ह्यल्पशेषाः प्रजास्ततः॥७३॥

They built their houses near rivers, oceans, mountains and various other places. There was no rain and the people had to cover themselves with rags and deerskin. They left off karma, deprived of their possessions and void of Varṇāśrama and thus became very greatly oppressed; at last very few people remained.

जन्तवश्च क्षुधाविष्टा दुःखान्निर्वेदमागमन्।
संश्रयन्ति च देशांस्तांश्चक्रवत्परिवर्त्तनाः॥७४॥

Animals oppressed by hunger wandered far and wide and at last took their abodes close to the above men.

ततः प्रजास्तु ताः सर्वा मांसाहारा भवन्ति हि।
मृगान्वराहान्वृषभान् ये चान्ये वनचारिणः॥७५॥

The people also, being very hungry, became flesh eaters. They all began to eat flesh of deer, boar, bull, every thing whether allowed or not.

भक्ष्यांश्चैवाप्यभक्ष्यांश्च सर्वांस्तान्भक्षयन्ति ताः।
समुद्रं संश्रिता यास्तु नदीश्चैव प्रजास्तु ताः॥७६॥
तेऽपि मत्स्यान् हरन्तीह आहारार्थं च सर्वशः।
अभक्ष्याहारदोषेण एकवर्णगताः प्रजाः॥७७॥

They lived on all sorts of things without pausing to enquire under the influence of hunger whether it was worthy of being eaten or not. Those who lived close by rivers or oceans maintained their lives by taking fish. Thus by eating flesh and forbidden food, all the people became of one caste Varṇa.

यथा कृतयुगे पूर्वमेकवर्णमभूत् किल।
तथा कलियुगस्यान्ते शूद्रीभूताः प्रजास्तथा॥७८॥
एवं वर्षशतं पूर्णं दिव्यं तेषां न्यवर्त्तत।
षट्त्रिंशच्च सहस्राणि मानुषाणि तु तानि वै॥७९॥
अथ दीर्घेण कालेन पक्षिणः पशवस्तथा।

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मत्स्याश्चैव हताः सर्वैः क्षुधाविष्टैश्च सर्वशः॥८०॥

As there existed only one Varṇa in Satyayuga, similarly, all the people became of one caste at the end of Kaliyuga. In this way, the Divine century, i.e., 36,000 years of men passed away in course of which the hungry people devastated all the birds, fish, etc.

निःशेषेष्वथ सर्वेषु मत्स्यपक्षिपशुष्वथ।
सन्ध्यांशे प्रतिपन्ने तु निःशेषास्तु तदा कृताः॥८१॥
ततः प्रजास्तु सम्भूय कन्दमूलमथोऽखनन्।
फलमूलाशनाः सर्वे अनिकेतास्तथैव च॥८२॥
वल्कलान्यथ वासांसि अधःशयाश्च सर्वशः।
परिग्रहो न तेष्वस्ति धनशुद्धिमवाप्नुयुः॥८३॥
एवं क्षयं गमिष्यन्ति ह्यल्पशिष्टा प्रजास्तदा।
तासाल्पावशिष्टानामाहाराद्वृद्धिरिष्यते॥८४॥

After eating up all the birds and fish, etc., that were left during the period of Sandhyāṁśa, people began to eat roots and fruits (Kandamūla, etc.). They did not build their houses but covered themselves with barks of trees. They had no treasures and they slept on ground. They all perished in that plight and only a handful of them who survived, struggled on for a century. They got sufficient food and got nourished.

एवं वर्षशतं दिव्यं सन्ध्यांशस्तस्य वर्त्तते।
ततो वर्षशतस्यान्ते अल्पशिष्टाः स्त्रियः सुताः॥८५॥
मिथुनानि तु ताः सर्वा ह्यन्योन्यं सम्प्रजज्ञिरे।
ततस्तास्तु म्रियन्ते वै पूर्वोत्पन्नाः प्रजास्तु याः॥८६॥
जातमात्रेष्वपत्येषु ततः कृतमवर्त्तत।
यथा स्वर्गे शरीराणि नरके चैव देहिनाम्॥८७॥

The period of Kali's Sandhyāṁśa lasts like that for a Divine century. After this period, the men and women that were left began to produce many children. With the advent of these children, enters again the Satyayuga. All the previous people, the remnants of the Kali pass away. As the people reap the fruits of their actions in heaven and hell, similarly, the persons in Satyayuga enjoy happiness or suffer pain. Thus Kaliyuga disappears and Satyayuga steps in.

उपभोगसमर्थानि एवं कृतयुगादिषु।
एवं कृतस्य सन्तानः कलेश्चैव क्षयस्तथा॥८८॥
विचारणात्तु निर्वेदः साम्यावस्थात्मना तथा।
ततश्चैवात्मसम्बोधः सम्बोधाद्धर्मशीलता॥८९॥
कलिशिष्टेषु तेष्वेवं जायन्ते पूर्ववत्प्रजाः।
भाविनोऽर्थस्य च बलात्ततः कृतमवर्त्तत॥९०॥
अतीतानागतानि स्युर्यानि मन्वन्तरेष्विह।
एते युगस्वभावास्तु मयाक्तोस्तु समासतः॥९१॥
विस्तरेणानुपूर्व्याच्च नमस्कृत्य स्वयम्भुवे।
प्रवृत्ते तु ततस्तस्मिन्पुनः कृतयुगे तु वै॥९२॥

The remaining people in Kaliyuga gradually begin to discriminate and they get dispassion (vairāgya). Then, they realise their knowledge of self and they become religious. So Satyayuga comes in to fulfil that which is to be done in future. The people thus become happy and enjoy things with their equality of sight which they did not enjoy in the past Kali nor which they would enjoy in the future Tretā. Thus I bow down to Svāyambhuva and I have narrated to you in detail all the characteristics of the several yugas in due order.

उत्पन्नाः कलिशिष्टेषु प्रजाः कार्तयुगास्तथा।
तिष्ठन्ति चेह ये सिद्धा अदृष्टा विहरन्ति च॥९३॥
सह सप्तर्षिभिर्ये तु तत्र ये च व्यवस्थिताः।
ब्रह्मक्षत्रविशः शूद्रा बीजार्थे य इह स्मृताः॥९४॥
तेषां सप्तर्षयो धर्मं कथयन्तीह तेषु च॥९५॥
वर्णाश्रमाचारयुतं श्रौतस्मार्त्तविधानतः।
एवं तेषु क्रियावत्सु प्रवर्त्तन्तीह वै कृते॥९६॥

When the Satyayuga comes in, its people are procreated by those who remained at the end of Kaliyuga. The good and perfect persons that remained unnoticed amongst the Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras, they and the

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Saptarṣis now give instructions of dharma to the new people. In that way, the doctrines of the Ṛṣis based on Śrutis and Smṛtis are propagated. They promulgated Varṇāśrama Dharma and other rituals on the lines of Śrutis and Smṛtis. The Saptarṣis hold the dharma of the Śrutis and Smṛtis.

श्रौतस्मार्त्तस्थितानां तु धर्मे सप्तर्षिदर्शिते।
ते तु धर्मव्यवस्थार्थं तिष्ठन्तीह कृते युगे॥ ९७॥
मन्वन्तराधिकारेषु तिष्ठन्ति ऋषयस्तु ते।
यथा दावप्रदग्धेषु तृणेष्वेवापनक्षितौ॥ ९८॥
वनानां प्रथमं दृष्ट्वा तेषां मूलेषु सम्भवः।
एवं युगाद्युगानां वै सन्तानस्तु परस्परम्॥ ९९॥
प्रवर्त्तते ह्यविच्छेदाद्यावन्मन्वन्तरक्षयः।
सुखमायुर्बलं रूपं धर्मार्थौकाम एव च॥ १००॥
युगेष्वेतानि हीयन्ते त्रयः पादाः क्रमेण तु।

For promulgating dharma, the Satparṣis are ever ready in every Satyayuga. These Ṛṣis are now existing for the period of one Manvantara. As the roots of plants and trees vigorously germinate after being consumed by fire, similarly, there is a growth in the generation of people at the commencement of the Satya age. In this way, generations of the ages go on forever. The ideas appear and disappear. Comforts, life, power, beauty, dharma, Artha and Kāma lose one fourth their quantity in every Yuga.

इत्येष प्रतिसन्धिर्वः कीर्त्तितस्तु मया द्विजाः॥ १०१॥
चतुर्युगानां सर्वेषामेतदेव प्रसाधनम्।
ऐषां चतुर्युगानां तु गणिता ह्येकसप्ततिः॥ १०२॥
क्रमेण परिवृत्तास्ता मनोरन्तरमुच्यते।
युगाख्यासु तु सर्वासु भवतीह यदा च यत्॥ १०३॥
तदेव च तदन्यासु पुनस्तद्वै यथाक्रमम्।
सर्गेसर्गे यथा भेदा ह्युत्पद्यन्ते तथैव च॥ १०४॥

O Dvijas! I have thus related to you about the Pratisandhis[1] which pertain to the four yugas only. One Manvantara is seventy-one times these four yugas. The four yugas make one cycle, and each yuga in every cycle is of one and the same nature.

चतुर्दशसु तावन्तो ज्ञेया मन्वन्तरेष्विह।
आसुरी यातुधानी च पैशाची यक्षराक्षसी॥ १०५॥
युगे युगे तदा काले प्रजा जायन्ति ताः शृणु।
यथाकल्पं युगैः सार्द्धं भवन्ते तुल्यलक्षणः।
इत्येतल्लक्षणं प्रोक्तं युगानां वै यथाक्रमम्॥ १०६॥

So the fourteen Manvantaras revolve. In all the yugas, the Asuras, evil-spirits, demons, Yakṣas, the Piśācas and the Rākṣasas and various others are born. All these persons are endowed with characteristics in accordance with what they had in previous yugas.

मन्वन्तराणां परिवर्त्तनानि
चिरप्रवृत्तानि युगस्वभावात्।
क्षणं न सन्तिष्ठति जीवलोकः
क्षयोदयाभ्यां परिवर्तमानः॥ १०७॥

As the characteristics of yugas change, so the characteristics of the several Manvantaras change. These worlds of the jīvas are always liable to change; they do not remain constant even for a moment.

एते युगस्वभावा वः परिक्रान्ता यथाक्रमम्।
मन्वन्तराणि यान्यस्मिन्कल्पे वक्ष्यामि तानि च॥ १०८॥

Thus I have described to you the characteristics and changes of the yugas. I will tell you about Manvantaras at the time when I deal with Kalpas.

इति श्रीमात्स्ये महापुराणे मन्वन्तरानुकीर्त्तनयुगवर्त्तनं नाम
चतुश्चत्वारिंशदधिकशततमोऽध्यायः॥ १४४॥

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1. The period of transition between two ages.

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CHAPTER 145

Changes in the bodies, *varṇa* with the change of the *yugas*

सूत उवाच

मन्वन्तराणि यानि स्युः कल्पेकल्पे चतुर्दश।
व्यतीतानागतानि स्युर्यानि मन्वन्तरेष्विह॥ १॥
विस्तरेणानुपूर्व्याच्च स्थितिं वक्ष्ये युगे युगे।
तस्मिन्युगे च सम्भूतिर्यासां यावच्च जीवितम्॥ २॥

Sūta said– O *Ṛṣis*, each one of the *kalpa*, has fourteen Manvantaras and those out of them, which have already passed or those which have yet to come, in each one of the *yugas* of those Manvantaras, what is the condition of the people there and their creation, besides the length of their age, are being narrated by me exhaustively to you in the chronological order.

युगमात्रं तु जीवन्ति न्यूनं तत्स्याद्द्वयेन च।
चतुर्दशसु तावंतो ज्ञेया मन्वन्तरेष्विह॥ ३॥

Some of the living being out of them live upto the end of the *yuga*, while others have lives shorter than them. These two types of situations are usually witnessed. Similar is the situation during all the fourteen Manvantaras.

मनुष्याणां पशूनां च पक्षिणां स्थावरैः सह।
तेषामायुरुपक्रान्तं युगधर्मेषु सर्वशः॥ ४॥

According to the *dharma* of the *yuga*, the age of the humans, animals, birds and immoveables is always on the decline.

तथैवायुः परिक्रान्तं युगधर्मेषु सर्वशः।
अस्थितिं च कलौ दृष्ट्वा भूतानामायुषश्च वै॥ ५॥
परमायुः शतं त्वेतन्मानुषाणां कलौ स्मृतम्।
देवासुरमनुष्याश्च यक्षगन्धर्वराक्षसाः॥ ६॥

In the age of Kali, according to the *dharma* of the *yuga*, the instability in the age of the living beings is witnessed and accordingly their maximum age has been prescribed to be a hundred years. In the Krtayuga, the gods, *asuras*, humans, Yakṣas, Gandharvas and Rākṣasas, have the same structures of the body including the height and are born as such.

परिणाहोच्छ्रये तुल्या जायन्ते ह कृते युगे।
षण्णवत्यङ्गुलोत्सेधो ह्यष्टानां देवयोनिनाम्॥ ७॥
नवाङ्गुलप्रमाणेन निष्पन्नेन तथाष्टकम्।
एतत्स्वाभाविकं तेषां प्रमाणमधिकुर्वताम्॥ ८॥

Out of them those who are born in the *Devayonis*, the height of their bodies is prescribed as ninety-six fingers and they are nine *aṅgulas* in width. This is the natural size of their age. The size of other gods and *asuras* is of seven *aṅgulas* each.

मनुष्या वर्त्तमानास्तु युगसन्ध्यांशकेष्विह।
देवा सुरप्रमाणं तु सप्तसप्ताङ्गुलं क्रमात्॥ ९॥
चतुराशीतिकैश्चैव कलिजैरंगुलैः स्मृतम्।
आपादतलमस्तको नवतालो भवेत्तु यः॥ १०॥
संहत्या जानुबाहुश्च दैवतैरभिपूज्यते।
गवां च हस्तिनां चैव महिषस्थावरात्मनाम्॥ ११॥
क्रमेणैतेन विज्ञेये ह्रासवृद्धी युगे युगे।
षट्सप्तत्यगुंलोत्सेधः पशुराककुदो भवेत्॥ १२॥

Those who are born in the portion of the evening in the age of Kali, are of eighty four *aṅgulas*. The one who has the height of a hundred and eight *aṅgulas* from the head to foot and the arms extend upto the knees, is respected even by the gods. In each one of the *yugas*, the decline or the expansion of the bodies of cows, elephants, buffaloes and other immoveable beings should be treated accordingly.

अंगुलानामष्टशतमुत्सेधो हस्तिनां स्मृतः।
अंगुलानां सहस्रं तु द्विचत्वारिंशदङ्गुलम्॥ १३॥
शतार्द्धमङ्गुलानां तु ह्युत्सेधः शाखिनां परः।
मानुषस्य शरीरस्य सन्निवेशस्तु यादृशः॥ १४॥
तल्लक्षणं तु देवानां दृश्यतेऽन्वयदर्शनात्।
बुद्ध्यातिशयसंयुक्तो देवानां काय उच्यते॥ १५॥

The height of the animal upto its hump is seventy six *aṅgulas*. The height of the

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elephant's body is a hundred and eight *aṅgulas*. The maximum height of the trees is a thousand and ninety two *aṅgulas*. As is the structure of the body of a human being, the same structure is found in the gods as per the family tradition. The body of the gods is conceived with much of intelligence.

तथा नातिशयश्चैव मानुषः काय उच्यते।
इत्येवं हि परिक्रान्ताः भावा ये दिव्यमानुषाः॥ १६॥

The human forms are not so endowed with Buddhi or intellect. The Divine and the human bhāvas are, thus, both similar and dissimilar.

पशूनां पक्षिणां चैव स्थावराणां च सर्वशः।
गावोऽजाश्वश्च विज्ञेया हस्तिनः पक्षिणो मृगाः॥ १७॥
उपयुक्ताः क्रियास्वेते यज्ञियास्त्विह सर्वशः।
यथाक्रमोपभोगाश्च देवानां पशुमूर्त्तयः॥ १८॥
तेषां रूपानुरूपैश्च प्रमाणैः स्थिरजङ्गमः।
मनोज्ञैस्तत्र तैर्भोगैः सुखिनो ह्युपपेदिरे॥ १९॥

Birds, animals, things, movable and immovable (ideas) are all built in the same way. Cows, goats, horses, elephants, birds, deer, these are all for work and are fit in every way for sacrificial purposes. The animals are for the use of the Devas. All things, movable, and immovable, are created as regards their form and measure, after the several Devas; they become all the more gratified when they get all these beautiful things.

अथ सन्तः प्रवक्ष्यामि साधूनथ ततश्च वै।
ब्राह्मणाः श्रुतिशब्दाश्च देवानां पशुमूर्तयः।
संयुज्य ब्रह्मणा ह्यन्तस्तेन सन्तः प्रचक्षते॥ २०॥
सामान्येषु च धर्मेषु तथा वैशेषिकेषु च।
ब्रह्मक्षत्रविशो युक्ताः श्रौतस्मार्त्तेन कर्मणा॥ २१॥

Now something will be said about good men and Sādhus. The Brāhmaṇas and the Vedas are considered as the Paśu mūrtis or animal forms of the Devas. Brahma resides within their hearts; hence, these are *Sat* or good. The Brāhmaṇas, the Kṣatriyas and the Vaiśyas, all of them direct their actions in accordance with the Śrutis and the Smṛtis and are busy in ordinary or in special functions.

वर्णाश्रमेषु युक्तस्य सुखोदर्कस्य स्वर्गतौ।
श्रौतस्मार्त्तो हि यो धर्मो ज्ञानधर्मः स उच्यते॥ २२॥

The dharma of the people devoted to Varṇāśrama in accordance with the Śrutis and Smṛtis and leading to Heaven is named Jñāna dharma.

दिव्यानां साधनात्साधुब्रह्मचारी गुरोर्हितः।
कारणात्साधनाच्चैव गृहस्थः साधुरुच्यते॥ २३॥
तपसश्च तथारण्ये साधुर्वैखानसः स्मृतः।
यतमानो यतिः साधुः स्मृतो योगस्य साधनात्॥ २४॥

The Brahmacārī given to good conduct and Ācāra and to do good to the preceptor (guru) performs divine functions; hence, the householder is known as "Sādhu". Those ascetics who reside in the forest and are in the third order of religious life are known also as Sādhus.

धर्मो धर्मगतिः प्रोक्तः शब्दो ह्येष क्रियात्मकः।
कुशलाकुशलौ चैव धर्माधर्मौ ब्रवीत्प्रभुः॥ २५॥

One, who restrains his passions and practises Yoga, is known as Yati. By dharma is meant practical work and feeling. The Lord Bhagavān has denominated the good and bad actions both as Dharma.

अथ देवाश्च पीतर ऋषयश्चैव मानुषाः।
अयं धर्मो ह्ययं नेति ब्रुवते मौनमूर्त्तिना॥ २६॥
धर्मेति धारणे धातुर्महत्त्वे चैवमुच्यते।
आधारणे महत्त्वे वा धर्मः स तु निरुच्यते॥ २७॥
तत्रेष्टप्रापको धर्म आचार्यैरुपदिश्यते।
अधर्मश्चानिष्टफल आचार्यैर्नोपदिश्यते॥ २८॥
वृद्धश्चालोलुपश्चैव आत्मवन्तो ह्यदाम्भिकाः।
सम्यग् विनीता मृदवस्तानाचार्यान् प्रचक्षते॥ २९॥

But the Devas, Rsis, and men, freely support their views and say– "This is not dharma."

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Dharma is derived from a root which means to hold up and also connotes greatness. The Ācāryas advise on that dharma which leads to one's Iṣṭa (desired object). They do not advise adharma which leads one to evils. Those, who are hoary, free from avarice, self-restrained, not haughty, endowed with Divine knowledge, having a clear conscience and humility and following the path of virtue every day, are known as Ācāryas.

धर्मज्ञैर्विहितो धर्मः श्रौतस्मार्त्तो द्विजातिभिः।
दाराग्निहोत्रसम्बन्धमिज्या श्रौतस्य लक्षणम्॥ ३०॥
स्मार्त्तो वर्णाश्रमाचारो यमैश्च नियमैर्युतः।
पूर्वेभ्यो वेदयित्वेह श्रौतं सप्तर्षयोऽब्रुवन्॥ ३१॥
ऋचो यजूंषि सामानि ब्रह्मणोऽङ्गानि वै श्रुतिः।
मन्वन्तरस्यातीतस्य स्मृत्वा तन्मनुरब्रवीत्॥ ३२॥
तस्मात्स्मार्त्तः स्मृतो धर्मो वर्णाश्रमविभागशः।

Such Brāhmaṇas versed in the doctrines of dharma, Śrauta and Smārta, have enunciated the path of virtue. Śruti enjoins that a man should marry, perform Agnihotra and other sacrifices in company of his consort, and the Smṛti says that a man should practise Yajña and observe the rules of varṇāśrama. After hearing from the learned, Ācāryas have said that the three Vedas, viz. Ṛk, Yajuḥ and Sāma are the part and parcel of Brahma. What the Saptarṣis heard from the Ṛṣis of the preceding Kalpa, that they narrated in the next Kalpa. Therefore, it is called Śruti. Manu remembered Ṛk, Yajuḥ, Sāma, the Aṅgas of the Vedas, Śrutis, practised in the preceding Kalpa and then said those things. Hence, the Śāstras of Manu is called Smṛti Śāstra. Smārta dharma is that which enunciates Manu's dharma of the Smṛtis; laying down varṇa and āśrama on the retrospective bodies of the past Manvantara for the guidance of the coming one.

एवं वै द्विविधो धर्मः शिष्टाचारः स उच्यते॥ ३३॥
शिषेर्धातोश्च निष्ठान्ताच्छिष्टशब्दः प्रचक्षते।

In this way, the two kinds of dharmas are called the Śiṣṭācāra. The expression Śiṣṭa is made of the root *śviṣ* and suffix *kta*.

मन्वन्तरेषु ये शिष्टा इह तिष्ठन्ति धार्मिकाः॥ ३४॥
मनुः सप्तर्षयश्चैव लोकसन्तानकारिणः।

Those who remained in the preceding Manvantara, Manu, the propagator of the race and the Saptarṣis are called the Śiṣṭas. The pious men during the Manvantaras and the Saptarṣis along with Manu are said to be the promoters of the universe.

तिष्ठन्तीह च धर्मार्थं ताञ्छिष्टान् संप्रचक्षते॥ ३५॥
तैः शिष्टैश्चलितो धर्मः स्थाप्यते वै युगे युगे।
त्रयी वार्त्ता दण्डनीतिः प्रजावर्णाश्रमेप्सया॥ ३६॥
शिष्टैराचर्यते यस्मात्पुनश्चैव मनुक्षये।
पूर्वैः पूर्वैर्मतत्वाच्च शिष्टाचारः स शाश्वतः॥ ३७॥

These persons, i.e., Śiṣṭas establish dharma, which changes in Yuga after Yuga, by giving out the Vedas, message, livelihood, the criminal procedure code and Varṇāśramācārya. At the end of a Manvantara, the Śiṣṭa puruṣas establish the Vedika dharma by means of Varṇāśrama and authority. Thus coming down from Śiṣṭas to Śiṣṭas. This is the eternal Śiṣṭācāra.

दानं सत्यं तपो लोको विद्येज्या पूजनं दमः।
अष्टौ तानि चरित्राणि शिष्टाचारस्य लक्षणम्॥ ३८॥

These are the eight characteristics of the Śiṣṭas, viz., (1) Charity, (2) truthfulness, (3) asceticism, (4) learning, (5) sacrifice, (6) worship, (7) Dama or self-restraint, (8) want of greed.

शिष्टा यस्माच्चरन्त्येनं मनुः सप्तर्षयश्च ह।
मन्वन्तरेषु सर्वेषु शिष्टाचारस्ततः स्मृतः॥ ३९॥
विज्ञेयः श्रवणाच्छ्रौतः स्मरणात्स्मार्त्त उच्यते।

In all the Manvantaras these Śiṣṭa Manus and Saptarṣis practise the above-mentioned eight characteristics of dharma; hence, they are called Śiṣṭācāra. Śrauta is derived from hearing; and Smārta from remembering.

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इज्यावेदात्मकः श्रौतः स्मार्त्तो वर्णाश्रमात्मकः॥४०॥

प्रत्यङ्गानि प्रवक्ष्यामि धर्मस्येह तु लक्षणम्॥४१॥

Śrauta dharma is that which contains the Vedic mantras and the sacrificial rituals. The one dealing with the Varṇāśramas is the Smārta dharma. Now I shall tell you the different parts of the dharma and their definitions.

दृष्टानुभूतमर्थं च यः पृष्टो न विगूहते।

यथाभूतप्रवादस्तु इत्येतत्सत्यलक्षणम्॥४२॥

One who explains the dharma just as he knows and feels about it on being questioned is said to possess the fundamental attribute of truthfulness.

ब्रह्मचर्यं तपो मौनं निराहारत्वमेव च।

इत्येतत्तपसो रूपं सुघोरं तु दुरासदम्॥४३॥

The Brahmacārya, Tapam, silence and fast, these very hard practices are called tapasyā or penances.

पशूनां द्रव्यहविषामृक्सामयजुषां तथा।

ऋत्विजां दक्षिणायां च संयोगो यज्ञ उच्यते॥४४॥

Yajña is the bringing together of wealth, animals, sacrificial offering, Ṛk, Sāma and Yajuḥ Vedas, and the sacrificial presents.

आत्मवत्सर्वभूतेषु यो हिताय शुभाय च।

वर्त्तते सततं हृष्टः क्रिया श्रेष्ठा दया स्मृता॥४५॥

Dealing with others as if with one's own self, always for the well being of all with gladness of heart is termed *dayā* or kindness and is the best of all acts.

आक्रुष्टोऽभिहतो यस्तु नाक्रोशेत्प्रहरेदपि।

अदुष्टो वाङ्मनःकायैस्तितिक्षुः सा क्षमा स्मृता॥४६॥

स्वामिना रक्ष्यमाणानामुत्सृष्टानां च सम्भ्रमे।

परस्वानामनादानमलोभ इति संज्ञितः॥४७॥

One who does not feel upset and show wrath by mind, speech or demeanour, even on being provoked by others is really the ideal forgiver. This state is called Titikṣā or forgiveness. The servant who, does not misappropriate his charge left to his care by his master, sets an example of the absence of greed.

मैथुनस्यासमाचारो जल्पनाच्चिन्तनात्तथा।

निवृत्तिर्ब्रह्मचर्यं च तदेतच्छमलक्षणम्॥४८॥

One who does not feel inclined to indulge in sexual pleasures by body, mind and deed and practices Brahmacarya shows signs of *sama*.

आत्मार्थे वा परार्थे वा इन्द्रियाणीह यस्य वै।

विषये न प्रवर्त्तन्ते दमस्यैत्तत्तु लक्षणम्॥४९॥

One whose passions are not bruoght into play either for his own sake or for the sake of others shows signs of *dama* or self-restraint.

पञ्चात्मके यो विषये कारणे चाष्टलक्षणे।

न क्रुद्ध्येत प्रतिहतः स जितात्मा भविष्यति॥५०॥

One who does not get perturbed by five objects of senses and eight kinds of amorousness is known as the great subduer of self.

यद्यदिष्टतमं द्रव्यं न्यायेनैवागतं च यत्।

तत्तद्गुणवते देयमित्येतद्दानलक्षणम्॥५१॥

श्रुतिस्मृतिभ्यां विहितो धर्मो वर्णाश्रमात्मकः।

शिष्टाचारप्रवृद्धश्च धर्मोऽयं साधुसंमतः॥५२॥

One who gives away in charity to the deserving what is prized by him after storing it in a righteous way sets the example of an ideal charity. The best dharma is the one which is prescribed by the Śruti and Smṛti and approved of Śiṣṭa (pious) persons.

अप्रद्वेष्यो ह्यनिष्टेषु इष्टं वै नाभिनंदति।

प्रीतितापविषादानां विनिवृत्तिर्विरक्तता॥५३॥

संन्यासः कर्मणां न्यासः कृतानामकृतैः सह।

कुशलाकुशलाभ्यां तु प्रहाणं न्यास उच्यते॥५४॥

Indifference to the good and evil and the non-attachment to object is virakta or dispassionateness. The renouncement of kṛta and akṛta karmas or acts done or not done is Sannyāsa; abandonment of ideas of cleverness or non-cleverness is termed Nyāsa.

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अव्यक्तादिविशेषान्तविकारेऽस्मिन्निवर्त्तते।
चेतनाचेतनं ज्ञात्वा ज्ञाने ज्ञानी स उच्यते॥५५॥

When he knows all the Tattvas from Avyakta (unmanifested) down to particulars, the animate and inanimate objects, he is called Jāñnī or wise.

प्रत्यङ्गानि तु धर्मस्य चेत्येतल्लक्षणं स्मृतम्।
ऋषिभिर्धर्मतत्त्वज्ञैः पूर्वैः स्वायंभुवेऽन्तरे॥५६॥

These are the characteristics of dharma which were first enunciated by the learned Ṛṣis during the Svāyambhuva Manvantara.

अत्र वो वर्णयिष्यामि विधिं मन्वन्तरस्य तु।
तथैव चातुर्होत्रस्य चातुर्वर्ण्यस्य चैव हि॥५७॥

Now something will be said about the Manvantara, Cāturhotra and the ways of the four varṇsās.

प्रतिमन्वन्तरं चैव श्रुतिरन्या विधीयते।
ऋचो यजूंषि सामानि यथावत्प्रतिदैवतम्॥५८॥

During each Manvantara, fresh Śrutis occur, but the Ṛk, Yajuḥ and Sāma Vedas, rules, Devatas, Stotras (hymns), Homas, etc., remain the same as in the preceding Manvantara.

विधिस्तोत्रं तथा हौत्रं पूर्ववत् संप्रवर्तते।
द्रव्यस्तोत्रं गुणस्तोत्रं कर्मस्तोत्रं तथैव च॥५९॥
तथैवाभिजनस्तोत्रं स्तोत्रमेवं चतुर्विधम्।
मन्वन्तरेषु सर्वेषु यथा वेदाद्भवन्ति हि॥६०॥

Vidhistotra and Agnihotra remain as before. Dravyastotra, Guṇastotra, Karmastotra and Kulastotra[1] originate from the Vedas during every Manvantara.

प्रवर्त्तयन्ति तेषां वै ब्रह्मस्तोत्रं पुनः पुनः।
एवं मंत्रगुणानां तु समुत्पत्तिश्चतुर्विधा॥६१॥

अथर्वऋग्यजुःसाम्नां वेदेष्विह पृथक् पृथक्।

From these the Brahmastotra, i.e., the four Vedas, Ṛk, Yajuḥ, Sāma and Atharvaṇa, spring the fourfold mantras (formulae) as described in the four ways..

ऋषीणां तप्यतां तेषां तपः परमदुश्चरम्॥६२॥
मंत्राः प्रादुर्भवन्त्यादौ पूर्वमन्वन्तरस्य हि।
असन्तोषाद्भयाद्दुःखान्मोहाच्छोकाच्च पञ्चधा॥६३॥

The mantras of the preceding Manvantaras flashed in the hearts of the Ṛṣis who performed very severe tapasyās. Being roused by the feelings of fear, trouble, moha (delusion), grief, discontent, when the Ṛṣis began to practise tapasyā with great effort and enthusiasm, the mantras came of themselves to them for their deliverance.

ऋषीणां तारका येन लक्षणेन यदृच्छया।
ऋषीणां यादृशत्वं हि तद्वक्ष्यामीह लक्षणम्॥६४॥
अतीतानागतानां च पञ्चधा ह्यार्षकं स्मृतम्।
तथा ऋषीणां वक्ष्यामि आर्षस्येह समुद्भवम्॥६५॥
गुणसाम्येन वर्त्तन्ते सर्वसम्प्रलये तदा।
अविभागेन वेदानामनिर्देश्यतमोमये॥६६॥
अबुद्धिपूर्वकं तद्वै चेतनार्थं प्रवर्त्तते।
तेनार्षं बुद्धिपूर्वं तु चेतनेनाप्यधिष्ठितम्॥६७॥
प्रवर्त्तते यथा ते तु यथा मत्स्योदकावुभौ।
चेतनाधिकृतं सर्वं प्रावर्त्तत गुणात्मकम्।
कार्यकारणभावेन तथा तस्य प्रवर्त्तते॥६८॥
विषयो विषयित्वं च तदा ह्यर्थपदात्मकौ।

I shall describe to you the characteristics of the Ṛṣis. The Ṛṣis, past and future, are of five kinds. Now, hear about the Ṛṣis and the Ārṣas. When the Universal Dissolution takes lace, when Prakṛti's three qualities (guṇas) are in a state of equilibrium, the division of the Vedas does not exist. All are in an undefined state of darkness (Tama). At that time the springing up of the animate objects unconsciously and of the embodied souls consciously, are both termed

1. Vidhistotra = Code of rituals. Dravystotra = Code of materials. Guṇastotra = Code of politics. Karmastotra = Code of business. Kulastotra = Code of domestic usages. Brahmastotra = Code relating to the knowledge of Brahma, The Śrutis. Caturhotra = A sacrifice conducted by four priests.

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Ārṣa. This is like fish and water; both exist like the container and the thing contained. The universe made up of qualities springs up, presided by consciousness. It flows on as cause and effect.

कालेन प्रापणीयेन भेदाश्च कारणात्मकाः॥६९॥

सांसिद्धिकास्तदा वृत्ताः क्रमेण महदादयः।

It is kāla (time) that brings about the differentiation of the Prime Cause, the Mahat Senses and objects of senses are denominated as arthas.

महतोऽसावहङ्कारस्तस्माद्भूतेन्द्रियाणि च॥७०॥

भूतभेदाश्च भूतेभ्यो जज्ञिरे तु परस्परम्।

संसिद्धिकारणं कार्यं सद्य एव विवर्त्तते॥७१॥

यथोल्मुकात्तु विटपा एककालाद्भवन्ति हि।

तथा प्रवृत्ताः क्षेत्रज्ञाः कालेनैकेन कारणात्॥७२॥

From mahat evolves ahaṁkāra (egoism); from ahaṁkāra evolve the five subtle elements, the Tanmātrās; from the Tanmātrās come the five gross elements. These five gross elements, make up these varied forms by their permutations and combinations. Just as many trees are seen all at once by a torch, so by kāla, all these souls are all at once manifested.

यथान्धकारे खद्योतः सहसा सम्प्रदृश्यते।

तथा निवृत्तो ह्यव्यक्तः खद्योत इव स ज्वलनम्॥७३॥

स महात्मा शरीरस्थस्तत्रैवेह प्रवर्त्तते।

महतस्तमसः पारे वैलक्षण्याद्विभाव्यते॥७४॥

When these Kṣettrajña jīvas (souls) involve into the unmanifested state, they appear like fire flies in darkness. That high-souled Kṣettrajña is shining in this world, assuming bodies and again it exists on the other side of the intense darkness.

तत्रैव संस्थितो विद्वांस्तपसान्त इति श्रुतम्।

बुद्धिर्विवर्द्धतस्तस्य प्रादुर्भूता चतुर्विधा॥७५॥

ज्ञानं वैराग्यमैश्वर्यं धर्मश्चेति चतुष्टयम्।

That state on the other side of darkness is the goal of tapasyā. When at the time of creation, he begins to grow, His fourfold powers Jñāna (knowledge), Variāgya (renunciation), Superhuman powers, and Dharma are manifested. These powers are natural for Him; they are not newly invented.

सांसिद्धिकान्यथैतानि अप्रतीतानि तस्य वै॥७६॥

महात्मनः शरीरस्य चैतन्यात् सिद्धिरुच्यते।

पुरिशेते यतः पूर्वं क्षेत्रज्ञानं तथापि च॥७७॥

पुरे शयनात्पुरुषो ज्ञानात्क्षेत्रज्ञ उच्यते।

यस्माद्धर्मात्प्रसूते हि तस्माद्वै धार्मिकस्तु सः॥७८॥

His body is all consciousness. Because, He resides in the heart of every Jīva, He is called Puruṣa; and because, He knows all the Kṣettras (fields), He is called Kṣettrajña. Because, He creates this world through dharma, i.e., His nature, He is called dhārmika.

सांसिद्धिके शरीरे च बुद्ध्याव्यक्तस्तु चेतनः।

एवं विवृत्तः क्षेत्रज्ञः क्षेत्रं ह्यनभिसन्धितः॥७९॥

निवृत्तिसमकाले तु पुराणं तदचेतनम्।

क्षेत्रज्ञेन परिज्ञातं भाग्योऽयं विषयो मम॥८०॥

The unmanifested conscious Kṣettrajña does not become manifest by means of Buddhi. He, without any object in view, enters within the Kṣettras (Prakṛti) and seeing this old unconscious Kṣettra, thinks "all this is to be enjoyed by Me" and becomes thus endowed with consciousness.

ऋषिर्हिंसागतौ धातुर्विद्या सत्यं तपः श्रुतम्।

एष सन्निचयो यस्माद्ब्रह्मणस्तु ततस्त्वृषिः॥८१॥

निवृत्तिसमकालाच्च बुद्ध्याव्यक्त ऋषिस्त्वयम्।

ऋषते परमं यस्मात्परमर्षिस्ततः स्मृतः॥८२॥

The Ṛṣis denotes Himsā and movement. He who has acquired Brahmajñāna, truthfulness, learning, tapasyā and the knowledge of the Śāstras is a Ṛṣi. When this Ṛṣi goes back and dissolves in the Highest Unmanifested by Buddhi yoga, he is called Paramarṣi, the great Ṛṣi.

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गत्यर्थादृषतेर्धातोर्नामनिर्वृतिकारणम्।
यस्मादेष स्वयम्भूतस्तस्माच्च ऋषिता मता॥८३॥
सेश्वराः स्वयमुद्भूता ब्रह्मणो मानसाः सुताः।
निवर्त्तमानैस्तैर्बुद्ध्या महान् परिगतः परः॥८४॥

The Ṛṣi denotes movement and signifies the ultimate place of rest of all the creatures. It signifies, also, that the Ṛṣis has come (is born) of his own will. The mind-born sons of Brahmā were born of Īśvara Himself. They look the path of Nivṛtti (renunciation of action) and took refuge of the mahat (i.e., dissolved themselves in the Universal Cause).

यस्मादृशपरत्वेन सह तस्मान्महर्षयः।
ईश्वराणां सुतास्तेषां मानसाश्चौरसाश्च वै॥८५॥
ऋषिस्तस्मात् परत्वेन भूतादिर्ऋषयस्ततः।
ऋषिपुत्रा ऋषीकास्तु मैथुनाद्गर्भसम्भवाः॥८६॥

The word Ṛṣi means supreme excellence. The sons of Īśvara, both born from His mind and those begotten by Him, took refuge of that great mahat; hence, they were called Pramarṣis. And as the mahat tattva comes after, it is also termed Ṛṣi and those who are born of it are also termed Ṛṣis. The sons of Ṛṣis are also called Ṛṣis. They are born from sexual union.

परत्वेन ऋषन्ते वै भूतादीनृषिकास्ततः।
ऋषिकाणां सुता ये तु विज्ञेया ऋषिपुत्रकाः॥८७॥
श्रुत्वा ऋषं परत्वेन श्रुतास्तस्माच्छ्रुतर्षयः।
अव्यक्तात्मा महात्मा वाऽहंकारात्मा तथैव च॥८८॥
भूतात्मा चेन्द्रियात्मा च तेषां तज्ज्ञानमुच्यते।
इत्येवमृषिजातिस्तु पञ्चधा नाम विश्रुता॥८९॥

They also took refuge of the Mahat; hence, they are called Ṛṣikas. The sons of Ṛṣikas are called Ṛṣiputrakas. Those, who hearing from others realise mahat tattva, are known as Śrautṛṣis[1]. The Ṛṣis are of five kinds– Avyaktātma[2], Mahātmā[3], Ahaṁkāra-ātmā[4], Bhūtātmā[5] and Indriyātmā[6]. These different names are due to the differences in the natures of their knowledge.

भृगुर्मरीचिरत्रिश्च अङ्गिराः पुलहः क्रतुः।
मनुर्दक्षो वसिष्ठश्च पुलस्त्यश्चापि ते दश॥९०॥
ब्रह्मणो मानसा ह्येते उत्पन्नाः स्वयमीश्वराः।
परत्वेनर्षयो यस्मान्मतास्तस्मान्महर्षयः॥९१॥
ईश्वराणां सुतास्त्वेषामृषयस्तान्निबोधत।

Bhṛgu, Marīci, Atri, Aṅgirā, Pulaha, Kratu, Manu, Dakṣa, Vasiṣṭha, Pulastya are the ten mind-born sons of Brahmā, powerful like Īśvara. They are styled Parama-Ṛṣis on account of their being Ṛṣis ever since their coming into existence and their recognising the mahat as the Supreme Excellence (Param). They are the sons of Īśvara.

काव्यो बृहस्पतिश्चैव कश्यपश्च्यवनस्तथा॥९२॥
उतथ्यो वामदेवश्च अगस्त्यः कौशिकस्तथा॥
कर्दमो वालखिल्याश्च विश्रवाः शक्तिवर्द्धनः॥९३॥
इत्येते ऋषयः प्रोक्तास्तपसा ऋषितां गताः।
तेषां पुत्रानृषीकांस्तु गर्भोत्पन्नान्निबोधत॥९४॥

Now hear about their sons who are also Ṛṣis. They are– Śukrārcārya, Bṛhaspati, Kaśyapa, Cyavana, Utathya, Vāmadeva, Agastya, Viśvāmitra, Kardama, Bālakhilya, Viśravā, Śaktivardhana who are Ṛṣis by virtue of asceticism. Now hear of their sons begotten from women.

वत्सरो नग्नहूश्चैव भरद्वाजश्च वीर्यवान्।
ऋषिर्दीर्घतमाश्चैव बृहद्बक्षाः शरद्वतः॥९५॥
वाजिश्रवाः सुचिन्तश्च शावश्च सपराशरः।
शृङ्गी च शङ्खपाच्चैव राजा वैश्रवणस्तथा॥९६॥

1. Vedic sages.

2. Unmanifested self, Subtle self, Primary self.
3. Supreme spirit, Illustrious.
4. Organic self.
5. Elemental self.
6. Self-consciousness.

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इत्येते ऋषिका: सर्वे सत्येन ऋषितां गता:।
ईश्वरा ऋषयश्चैव ऋषीका ये च विश्रुता:॥९७॥
एवं मन्त्रकृत: सर्वे कृत्स्नशश्च निबोधत।
भृगु: काश्यप: प्रचेता दधीचो ह्यात्मवानपि॥९८॥
ऊर्वोऽथ जमदग्निश्च वेद: सारस्वतस्तथा।
आर्ष्टिषेणश्च्यवनश्च वीतहव्य: सवेधस:॥९९॥
वैन्य: पृथुर्दिवोदासो ब्रह्मवान्गृत्सशौनकौ।
एकोनविंशतिर्ह्येते भृगवो मन्त्रकृत्तमा:॥१००॥

They are– Vatsara, Nagnahū, the spirited Bharadvāja, Dīrghatmā, Bṛhadvakṣā, Śaradvāna, Vājiśravā, Sucinta, Śāva, Parāśara, Śṛṅgi, Śaṅkhapāda, the king Vaiśravaṇa and they attained Ṛṣihood by virtue of truthfulness. This is the progeny of Īśvara and Ṛṣis. Now hear about the mantra-kṛta Ṛṣis. They are– Bhṛgu, Kāśyapa, Pracetā, Dadhīci, Ūrva, Jāmadagni, Vedaḥ, Sārasvata, Ārṣṭṣeṇa, Cyavana, Vītahavya, Vedhāsa, Vaiṇya, Prithu, Divodāsa, Brahmavān Gṛtsa and Śaunaka. They are ninteen in number and of the family of Bhṛgu.

अङ्गिराश्चैव त्रितश्च भरद्वाजोऽथ लक्ष्मण:।
कृतवाचस्तथा गर्ग: स्मृतिसंकृतिरेव च॥१०१॥
गुरुवीतश्च मान्धाता अम्बरीषस्तथैव च।
युवनाश्च: पुरुकुत्स: स्वश्रवस्तु सदयस्यवान्॥१०२॥
अजमीढोऽस्वहार्यश्च ह्युत्कल: कनिरेव च।
पृषदश्वो विरूपश्च काव्यश्चैवाथ मुद्गल:॥१०३॥
उतथ्यश्च शरद्वांश्च तथा वाजिश्रवा अपि।
अपस्यौष: सुचित्तिश्च वामदेवस्तथैव च॥१०४॥
ऋषिजो बृहच्छुक्लश्च ऋषिर्दीर्घतमा अपि।
कक्षीवांश्च त्रयस्त्रिंशत्स्मृता ह्यङ्गिरसां वरा:॥१०५॥

Now, listen to the chief ones of the family of Āṅgirasa. They are– Aṅgirā, Trita, Bharadvāja, Lakṣmaṇa, Kṛtavāk, Garga, Smṛti, Saṅkṛti, Guruvita, Māndhātā, Ambarīṣa, Yuvanāśa, Purukutsa, Svaśrava, Sadasyavān, Ajamīḍha, Aśvahārya, Utkala, Kavi, Pṛśadaśva, Virūpa, Kāvya, Mudgala, Utathya, Śaradvāna, Bājiśravā, Apasyauṣa, Sucitti, Vāmadeva, Ṛṣija, Bṛhachukla, Dīrghatamā and Kakṣīvāna. These are 33 in number, and are the Mantrakṛta Ṛṣis.

एते मन्त्रकृत: सर्वे काश्यपांस्तु निबोधत।
कश्यप: सहवत्सारौ नैध्रुवो नित्य एव च॥१०६॥
असितो देवलश्चैव षडेते ब्रह्मवादिन:।
अत्रिरर्द्धस्वनश्चैव शावास्योऽथ गविष्ठिर:॥१०७॥
कर्णकश्च ऋषि: सिद्धस्तथा पूर्वातिथिश्च य:॥१०८॥
इत्येते त्वत्रय: प्रोक्ता मन्त्रकृत् षण्महर्षय:।
वसिष्ठश्चैव शक्तिश्च तृतीयश्च पराशर:॥१०९॥
ततस्तु इन्द्रप्रतिम: पञ्चमस्तु भरद्वसु:।
षष्ठस्तु मित्रावरुण: सप्तम: कुण्डिनस्तथा॥११०॥
इत्येते सप्त विज्ञेया वासिष्ठा ब्रह्मवादिन:।
विश्वामित्रश्च गाधेयो देवरातस्तथा बल:॥१११॥
तथा विद्वान्मधुच्छन्दा ऋषिश्चान्योऽघमर्षण:।
अष्टको लोहितश्चैव भृतकीलश्च माम्बुधि:॥११२॥
देवश्रवा देवरत: पुराणश्च धनञ्जय:।
शिशिरश्च महातेजा: शालङ्कायन एव च॥११३॥
त्रयोदशैते विज्ञेया ब्रह्मिष्ठा: कौशिका वरा:।
अगस्त्योऽथ दृढद्युम्नो इन्द्रबाहुस्तथैव च॥११४॥
ब्रह्मिष्ठागस्तयो ह्येते त्रय: परमकीर्त्तय:।

The Ṛṣis of the Kaśyapa family are– Kāśyapa, Sahavatsāra, Naidhruva, Nitya, Asita and Devala. These six are Brahmavādi Munis. Attri, Ardhasvana, Śāvāsya, Gaviṣṭhira, Karṇaka and Pūrvatithi, are the six Mantrakṛta Ṛṣis. Vasiṣṭha, Śaktṛ, Parāśara, Indra, Pratima, Bharadavasū, Mitrāvaruṇa and Kundina, these seven belong to the Vasiṣṭha clan and are Maharṣis. Viśvāmitra, the son of Gādhi, Devarāta, Bala, Madhuchhandā, Aghamarṣaṇa, Aṣṭaka, Lohita, Bhṛtakīla, Ambudhi, Devaśravā, Devarāta, Purāna, Dhanañjaya, Śiśira, Mahātejā and Śālaṁkāyana, these thirteen belong to the Kauśika clan. Agastya, Dṛḍhadyumna, Indrabāhu are the three Ṛṣis of the Agastya clan devoted to Brahmā. They are very illustrious.

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मनुवैवस्वतश्चैव ऐलो राजा पुरूरवाः॥ ११५॥
क्षत्रियाणां वरौ ह्येतौ विज्ञेयौ मन्त्रवादिनौ।
भलन्दकश्च वासाश्वः सङ्कीलश्चैव ते त्रयः॥ ११६॥
एते मन्त्रकृतो ज्ञेया वैश्यानां प्रवराः सदा।
इति द्विनवतिः प्रोक्ता मन्त्रायैश्च बहिष्कृताः॥ ११७॥
ब्राह्मणाः क्षत्रिया वैश्या ऋषिपुत्रान्निबोधत।
ऋषीकाणां सुता ह्येते ऋषिपुत्राः श्रुतर्षयः॥ ११८॥

Vaivasvata Manu and king Ailā of the Purūravā dynasty are said to be the great framers of the Mantras. Bhalaṇḍaka, Vāsāśva, Saṅkila are the chiefs of the Vaiśya clan and are the great Mantrakṛts. In this way these 92 being have been said to be Mantrakṛtas or founders of the mantras. They have revealed various mantras. These are the sons of Ṛṣikas and are known as Śruta-Ṛṣis.

इति श्रीमात्स्ये महापुराणे मन्वन्तरकल्पवर्णनो नाम
पञ्चचत्वारिंशदधिकशततमोऽध्यायः॥ १४५॥

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CHAPTER 146

Birth of Vajrāṅga, his making captive by Indra and his release

ऋषय ऊचुः

कथं मत्स्येन कथितस्तारकस्य वधो महान्।
कस्मिन्काले विनिर्वृत्ता कथेयं सूतनन्दन॥ १॥

The *Ṛṣis* asked– "O Son of Sūta, how did lord Matsya, describe the performing of the great adventure of killing Tārakāsura? When was the story narrated?"

त्वन्मुखक्षीरसिन्धूत्था कथेयममृतात्मिका।
कर्णाभ्यां पिबतां तृप्तिरस्माकं न प्रजायते।
इदं मुने समाख्याहि महाबुद्धे मनोगतम्॥ २॥

O Sage, we don't fell pleased with the listening of this nectar like story from your mouth, resembling the ocean of milk, by both our ears. Therefore, O Sūta, possessing the enormous wisdom, you speak on the subject as desired by us.

सूत उवाच

पृष्टस्तु मनुना देवो मत्स्यरूपी जनार्दनः।
कथं शरवणे जातो देवः षड्वदनो विभो॥ ३॥
एतत्तु वचनं श्रुत्वा पार्थिवस्यामितौजसः।
उवाच भगवान्प्रीतो ब्रह्मसूनुर्महामतिम्॥ ४॥

Sūta said– "O *Ṛṣis*, in the ancient times, Manu– the royal priest, put a question to lord Viṣṇu, in the form of Matsya as to how was Svāmī Kārttikeya born in the forest of reed?" Listening to the question from the mouth of the extremely illustrious *Ṛṣi*, the resplendent lord Matsya spoke delightfully.

मत्स्य उवाच

वज्राङ्गो नाम दैत्योऽभूत्तस्य पुत्रस्तु तारकः।
सुरानुद्वासयामास पुरेभ्यः स महाबलः॥ ५॥
ततस्ते ब्रह्मणोऽभ्याशं जग्मुर्भयनिपीडिताः।
भीतांश्च त्रिदशान्दृष्ट्वा ब्रह्मा तेषामुवाच ह॥ ६॥

Lord Matsya said– O King, long time back a Daitya named Vajrāṅga was born, who had a son named Tāraka. The valorous Tāraka, drove out the gods from their abodes, in the cities. The frightened gods went to Brahmā. Finding the gods having been frightened, Brahmā said–

सन्त्यजध्वं भयं देवाः शङ्करस्यात्मजः शिशुः।
तुहिनाचलदौहित्रस्तं हनिष्यति दानवम्॥ ७॥

O Gods don't be afraid. Shortly a son of Śiva and the grandson of Himālaya would be born, who will kill the Dānava.

ततः काले तु कस्मिंश्चिद्दृष्ट्वा वै शैलजां शिवः।
स्वरेतो वह्निवदने व्यसृजत्कारणान्तरे॥ ८॥

After sometime the semen of Śiva was discharged at the sight of Pārvatī, which was placed by him in the mouth of fire, in view of the future happenings.

तत्प्राप्तं वह्निवदने रेतो देवानतर्पयत्।
विदार्य जठराण्येषामजीर्णं निर्गतं मुने॥ ९॥

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While lodged in the mouth of Agni, the said semen satisfied the gods. Since it could not be digested by the fire, it came out of the belly of fire, by tearing it out.

पतितं तत्सरिद्वरां ततस्तु शरकानने।
तस्मात्तु स समुद्भूतो गुहो दिनकरप्रभः॥ १०॥

Then it fell into the Gaṅgā. While flowing in the Gaṅgā, it reached the forest of reeds. Then Guha having the lustre of the sun was born from the same.

स सप्तदिवसो बालो निजघ्ने तारकासुरम्।
एवं श्रुत्वा ततो वाक्यं समूचुर्ऋषिसत्तमाः॥ ११॥

The same child of seven days had killed Tārakāsura. Listening to this astonishing talk, the best of the sages again spoke to Sūta– the best of the sages.

ऋषय ऊचुः

अत्यश्चर्य्यवती रम्या कथेयं पापनाशिनी।
विस्तरेण हि नो ब्रूहि याथातथ्येन शृण्वताम्॥ १२॥
वज्राङ्गो नाम दैत्येन्द्रः कस्य वंशोद्भवः पुरा।
यस्याभूत्तारकः पुत्रः सुरप्रमथनो बली॥ १३॥

The *Ṛṣis* said– O Sūta– extending grace to all, this story is full of surprises, besides being pleasant and the remover of the sins. We would like to listen to the same. Therefore, you kindly narrate the same elaborately in a realistic manner. In which race, Vajrāṅga, having a powerful son named Tāraka, was born?

निर्म्मितः को वधे चाभूत्तस्य दैत्येश्वरस्य तु।
गुहजन्म तु कात्स्न्र्येन अस्माकं ब्रूहि मानद॥ १४॥

What was the cause of his death. This as well as the story of the birth of Guha may kindly be elaborately narrated to us.

सूत उवाच

मानसो ब्रह्मणः पुत्रो दक्षो नाम प्रजापतिः।
षष्टिं सोऽजनयत्कन्या वैरिण्यामेव नः श्रुतम्॥ १५॥
ददौ स दश धर्माय कश्यपाय त्रयोदश।
सप्तविंशति सोमाय चतस्रोऽरिष्टनेमये॥ १६॥
द्वे वै बाहुकपुत्राय द्वे वै चाङ्गिरसे तथा।
द्वे कृशाश्वाय विदुषे प्रजापतिसुतः प्रभुः॥ १७॥

Sūta said– Dakṣa Prajāpati was the mind-born son of Brahmā. He afterwards begot sixty daughters from his wife Vairiṇī, out of whom he gave ten to Dharma, thirteen to Kaśyapa, twenty-seven to the Moon, four to Āriṣṭanemi, two to the sons of Bāhuka, two to the sage Aṅgirā and two to the learned Kṛśāśva.

अदितिर्दितिर्दनुर्विश्वा ह्यरिष्टा सुरसा तथा।
सुरभिर्विनता चैव ताम्रा क्रोधवशा इरा॥ १८॥
कद्रूर्मुनिश्च लोकस्य मातरो गोषु मातरः।
तासां सकाशाल्लोकानां जङ्गमस्थावरात्मनाम्॥ १९॥
जन्म नानाप्रकाराणां ताभ्योऽन्ये देहिनः स्मृताः।
देवेन्द्रोपेन्द्रपूषाद्याः सर्वे तेऽदितिजा मताः॥ २०॥

Aditi, Diti, Danu, Viśvā, Ariṣṭā, Surasā, Surabhi, Vinatā, Tāmrā, Krodhavasā, Irā, Kadrū and Muni; these thirteen were born of the consorts of Kaśyapa who were the mothers of the three worlds and the cows. Through them all beings, moveable and immoveable, various Jīvas and embodied beings were born. The Devas, Indra, Upendra, etc., were born of Aditi.

दितेः सकाशाल्लोकास्तु हिरण्यकशिपादयः।
दानवाश्च दनोः पुत्रा गावश्च सुरभीसुताः॥ २१॥
पक्षिणो विनतापुत्रा गरुडप्रमुखाः स्मृताः।
नागाः कद्रूसुता ज्ञेयाः शेषाश्चान्येऽपि जन्तवः॥ २२॥
त्रैलोक्यनाथं शक्रं तु सर्वामरगणप्रभुम्।
हिरण्यकशिपुश्चक्रे नीत्वा राज्यं महाबलः॥ २३॥

Diti gave birth to the demons Hiraṇyakaśyapa etc. Danu begot the Dānavas, Surabhi the cows, Vinatā produced Garuḍa and other birds e.g., peacocks, etc. Kadru brought forth serpents like Śeṣa, etc., besides these other lower animals were given birth to by them. The demon Hiraṇyakaśyapa ruled the Universe after conquering the three worlds along with Indra, the Lord of the Devas.

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ततः केनापि कालेन हिरण्यकशिपादयः।
निहता विष्णुना संख्ये शेषाश्चेन्द्रेण दानवाः॥ २४॥
ततो निहतपुत्राभूद्दितिर्वरमयाचत।
भर्त्तारं कश्यपं देवं पुत्रमन्यं महाबलम्॥ २५॥
समरे शक्रहन्तारं स तस्या अददात्प्रभुः॥ २६॥
नियमे वर्त्त हे देवि सहस्रं शुचिमानसा।
वर्षाणां लप्स्यसे पुत्रमित्युक्ता सा तथाऽकरोत्॥ २७॥
वर्त्तन्त्या नियमे तस्याः सहस्राक्षः समाहितः।
उपासामाचरत्तस्याः सा चैनमन्वमन्यत॥ २८॥

Viṣṇu, then, in time, killed the demon Hiraṇyakaśyapa and the remaining Dānavas were destroyed by Indra. When all the sons of Diti were destroyed, she felt grieved and sought from her Lord Kaśyapa the boon of begetting a most powerful son who would annihilate Indra in battle, which Kaśyapa granted on condition of her following certain prescribed rules with a pure mind for a thousand years; hearing which Diti regulated her life accordingly. Indra began to serve Diti vigilantly on her observing such severe austerities.

दशवत्सरशेषस्य सहस्रस्य तदा दितिः।
उवाच शक्रं सुप्रीता वरदा तपसि स्थिता॥ २९॥

When only ten years remained to complete the period of thousand years of her austerities, Diti became pleased and said to Indra–

दितिरुवाच

पुत्रोत्तीर्णव्रतां प्रायो विद्धि मां पाकशासन।
भविष्यति च ते भ्राता तेन सार्द्धमिमां श्रियम्॥ ३०॥
भुङ्क्ष्व वत्स यथाकामं त्रैलोक्यं हतकण्टकम्।
इत्युक्त्वा निद्रयाविष्टा चरणाक्रान्तमूर्द्धजा॥ ३१॥
स्वयं सुष्वापानियता भाविनोऽर्थस्य गौरवात्।
तत्तु रन्ध्रं समासाद्य जठरं पाकशासनः॥ ३२॥

Diti said– "O Son! I have well nigh completed the term of my vow; you will have a brother in conjunction with whom you may enjoy the riches of the universe undisturbed and reign over the three worlds." Saying this, Diti went to sleep and her long tresses of hair fell on her legs. As ill-luck would have it, Diti went over to sleep and Indra taking advantage of that loop-hole, entered into her embryo.

चकार सप्तधा गर्भं कुलिशेन तु देवराट्।
एकैकं तु पुनः खण्डं चकार मघवा ततः॥ ३३॥
सप्तधा सप्तधा कोपात्प्राबुध्यत ततो दितिः।
विबुध्योवाच मा शक्र घातयेथाः प्रजां मम॥ ३४॥

Lord of gods, Indra, divided the womb into seven parts by his bolt. Afterwards out of rage he divided each part into seven. Diti awoke and said angrily– "O Indra! do not destroy my progeny."

तच्छ्रुत्वा निर्गतः शक्रः स्थित्वा प्राञ्जलिरग्रतः।
उवाच वाक्यं सन्त्रस्तो मातुर्वै वदनेरितम्॥ ३५॥

Hearing those words, Indra came out of the embryo and stood with folded hands before his mother, shivering with fear.

शक्र उवाच

दिवास्वप्नपरा मातः पादाक्रान्तशिरोरुहा।
सप्तसप्तभिरेवातस्तव गर्भः कृतो मया॥ ३६॥
एकोनपंचाशत्कृता भागा वज्रेण ते सुताः।
दास्यामि तेषां स्थानानि दिवि दैवतपूजिते॥ ३७॥

Indra said– "You went to sleep in course of the day with your hair unkempt. I have, therefore, divided your womb into 49 parts. I shall allot them places in the Heavens coveted by the Devas even."

इत्युक्ता सा तदा देवी सैवमस्त्वित्यभाषत।
पुनश्च देवी भर्त्तारमुवाचासितलोचना॥ ३८॥
पुत्रं प्रजापते देहि शक्रजेतारमूर्ज्जितम्।
यो नास्त्रशस्त्रैर्वध्यत्वं गच्छेत्त्रिदिववासिनाम्॥ ३९॥

Hearing that, Diti said– "Be it so" and afterwards went to her Lord and said– "O Prajāpati! Grant me a powerful son who may have access to Heaven, may conquer Indra and be invulnerable to the Devas' weapons."

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इत्युक्तः स तथोवाच तां पत्नीमतिदुःखिताम्।
दशवर्षसहस्राणि तपः कृत्वा तु लप्स्यसे॥४०॥
वज्रसारमयैरङ्गैरच्छेद्यैरायसैर्दृढैः।
वज्राङ्गो नाम पुत्रस्ते भविता पुत्रवत्सले॥४१॥

The sage said to his grieved consort that she would beget such a progeny after practising penanecs for ten thousand years. "You will beget Vajrāṅga whose body will be as massive as thunderbolt and iron, so no weapons would baffle him."

सा तु लब्धवरा देवी जगाम तपसे वनम्।
दशवर्षसहस्राणि सा तपो घोरमाचरत्॥४२॥

Diti, after being thus blessed, repaired to the forest where she practised severe austerities for ten thousand years.

तपसोऽन्ते भगवती जनयामास दुर्ज्जयम्।
पुत्रमप्रतिकर्माणमजेयं वज्रदुश्छिदम्॥४३॥

At the close of her period of austerities, she begot a son who was of wonderful deeds, unconquerable and invulnerable even by the thunderbolt.

स जातस्तत्र एवाभूत्सर्वशस्त्रास्त्रपारगः।
उवाच मातरं भक्त्या मातः किं करवाण्यहम्॥४४॥

He became thoroughly conversant in all the Śāstras as soon as he was born and devoutly said to his mother– "O Mother! direct me what I should do for you."

तमुवाच ततो हृष्टा दितिर्दैत्याधिपं च सा।
बहवो मे हताः पुत्राः सहस्राक्षेण पुत्रक॥४५॥
तेषां त्वं प्रतिकर्तुं वै गच्छ शक्रवधाय च।
बाढमित्येव तामुक्त्वा जगाम त्रिदिवं बली॥४६॥
बद्ध्वा ततः सहस्राक्षं पाशेनामोघवर्चसा।
मातुरन्तिकमागच्छद्व्याघ्रः क्षुद्रमृगं यथा॥४७॥

Diti said cheerfully– "O Son! Indra has killed several of my sons, you should go and take revenge and kill Indra." That valiant demon on hearing those words said– "very well" and soon proceeded to Heaven. Going there that invulnerable demon tied Indra by his infallible noose weapon (Pāśāstra) and brought him before his mother as a lion carries away a small deer.

एतस्मिन्नन्तरे ब्रह्मा कश्यपश्च महातपाः।
आगतौ तत्र यत्रास्तां मातापुत्रावभीतकौ॥४८॥

At that time Brahmā and the great sage Kaśyapa went where the mother and the son were sitting fearlessly.

दृष्ट्वा तु तमुवाचेदं ब्रह्मा कश्यप एव च।
मुंचैनं पुत्र देवेन्द्रं किमनेन प्रयोजनम्॥४९॥

On seeing the Daitya both Brahmā and Kaśyapa spoke– "O Son! release this Indra. What have you do to with him?

अपमानो वधः प्रोक्तः पुत्र सम्भावितस्य च।
अस्मद्वाक्येन यो मुक्तो विद्धि तं मृतमेव च॥५०॥

Disgrace is worse than death for an honourable man. He will get his release through our intervention which will be like his death.

परस्य गौरवान्मुक्तः शत्रूणां भारमावहेत्।
जीवन्नेव मृतो वत्स दिवसे दिवसे स तु॥५१॥
महतां वशमायाते वैरं नैवास्ति वैरिणि।
एतच्छ्रुत्वा तु वज्राङ्गः प्रणतो वाक्यमब्रवीत्॥५२॥

O Son! one, who gets his release through the intervention of others, bears on his head a crushing load. Although alive, he is really dead on account of his being conquered. The enemy ceases to be so, the moment he comes under the shelter of a magnanimous man."

न मे कृत्यमनेनास्ति मातुराज्ञा कृता मया।
त्वं सुरासुरनाथो वै मम च प्रपितामहः॥५३॥

Hearing such words the demon Vajrāṅga humbly said– I have nothing to do with Indra. I have only followed the injunctions of my mother. O Deva! you are the Lord of the Devas and the Asuras and you are my grandfather.

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करिष्ये त्वद्वचो देव एष मुक्तः शतक्रतुः।
तपसे मे रतिर्देव निर्विघ्नं चैव मे भवेत्॥५४॥
त्वत्प्रसादेन भगवन्नित्युक्त्वा विरराम सः।
तस्मिंस्तूष्णीं स्थिते दैत्ये प्रोवाचेदं पितामहः॥५५॥

I shall, therefore, abide by your commands. I hereby release this Indra. O, Deva! let my mind be eager to practise austerities which be gracious enough to let me pursue unmolested. O Lord! let there be happiness unto me through your grace." After making this speech he became silent.

ब्रह्मोवाच
तपस्त्वं क्रूरमापन्नो ह्यस्मच्छासनसंस्थितः।
अनया चित्तशुद्ध्या ते पर्याप्तं जन्मनः फलम्॥५६॥
इत्युक्त्वा पद्मजः कन्यां ससर्ज्जायतलोचनाम्।
तामस्मै प्रददौ देवः पत्न्यर्थं पद्मसम्भवः॥५७॥
वराङ्गीति च नामास्याः कृत्वायातः पितामहः।
वज्राङ्गोऽपि तया सार्द्धं जगाम तपसे वनम्॥५८॥

Brahmā said– "O Son! following our advice you have practised rigid austerities and your heart is purified and you have reaped the fruits of your truth." Saying so, Brahmā created a damsel with beautiful eyes and gave her to him for his wife. She was named Vārāṅgī by Brahmā and afterwards the latter returned to His abode. Vajrāṅga went with his wife to practise penances.

ऊर्ध्वबाहुः स दैत्येन्द्रोऽचरदब्दसहस्रकम्।
कालं कमलपत्राक्षः शुद्धबुद्धिर्महातपाः॥५९॥
तावच्चावाङ्मुखः कालं तावत्पञ्चाग्निमध्यगः।
निराहारो घोरतपास्तपोराशिरजायत॥६०॥
ततः सोऽन्तर्जले चक्रे कालं वर्षसहस्रकम्।
जलान्तरं प्रविष्टस्य तस्य पत्नी महाव्रता॥६१॥
तस्यैव तीरे सरसस्तप्यन्ती मौनमास्थिता।
निराहारा तपो घोरं प्रविवेश महाद्युतिः॥६२॥
तस्यां तपसि वर्त्तन्त्यामिन्द्रश्चक्रे विभीषिकाम्।
भूत्वा तु मर्कटस्तत्र तदाश्रमपदं महान्॥६३॥

That valiant Daitya practised penances for a thousand years with his hands uplifted. For another thousand years, he practised penances with his head cast downwards; for another thousand years, he warmed himself with the fire burning all round him and observing complete fast. For another 1000 years, he practise penances sitting in water and at the same time his wife seating herself on the bank of that lake also practised austerities by observing the vow of silence. She did not take any food and became deeply merged in tapasyā. In the course of her austerities Indra appeared in the form of a very big monkey and terrified her.

चक्रे विलोलं निःशेषं तुम्बीघटकरण्डकम्।
ततस्तु मेषरूपेण कम्पं तस्याकरोन्महान्॥६४॥
ततो भुजङ्गरूपेण बध्वा च चरणद्वयम्।
अपाकर्षत्ततो दूरं भ्रमंस्तस्या महीमिमाम्॥६५॥

He began to make a noise by beating pitchers and broke down cucumber gourds and jars, etc., and afterwards began to terrify her in the form of a sheep and caused disturbances in the hermitage. Later on, he coiled round her legs in the form of a serpent and dragged her away to a great distance and made her go about at several places all over the world.

तपोबलाढ्या सा तस्य न वध्यत्वं जगाम ह।
ततो गोमायुरूपेण तस्यादूषयदाश्रमम्॥६६॥
ततस्तु मेघरूपेण तस्याः क्लेदयदाश्रमम्।
भीषिकाभिरनेकाभिस्तां क्लिश्यन् पाकशासनः॥६७॥
विरराम यदा नैवं वज्राङ्गमहिषी तदा।
शैलस्य दुष्टतां मत्वा शापं दातुं व्यवस्थिता॥६८॥
स शापाभिमुखं दृष्ट्वा शैलः पुरुषविग्रहः।
उवाच तां वरारोहां वराङ्गीं भीरुचेतनः॥६९॥

The powerful lady was strong with her tapasyā, so Indra could not kill her. Indra next assumed the form of a jackal (or a frog) and began to pollute her Āśrama. Indra, then, assumed the form of a cloud and drenched the monastery with rain and when Indra did not

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cease to cause her annoyance, the consort of the Daitya Vajrāṅga thinking it to be the mischief of the mountain she made up her mind to curse him (the mountain) when the latter appeared before her, in human form, and said fearfully.

नाहं वराङ्गने दुष्टः सेव्योऽहं सर्वदेहिनाम्।
विभ्रमं तु करोत्येष रुषितः पाकशासनः॥७०॥

"O Vārāṅgī! I am not wicked. I am worthy of being adored by everybody. It is Indra who out of wrath is trying to terrify you and bring you under various delusions."

एतस्मिन्नन्तरे जातः कालो वर्षसहस्रिकः।
तस्मिन् गते तु भगवान्काले कमलसम्भवः।
तुष्टः प्रोवाच वज्राङ्गं तमागम्य जलाश्रयम्॥७१॥

At this time, the period of thousand years was complete; Brahmā being pleased with their austerities appeared before them on the banks of the lake and said to Vajrāṅga.

ब्रह्मोवाच

ददामि सर्वकामांस्ते उत्तिष्ठ दितिनन्दन।
एवमुक्तस्तदोत्थाय दैत्येन्द्रस्तपसां निधिः।
उवाच प्रांजलिर्वाक्यं सर्वलोकपितामहम्॥७२॥

Brahmā said– "O son of Diti! get up from the water; I shall grant you everything." Hearing those words, that Daitya ascetic got up from the water and with folded hands said to Brahmā, the Father of the Universe.

वज्रांग उवाच

आसुरो मास्तु मे भावः सन्तु लोका ममाक्षयाः।
तपस्येव रतिर्मेऽस्तु शरीरस्यास्तु वर्त्तनम्॥७३॥

Vajrāṅga said– "O Father! free me from the Āsuric tendencies; and grant me eternal region. Let me always practise austerities and let my body be sustained."

एवमस्त्विति तं देवो जगाम स्वकमालयम्।
वज्रांगोऽपि समाप्ते तु तपसि स्थिरसंयमः॥७४॥

"It will be so", having said thus Brahmā then returned to His abode. Afterwards Vajrāṅga also finished his course of austerities.

आहारमिच्छन् भार्यां स्वां न ददर्शाश्रमे स्वके।
क्षुधाविष्टः स शैलस्य गहनं प्रविवेश ह॥७५॥
आदातुं फलमूलानि स च तस्मिन् व्यलोकयत्।
रुदतीं तां प्रियां दीनां तनुप्रच्छादितानानाम्।
तां विलोक्य स दैत्येन्द्रः प्रोवाच परिसान्त्वयन्॥७६॥

He felt hungry and went to his monastery with the intention of taking some food; but he did not see his wife; he entered into the thick hill forest and came across his wife who was crying in a very distressed condition. He consoled her and addressed her thus.

वज्रांग उवाच

केन तेऽपकृतं भीरु यमलोकं यियासुना।
कं वा कामं प्रयच्छामि शीघ्रं मे ब्रूहि भामिनि॥७७॥

Vajrāṅga said– "O Dear! who has injured you? Who wants to go to the region of Death. What desire of your shall I fulfil, O beautiful one! tell me instantly.

इति श्रीमात्स्ये महापुराणे
षट्चत्वारिंशदधिकशततमोऽध्यायः॥१४६॥

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CHAPTER 147

Birth of Tārakāsura with the boon of Brahmā

वरांग्युवाच

त्रासितास्म्यपविद्धास्मि ताडिता पीडितापि च।
रौद्रेण देवराजेन नष्टनाथेव भूरिशः॥१॥

Varāṅgī said– "O Husband, Devarāja Indra is of cruel temperament and has frightened me in several ways like a helpless widow. He has humiliated me, tortured me and troubled me the most.

दुःखपारमपश्यन्ती प्राणांस्त्यक्तुं व्यवस्थिता।
पुत्रं मे तारकं देहि दुःखशोकमहार्णवात्॥२॥

Therefore finding no respite from my sufferings I am getting ready to end my life. Therefore you give me a son, who might be able to rescue me from the ocean of grief."

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एवमुक्तः स दैत्येन्द्रः कोपव्याकुललोचनः।
शक्तोऽपि देवराजस्य प्रतिकर्तुं महासुरः॥३॥
तपः कर्तुं पुनर्दैत्यो व्यवस्येत महाबलः।
ज्ञात्वा तु तस्य संकल्पं ब्रह्मा क्रूरतरं पुनः॥४॥
आजगाम तदा तत्र यत्रासौ दितिनन्दनः।
उवाच तस्मै भगवान्प्रभुर्मधुरया गिरा॥५॥

Hearing the words of his wife the heart of Vajrāṅga, the terrific Daitya, was upset in anger. Though Vajrāṅga was himself strong enough to take revenge from Indra, but still the powerful Daitya decided to perform *tapas* again. Learning about the decision of the demon to perform the *tapas* again, Brahmā reached the place where Vajrāṅga– the son of Diti was lodged and spoke to him in sweet voice.

ब्रह्मोवाच

किमर्थं पुत्र भूयस्त्वं नियमं क्रूरमिच्छसि।
आहाराभिमुखो दैत्य तन्नो ब्रूहि महाव्रत॥६॥
यावदब्दसहस्रेण निराहारस्य यत्फलम्।
क्षणेनैकेनतल्लभ्यं त्यक्त्वाहारमुपस्थितम्॥७॥
त्यागो ह्यप्राप्तकामानां कामेभ्यो न तथा गुरुः।
यथा प्राप्तं परित्यज्य कामं कमललोचन॥८॥

Brahmā said– "O Son! Why do you wish to practice again rigid austerities? Why do you not take your food? Tell me clearly. The benefits derived from a thousand years' fast have already accrued to you by forsaking the victuals that are at your disposal. The renunciation of achieved objects is great than the abandonment of things unachieved."

श्रुत्वेतद्ब्रह्मणो वाक्यं दैत्यः प्राञ्जलिरब्रवीत्।
चिन्तयंस्तपसा युक्तो हृदि ब्रह्ममुखेरितम्॥९॥

Hearing the words of Brahmā, Daityarāja Vajrāṅga– the ascetic, thinking over the words of Brahmā in his mind, then spoke.

वज्रांग उवाच

उत्थितेन मया दृष्टा समाधानात्त्वदाज्ञया।
महिषी भीषिता दीना रुदती शाखिनस्तले॥१०॥

Vajrāṅga said– "O Lord, after concluding my *tapas* at your command, I found Varāṅgī, my chief queen seated under a tree crying miserably."

सा मयोक्ता तु तन्वङ्गी दूयमानेन चेतसा।
किमेवं वर्त्तसे भीरु वदत्वं किं चिकीर्षसि॥११॥

I felt painful at the sight and I asked the beautiful lady, "Why have you been placed in such a condition? You tell me what is needed by you?"

इत्युक्ता सा मया देव प्रोवाच स्खलिताक्षरम्।
वाक्यं वाचस्पते भीता तन्वङ्गी हेतुसंहितम्॥१२॥

O Lord of Speech! when I so asked afraid Varāṅgī, the beautiful one, spoke with shaking voice, the reason for the same.

वराङ्ग्युवाच

त्रासितास्म्यपविद्धास्मि कर्षिता पीडितास्मि च।
रौद्रेण देवराजेन नष्टनाथेव भूरिशः॥१३॥
दुःखस्यान्तमपश्यन्ती प्राणांस्त्यक्तुं व्यवस्थिता।
पुत्रं मे तारकं देहि ह्यस्मादुदुःखमहार्णवात्॥१४॥

Varāṅgī said– I am frightened by Indra like an orphaned woman, frightened her variously, humiliated her, dragged her and caused sufferings to her variously. Finding no respite to her sufferings, she was about to end her life. Therefore she desired to have a son who could rescue her from the ocean of grief.

एवमुक्तस्तु संक्षुब्धस्तस्याः पुत्रार्थमुद्यतः।
तपो घोरं करिष्यामि जयाय त्रिदिवौकसाम्॥१५॥

Hearing her words, my mind was disturbed. Therefore, I shall perform severe austerities to beget a son who could conquer the gods.

एतच्छ्रुत्वा वचो देवः पद्मगर्भोद्भवस्तदा।
उवाच दैत्यराजानं प्रसन्नश्चतुराननः॥१६॥

The lotus-born and four faced Brahmā hearing those words of demon-king spoke out cheerfully.

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ब्रह्मोवाच

अलं ते तपसा वत्स मा क्लेशे दुस्तरे विश।
पुत्रस्ते तारको नाम भविष्यति महाबलः॥ १७॥

Brahmā said– "O Son! consider the fruit of your intended austerities as accomplished. You need not undertake to practise any more rigid penances. You will be blessed with a most valiant son named Tārakāsura."

देवसीमन्तिनीनां तु धम्मिल्लस्य विमोक्षणः।
इत्युक्तो दैत्यनाथस्तु प्रणिपत्य पितामहम्॥ १८॥
आगत्यानन्दयामास महिषीं हर्षितानन:।
तौ दम्पती कृतार्थौ तु जग्मतुः स्वाश्रमं मुदा॥ १९॥

The hair on the head of the Deva women will always remain untied. The lord of Daityas hearing the benediction of Brahmā cheerfully returned to his consort after saluting Him. They then both joyfully returned to their hermitage.

वज्रांगेणाहितं गर्भं वरांगी वरवर्णिनी।
पूर्णं वर्षसहस्रं च दधारोदर एव हि॥ २०॥
ततो वर्षसहस्रान्ते वराङ्गी सुषुवे सुतम्।
जायमाने तु दैत्येन्द्रे तस्मिल्लोकभयङ्करे॥ २१॥
चचाल सकला पृथ्वी समुद्राश्च चकम्पिरे।
चेलुर्महीधराः सर्वे ववुर्वाताश्च भीषणाः॥ २२॥
जेपुर्जप्यं मुनिवरा नेदुर्व्यालमृगा अपि।
चन्द्रसूर्यौ जहुः कान्तिं सनीहारा दिशोऽभवन्॥ २३॥
जाते महासुरे तस्मिन् सर्वे चापि महासुराः।
आजग्मुर्हर्षितास्तत्र तथा चासुरयोषितः॥ २४॥
जगुर्हर्षसमाविष्टा ननृतुश्चासुराङ्गना।
ततो महोत्सवो जातो दानवानां द्विजोत्तमाः॥ २५॥

Afterwards Varāṅgī bore the child through the grace of her lord and held the babe for a thousand years in her womb. She then brought forth the valiant child; at the time of his birth the whole world with all the oceans and mountains trembled with fear and a strong wind began to blow. Worthy sages recited their iṣṭa (favourite) mantras, snakes and the deer, and other ferocious animals began to hiss and howl. The Sun and the Moon lost their lustre and all the quarters were enveloped in smoky shadows. On the birth of that valiant Asura all other Asuras and their wives repaired there with great glee. Asura women began to dance and sing with joy and there were great rejoicing and festivities in their houses.

विषण्णमनसो देवाः समहेन्द्रास्तदाभवन्।
वरांगी स्वसुतं दृष्ट्वा हर्षेणापूरिता तदा॥ २६॥
बहुमेने न देवेन्द्रविजयं तु तदैव सा।
जातमात्रस्तु दैत्येन्द्रस्तारकश्चण्डविक्रमः॥ २७॥
अभिषिक्तोऽसुरैः सर्वैः कुजम्भमहिषादिभिः।
सर्वासुरमहाराज्ये पृथिवीतुलनक्षमैः॥ २८॥
स तु प्राप्य महाराज्यं तारको मुनिसत्तमाः।
उवाच दानवश्रेष्ठान् युक्तियुक्तमिदं वचः॥ २९॥

Indra and other Devas were sorrow-stricken, and passed their time with a grievous heart and Varāṅgī felt rejoiced to see her new-born babe. At that moment she did not consider it a difficult feat to conquer Indra. Tārakāsura proved himself to be most valiant from the moment of his birth. Afterwards, the Asuras Kujambha and Mahiṣāsura who were so powerful as could uplift the world, annointed Tārakāsura and acknowledged him as their suzereign. O Sages! Tārakāsura after being thus annointed addressed the valiant demons.

इति श्रीमात्स्ये महापुराणे तारकासुरोपाख्याने तारकोत्पत्तिर्नाम सप्तचत्वारिंशदधिकशततमोऽध्यायः॥ १४७॥

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CHAPTER 148

Performing of tapas by Tārakāsura, receiving of his boon from Brahmā and the preparations of war between the gods and the Daityas

तारक उवाच

शृणुध्वमसुराः सर्वे वाक्यं मम महाबलाः।
श्रेयसे क्रियतां बुद्धिः सर्वैः कृत्यस्य संविधौ॥ १॥

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वंशक्षयकरा देवाः सर्वेषामेव दानवाः।
अस्माकं जातिधर्मो वै विरूढं वैरमक्षयम्॥ २॥

Tāraka said– "O Valorous *Asuras*, you listen to my words attentively." All of you should think, initially about your welfare. O Dānavas, the gods are in the habit of destroying our race. Therefore to oppose them is the *dharma* of our race. Our enmity with them is eternal.

वयमद्य गमिष्यामः सुराणां निग्रहाय च।
स्वबाहुबलमाश्रित्य सर्व एवमसंशयः॥ ३॥
किन्तु नातपसा युक्तो मन्येऽहं सुरसङ्गमम्।
अहमादौ करिष्यामि तपो घोरं दितेः सुताः॥ ४॥
ततः सुरान्विजेष्यामो भोक्ष्यामोऽथ जगत्त्रयम्।
स्थिरोपायो हि पुरुषः स्थिरश्रीरपि जायते॥ ५॥

All of us depending on the strength of our arms, we shall march on for the subjugation of the gods. There is no doubt about it. O sons of Diti, I do not think it proper to start a row with the gods without equipping myself with the strength of the *tapas*. Therefore, I shall perform the *tapas* initially and then we shall defeat the gods and enjoy all the comforts of the three worlds, because only a strong person can avail of the inaccessible strength.

रक्षितुं नैव शक्नोति चपलश्चपलाः श्रियः।
तच्छ्रुत्वा दानवाः सर्वे वाक्यं तस्या सुरस्य तु॥ ६॥
साधु साध्वित्यवोचंस्ते तत्र दैत्याः सविस्मयाः।
सोऽगच्छत्पारियात्रस्य गिरेः कन्दरमुत्तमम्॥ ७॥

An unstable person with wisdom cannot protect the unstable fortunes. Hearing the words of Tārakāsura, all the Dānavas and Daityas present there, felt surprised. Then all of them observed, "This is all-right", "This is allright". Thereafter Tārakāsura reached the cave of the Pāriyātra mountain.

सर्वर्तुकुसुमाकीर्णं नानौषधिविदीपितम्।
नानाधातुरसस्रावाचित्रं नानागुहागृहम्॥ ८॥
गहनैः सर्वतो गूढं चित्रकल्पद्रुमाश्रयम्।
अनेकाकारबहुलं पृथक् पक्षिकुलाकुलम्॥ ९॥

The mountain had enough of flowers blossoming in all the seasons. There were various types of herbal medicines, falling of the various types of juices of the metals, having a large number of houses like the buildings, surrounded by thick forest trees on all the sides, decorated with *kalpavṛkṣas* of various types, and colours, with different species of birds.

नानाप्रस्रवणोपेतं नानाविधजलाशयम्।
प्राप्य तत्कन्दरं दैत्यश्चचार विपुलं तपः॥ १०॥

Several springs were flowing in the mountain and it had various types of lakes. Reaching the dark cave of the mountain, Tāraka, started performing severe *tapas*.

निराहारः पंचतपाः पत्रभुग्वारिभोजनः।
शतं शतं समानां तु तपांस्येतानि सोऽकरोत्॥ ११॥
ततः स्वेदाहदुत्कृत्य कर्षं कर्षं दिने दिने।
मांसस्याग्नौ जुहावासौ ततो निर्मांसतां गतः॥ १२॥

Initially he remained without food, with the sequence of a hundred years at a time, then he lived on the five fires, then consuming the dry leaves, then consuming the water alone, he performed *tapas*. Then he performed *homa*, by offering the pieces of flesh cut off from the body, as a result of which his body was deprived of the flesh.

तस्मिन्निर्मांसतां याते तपोराशित्वमागते।
जज्वलुः सर्वभूतानि तेजसा तस्य सर्वतः॥ १३॥

Thus, with the removal of the flesh from his body, he appeared like the mass of *tapas*. With the lustre issuing from his body, all the living beings around him, started suffering.

उद्विग्नाश्च सुराः सर्वे तपसा तस्य भीषिताः।
एतस्मिन्नन्तरे ब्रह्मा परमं तोषमागतः॥ १४॥

All the gods felt frightened and disturbed with *tapas*. At that point of time Brahmā felt extremely pleased with his *tapas*.

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तारकस्य वरं दातुं जगाम त्रिदशालयात्।
प्राप्य तं शैलराजानं स गिरेः कन्दरस्थितम्।
उवाच तारकं देवो गिरा मधुरया युतः॥ १५॥

Then he started from the heaven in order to shower boon on Tārakāsura and reached the Pāriyātra mountain. Then he, the lord of the gods, reaching the cave, where Tārakāsura was performing *tapas* spoke in sweet voice.

ब्रह्मोवाच

पुत्रालं तपसा तेऽस्तु नास्त्यसाध्यं तवाधुना।
वरं वृणीष्व रुचिरं यत्ते मनसि वर्त्तते॥ १६॥

Brahmā said– "O Son! now your penances are over, nothing further is left for you to accomplish. Ask for a boon what you desires."

इत्युक्तस्तारको दैत्यः प्रणम्यात्मभुवं विभुम्।
उवाच प्राञ्जलिर्भूत्वा प्रणतः पृथु विक्रमः॥ १७॥

Hearing those words of the Lord Brahmā, Tārakāsura saluted the Great Lord, and with his hands, joined together, said as follows.

तारक उवाच

देव भूतमनोवास वेत्सि जन्तुविचेष्टितम्।
कृतप्रतिकृताकांक्षी जिगीषुः प्रायशो जनः॥ १८॥
वयं च जाति धर्मेण कृतवैराः सहामरैः।
तैश्च निःशेषिता दैत्याः क्रूरैः सन्त्यज्य धर्मिताम्।
तेषामहं समुद्धर्त्ता भवेयमिति मे मतिः॥ १९॥
अवध्यः सर्वभूतानामस्त्राणां च महौजसाम्।
स्यामहं परमो ह्येष वरो मम हृदि स्थितः॥ २०॥
एतन्मे देहि देवेश नान्यो मे रोचते वरः।

Tāraka said– "O Lord! you know what is in the mind of everyone. Every one wishes to conquer his enemy in revenge. Natural enmity exists between the Devas and ourselves. For the former have driven away the latter from everywhere and well nigh annihilated them; I, therefore, long to be able to be the sole deliverer of the Asuras through your grace. That I should not die at anybody's hands and by any kind of arms is the desire that is uppermost in my mind. I do not want any other thing. O, Lord of Devas! Grant this boon to me."

तमुवाच ततो दैत्यं विरिञ्चिः सुरनायकः॥ २१॥
न युज्यन्ते विना मृत्युं देहिनो दैत्यसत्तम।
यतस्ततोऽपि वरय मृत्युं यस्मान्न शङ्कसे॥ २२॥

Hearing those words of Tārakāsura, Brahmā said– "O Great Daitya! No living thing can escape death, so you might seek your death from someone whom you do not fear."

ततः संचिन्त्य दैत्येन्द्रः शिशोर्वै सप्तवासरात्।
वव्रे महासुरो मृत्युमवलेपनमोहितः॥ २३॥
ब्रह्मा चास्मै वरं दत्त्वा यत्किंचिन्मनसेप्सितम्।
जगाम त्रिदिवं देवो दैत्योऽपि स्वकमालयम्॥ २४॥

Then that Asura thought a while and becoming haughty said– "Let me die then from the hands of a babe of seven days old." Granting him the boon, Brahmā went to heaven and the demon returned to his abode.

उत्तीर्णं तपसस्तं तु दैत्यं दैत्येश्वरास्तथा।
परिवव्रुः सहस्राक्षं दिवि देवगणा यथा॥ २५॥
तस्मिन्महति राज्यस्थे तारके दैत्यनन्दने।
ऋतवो मूर्त्तिमन्तश्च स्वकालगुणबृंहिताः॥ २६॥
अभवन्किङ्करास्तस्य लोकपालाश्च सर्वशः।
कान्तिर्द्युतिर्धृतिर्मेधा श्रीरवेक्ष्य च दानवम्॥ २७॥
परिवव्रुर्गुणाकीर्णा निश्छिद्राः सर्व एव हि।
कालागुरुविलिप्ताङ्गं महामुकुटभूषणम्॥ २८॥
रुचिराङ्गदनद्धाङ्गं महासिंहासने स्थितम्।
वीजयन्त्वप्सरःश्रेष्ठा भृशं मुंचन्ति नैव ताः॥ २९॥

When Tāraka returned after completing his penance, the other Daityas came and surrounded him. It seemed as if the Devas had surrounded Indra. When Tārakāsura began to rule; the seasons, by his terror, seemed to be endowed with their qualities and became incarnate before him; the Lokapālas acknowledged his sovereignty, and became his servants; lustre, beauty, intelligence, wealth and authority all began to serve openly the Dānava

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lord and fixed their abode in him. The nymphs incessantly began to wave chowries over the head of the sovereign, seated on his throne with scent rubbed on his body, head decorated with a lofty crown and arms adorned with armlets.

चन्द्रार्कौ दीपमार्गेषु व्यजनेषु च मारुतः।
कृतान्तोऽग्रेसरस्तस्य बभूवुर्मुनिसत्तमाः॥३०॥
एवं प्रयाति काले तु विततते तारकासुरः।
बभाषे सचिवान्दैत्यः प्रभूतवरदर्पितः॥३१॥

The Sun and the Moon served the purpose of lamps, wind that of fans and Dharmarāja acted as his foremost herald in all his actions. Having thus reigned for many years, Tārakāsura haughtily said to his ministers.

तारक उवाच

राज्येन कारणं किं मे त्वनाक्रम्य त्रिविष्टपम्।
अनिर्याप्य सुरैर्वैरं का शान्तिर्हृदये मम॥३२॥
भुञ्जतेऽद्यापि यज्ञांशानमरा नाक एव हि।
विष्णुः श्रियं न जहति तिष्ठते च गतभ्रमः॥३३॥
स्वस्थाभिः स्वर्गनारीभिः पीड्यन्तेऽमरवल्लभाः।
सोत्पला मदिरामोदा दिवि क्रीडायनेषु च॥३४॥
लब्ध्वा जन्म न यः कश्चिद्वटयेत्पौरुषं नरः।
जन्म तस्य वृथाभूतमजन्मा तु विशिष्यते॥३५॥

Tāraka said– "What is the use of this empire without reaching heaven. I have no peace without waging war with the Devas. Even now do the Devas enjoy the sacrificial offerings in heaven and Viṣṇu is not leaving Lakṣmī. He is sitting fearlessly! The lotus-eyed consorts of the Devas are enjoying the company of Their Deva lords in the celestial pleasure nooks! Even now they are enjoying by drinking wine and playing in play-rooms. Even now the lotuses are seen in their hands. He who, being born a man, does not show his strength in this world, is useless. It is better for such a man not to be born at all.

मातापितृभ्यां न करोति कामान्
बन्धूनशोकान्न करोति सो नः।
कीर्त्तिं हि वा नार्ज्जयते हिमाभां
पुमान् स जातोऽपि मृतो मतं मे॥३६॥

One who does not fulfil the desires of his parents, does not drive away the troubles of his kinsmen, or does not earn fame, is indeed like a dead man inspite of his being alive.

तस्माज्जयायामरपुङ्गवानां
त्रैलोक्यलक्ष्मीहरणाय शीघ्रम्।
संयोज्यतां मे स्थमष्टचक्रं
बलं च मे दुर्ज्जयदैत्यचक्रम्।
ध्वजं च मे कांचनपट्टनद्धं
छत्रं च मे मौक्तिकजालबद्धम्॥३७॥

Consequently, I shall presently wage war and fight with the Devas to acquire the treasures of the three worlds. Make a chariot of eight wheels ready for me, and O, unconquerable Daityas! let the powerful Daityas join my army to give me support. Prepare my banner of golden cloth and make my umbrella with hangings of pearls."

तारकस्य वचः श्रुत्वा ग्रसनो नाम दानवः।
सेनानीर्दैत्यराजस्य तथा चक्रे बलान्वितः॥३८॥
आहत्य भेरीं गम्भीरां दैत्यानाहूय सत्वरः।
तुरगाणां सहस्रेण चक्राष्टकविभूषितम्॥३९॥
शुक्लाम्बरपरिष्कारं चतुर्योजनविस्तृतम्।
नानाक्रीडागृहयुतं गीतवाद्यमनोहरम्॥४०॥
विमानमिव देवस्य सुरभर्तुः शतक्रतोः।
दशकोटीश्वरा दैत्या दैत्यास्ते चण्डविक्रमाः॥४१॥

Hearing those words of Tārakāsura, the Dānava named, Grasana who was commander of the Daitya king carried out the orders of his lord. He mobilised instantly all the forces of the Daityas by beating his drum. Afterwards wherever Tārakāsura made his appearance seated in his magnificent chariot of eight wheels, drawn by a thousand horses, draped in white and extending in 4 yojanas, there were various kinds of songs and ceremonies; and it

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was provided with various amusement courts. The chariot of the Daitya king was as majestic as the vimāna of Indra. It was followed by an army of 10 crores of chief Daitya warriors who were very valiant.

तेषामग्रेसरो जम्भः कुजम्भोऽनन्तरस्ततः।
महिषः कुञ्जरो मेघः कालनेमिर्निमिस्तथा॥४२॥
मथनो जम्भकः शुम्भो दैत्येन्द्रादश नायकाः।
अन्येऽपि शतशस्तस्य पृथिवीदलनक्षमाः॥४३॥
दैत्येन्द्रा गिरिवर्ष्माणः सन्ति चण्डपराक्रमाः।
नानायुधप्रहरणा नानाशस्त्रास्त्रपारगाः॥४४॥

The army was under the command of the following ten chief Daityas viz., Jambha, Kujambha, Mahiṣa, Kuñjara, Megha, Kālanemi, Mathana, Jambhaka, Nimi and Śumbha. Besides them there were other valiant Daityas to work as their lieutenants. Thus the huge army moved on. Besides these, hundreds of other ferocious and violent chiefs of the Dānavas, looking like mountains marched with the forces. The ferocious demons were armed with various kinds of weapons; and they were very skilful in using them.

तारकस्याभवत् केतू रौद्रः कनकभूषणः।
केतुना मकरेणापि सेनानीर्ग्रसनोऽरिहा॥४५॥
पैशाचं यस्य वदनं जम्भस्यासीदयोमयम्।
खरं विधूतलांगूलं कुजम्भस्याभवद्ध्वजे॥४६॥
महिषस्य तु गोमायुं केतोर्हैमं तदाभवत्।
ध्वांक्षं ध्वजे तु शुम्भस्य कृष्णायोमयमुच्छ्रितम्॥४७॥
अनेकाकारविन्यासाश्चान्येषां तु ध्वजास्तथा।
शतेन शीघ्रवेगाणां व्याघ्राणां हेममालिनाम्॥४८॥
ग्रसनस्य रथो युक्तो किङ्किणीजालमालिनाम्।
शतेनापि च सिंहानां रथो जम्भस्य दुर्ज्जयः॥४९॥
कुजम्भस्य रथो युक्तः पिशाचवदनैः खरैः।
रथस्तु महिषस्योष्ट्रैर्गजस्य तु तुरङ्गमैः॥५०॥

The golden banner of Tārakāsura was highly awe inspiring; that of Grasana bore the symbol of alligator and fish, that of Jambha was made of iron faced Piśāca; the symbols of an ass with a moving tail was on the banner of Kujambha, and then was a lofty iron crow in the banner of Śumbha. Similarly there were various kinds of symbols on the banners of other Daityas. A hundred swift running tigers adorned with golden garlands, were yoked to the chariot of Grasana; Jambha also occupied a similar invincible chariot carried by a hundred lions. Many asses were yoked to the chariot of Kujambha; camels to that of Mahiṣāsura and horses in the chariot of Kuñjara (Gajāsura).

मेघस्य द्वीपिभिर्भीमैः कुञ्जरैः कालनेमिनः।
पर्वताभैः समारूढो निर्मिर्मत्तैर्महागजैः॥५१॥
चतुर्द्दन्तैर्गन्धवद्भिः शिक्षितैर्मेघभैरवैः।
शतहस्तायतैः कृष्णे तुरङ्गैर्हेमभूषणैः॥५२॥
सितचामरजालेन शोभिते दक्षिणां दिशम्।
सितचन्दनचार्वङ्गो नानापुष्पस्रजोज्ज्वलः॥५३॥
मथनो नाम दैत्येन्द्रः पाशहस्तो व्यराजत।
जम्भकः किङ्किणीजालमालमुष्ट्रं समास्थितः॥५४॥
कालशुक्लमहामेषमारूढः शुम्भदानवः।
अन्येऽपि दानवा वीरा नानावाहनगामिनः॥५५॥

The chariot of Megha was drawn by many terrible rhinoceros, that of Kālanemi by innumerable elephants and that of Nimi, by many mountain-like mad elephants. The Daityas ascended their respective chariots. The elephants were emitting juices from their temples, four-teethed, one hundred hands in measurement, well-trained, and terrible like clouds; the horses were brightly decorated with golden ornaments. The demon Mathana seated himself on the south side with a noose in his hands in a chariot decorated with a white flyflap and beautifully perforated work and floral garlands and his body decked in the sweet-scented sandal paste. Jambhaka took his seat on a camel decorated with bells and garlands. Śumbha seated himself on a big sheep coloured white and black. Besides them many other

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valiant warriors marched, seated on their respective conveyances. Those great Asuras were all furious, daring and of wonderful deeds.

प्रचण्डचित्रकर्माणः कुण्डलोष्णीषभूषणाः।
नानाविधोत्तरासङ्गा नानामाल्यविभूषणाः॥५६॥
नानासुगन्धिगन्धाढ्या नानावन्दिजनस्तुताः।
नानावाद्यपरिस्पन्दाश्चाग्रेसरमहारथाः॥५७॥
नानाशौर्यकथासक्तास्तस्मिन् सैन्ये महासुराः।
तद्बलं दैत्यसिंहस्य भीमरूपं व्यजायत॥५८॥
प्रमत्तचण्ड मातङ्गतुरङ्गं रथसङ्कुलम्।
प्रतस्थेऽमरयुद्धाय बहुपत्तिपताकिनम्॥५९॥

In front of that awfully arrayed army wearing earrings, various kinds of upper garments, highly perfumed garlands, followed by bards, exquisitely invigorating music began to play. The army excited by heroic words and pride inspiring songs of the bards relating the deeds of their ancestors, assumed a most formidable aspect. The Daityas were foremost and all were "Mahārathas" (great warriors). That army of the demons agitated with chariots, ferocious horses and elephants and banners, got ready to fight the Devas and looked terrible.

एतस्मिन्नन्तरे वायुर्देवदूतोऽम्बरालये।
दृष्ट्वा स दानाबलं जगामेन्द्रस्य शंसितुम्॥६०॥
स गत्वा तु सभां दिव्यां महेन्द्रस्य महात्मनः।
शशंस मध्ये देवानां तत्कार्यं समुपस्थितम्॥६१॥

Afterwards, the celestial messenger of the Devas, seeing the army of the Daityas went to give this information to Indra. On reaching the divine court of Indra, he delivered his message to the assembly.

तच्छ्रुत्वा देवराजस्तु निमीलितविलोचनः।
बृहस्पतिमुवाचेदं वाक्यं काले महाभुजः॥६२॥

Large-armed lord Indra, on hearing that news, closed his eyes for some time, and then said to Bṛhaspati–

इन्द्र उवाच

सम्प्राप्तोति विमर्होऽयं देवानां दानवैः सह।
कार्यं किमत्र तद्ब्रूहि नीत्युपायसमन्वितम्॥६३॥

Indra said– "O Preceptor! The time for the Devas to fight with the demons has come. Please, therefore, enlighten me as to what we should do now."

एतच्छ्रुत्वा तु वचनं महेन्द्रस्य गिरांपतिः।
इत्युवाच महाभागो बृहस्पतिरुदारधीः॥६४॥
सामपूर्वा स्मृता नीतिश्चतुरङ्गं पताकिनीम्।
जिगीषतां सुरश्रेष्ठ स्थितिरेषा सनातनी॥६५॥
साम भेदस्तथा दानं दण्डश्चाङ्गचतुष्टयम्।
नीतौ क्रमाद्देशकालरिपुयोग्यक्रमादिदम्॥६६॥
साम दैत्येषु नैवास्ति यतस्ते लब्धसंश्रयाः।
जातिधर्मेण वा भेद्या दानं प्राप्तश्रिये च किम्॥६७॥
एकोऽभ्युपायो दण्डोऽत्र भवता यदि रोचते।
दुर्जनेषु कृतं साम महद्याति च बन्ध्यताम्॥६८॥
भयादिति व्यवस्यन्ति क्रूराः साम महात्मनाम्।
ऋजुतामार्यबुद्धित्वं दयानीतिव्यतिक्रमम्॥६९॥
मन्यन्ते दुर्जना नित्यं साम चापि भयोदयात्।
तस्माद्दुर्जनमाक्रान्तुं श्रेयान्पौरुषसंश्रयः॥७०॥
आक्रान्ते तु क्रिया युक्ता सतामेतन्महाव्रतम्।
दुर्जनः सुजतत्वाय कल्पते न कदाचन॥७१॥
सुजनोऽपि स्वभावस्य त्यागं वाञ्छेत्कदाचन।
एवं मे बुद्ध्यते बुद्धिर्भवन्तोऽत्राध्यवस्यताम्॥७२॥
एवमुक्तः सहस्राक्ष एवमेवेत्युवाच तम्।
कर्त्तव्यतां स सञ्चिन्त्य प्रोवाचामरसंसदि॥७३॥

Hearing those words of Indra the wise Bṛhaspati, the master of speech, replied– "O Lord of the Devas! those who want to conquer the enemy having four fold armies as chariots, horses, elephants and infantry should resort to either of the four policies beginning with Sāma (peace overtures). This is the eternal procedure. Peace, dissension, gift and war are the four policies in the Nītiśāstra (war politics). These four means are to be applied after due consideration of the time, place and the strength

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of the enemy. Friendship and peace cannot be made with the Daityas. For they are well-established. You cannot sow dissension amongst them, for they are one intact body. You cannot give them gifts for they are endowed with wealth. So the last resource, i.e., war is inevitable. If you, therefore, agree, to crush them would be the best thing, because, one who makes overtures for peace with the wicked, works in vain. When magnanimous men out of their liberal understanding and kind disposition makes overtures for peace, the wicked think that they do it out of fear. The good do not misunderstand and come round when persuaded to make peace but the case of the wicked is otherwise. The wicked always take it for granted that proposals of peace originate from fear; it is, therefore, best to fight with them and subdue them; then you can apply other means. Persuasion for peace is best in connection with the good; the wicked can never turn out good. The good may persuade themselves to change their natures on certain occasions but the wicked never do so. This is my advice, but you should also consider over the matter." Indra after a long pause, thus addressed the Devas.

इन्द्र उवाच

सावधानेन मे वाचं शृणुध्वं नाकवासिनः।
भन्वतो यज्ञभोक्तारस्तुष्टात्मा नोऽतिसात्त्विकाः॥७४॥
स्वे महिम्नि स्थिता नित्यं जगतः परिपालकाः।
भवतश्चानिमित्तेन बाधन्ते दानवेश्वराः॥७५॥
तेषां सामादिनैवास्ति दण्ड एव विधीयताम्।
क्रियतां समरोद्योगः सैन्यं संयुज्यतां मम॥७६॥
आधीयन्तां च शस्त्राणि पूज्यन्तामस्त्रदेवताः।
वाहनानि च यानानि योजयन्तु सहामराः॥७७॥
यमं सेनापतिं कृत्वा शीघ्रमेवं दिवौकसः।

Indra spoke–. "O Dwellers in heaven! hear my words with great attention. You are the partakers of the sacrificial offerings and of Sāttvika natures, you are peaceful, contented and good. Always installed in your greatness, you carry on the work of this universe. The Dānavas are causing you unnecessary pain. They can not be approached with the three policies of Sāma, Dāna and Bheda. They deserve being subdued in war. We should now lay down our plans. Arrange my army. Due reverence should be shown to the presiding Deities of arms and they should be worshipped. Get ready all the vehicles of war and conveyances. March on quickly after making Dharmarāja the commander of the army."

इत्युक्ताः समनह्यन्त देवानां ये प्रधानतः॥७८॥
वाजिनामयुतेनाजौ हेमघण्टापरिष्कृतम्।
नानाश्चर्यगुणोपेतं सम्प्राप्तं सर्वदैवतैः॥७९॥
रथं मातलिना क्लृप्तं देवराजस्य दुर्ज्जयम्।
यमो महिषमास्थाय सेनाग्रे समवर्त्तत॥८०॥
चण्डकिङ्करवृन्देन सर्वतः परिवारितः।
कल्पकालाद्वतज्वालापूरिताम्बरलोचनः॥८१॥
हुताशनश्छागरूढः शक्तिहस्तो व्यवस्थितः।
पवनोऽङ्कुशपाणिस्तु विस्तारितमहाजवः॥८२॥
भुजगेन्द्रसमारूढो जलेशो भगवान्स्वयम्।
नरयुक्तरथे देवो राक्षसेशो वियच्चरः॥८३॥
तीक्ष्णखड्गयुतो भीमः समरे समवस्थितः।
महासिंहरवो देवो धनाध्यक्षो गदायुधः॥८४॥

Hearing that, the principal Devas began preparations for war. They then made ready an invincible chariot drawn by 10,000 horses, decorated with golden bells and endowed with extraordinary powers. The chariot of Indra was brought out by the charioteer Mātali in which he took his seat. Dharmarāja advanced forward on his bufallo. His followers, of very violent temper, surrounded him. The eyes of Yama began to burn as if flames were rising towards the sky at the end of a Kalpa. Agni sat on a goat armed with His Śakti weapon. Vāyu came with all His force and armed with a goad. Varuṇa

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came riding on a serpent and the god Kubera presiding over the demons came armed with a sword and seated in a chariot drawn by men. Kubera came armed with a sharp sword and a terrible club, roaring like a lion.

चन्द्रादित्यावश्विनौ च चतुरङ्गबलान्वितौ।
राजभिः सहितास्तस्थुर्गन्धर्वा हेमभूषणाः॥८५॥
हेमपीठोत्तरासङ्गश्चित्रवर्म रथायुधाः।
नाकपृष्ठशिखण्डास्तु वैदूर्यमकरध्वजाः॥८६॥

The Sun, the Moon and the Aśvinīkumāras came out with Their Caturaṅgiṇī army and the Gandharvas shining like gold came along with their leaders and on their backs were hanging golden badges. They wore golden garments, peculiar armours, jewels; they were seated in chariots and armed, appeared in the field of battle with their banners bearing the symbols of fish, etc.

जवारक्तोत्तरासङ्गा राक्षसा रक्तमूर्द्धजाः।
गृध्रध्वजा महावीर्या निर्मलायो विभूषणाः॥८७॥
मुसलासिगदाहस्ता रथे चोष्णीषदंशिताः।
महामेघरवा नागा भीमोल्काशनिहेतयः॥८८॥
यक्षाः कृष्णाम्बरभृतो भीमबाणधनुर्द्धराः।
ताम्रोलूकध्वजा रौद्रा हेमरत्नविभूषणाः॥८९॥
द्वीपिचर्मोत्तरासङ्गं निशाचरबलं बभौ।
गार्ध्रपत्रध्वजप्रायमस्थिभूषणभूषितम्॥९०॥
मुसलायुधदुष्प्रेक्ष्यं नानाप्राणिमहारवम्।
किन्नराःश्वेतवसनाः सितपत्रिपताकिनः॥९१॥
मत्तेभवाहनप्रायास्तीक्ष्णतोमरहेतयः।
मुक्ताजालपरिष्कारो हंसो रजतनिर्म्मितः॥९२॥
केतुर्जलाधिनाथस्य भीमधूमध्वजानलः।
पद्मरागमहारत्नविटपं धनदस्य तु॥९३॥
ध्वजं समुच्छ्रितं भाति गन्तुकाममिवाम्बरम्।
वृकेण काष्ठलोहेन यमस्यासीन्महाध्वजः॥९४॥

The valiant Rākṣasas came wearing red apparels of the colour of Javā[1] flowers with their red hairs streaming in the air, clad in iron and with banner bearing the symbol of vulture. The ferocious Nāgas with their head dresses hissing like the clouds, appeared seated in chariots, wearing armour, holding torches and armed with bolts, clubs, swords, etc. The terrible Yakṣas came wearing black dress, armed with formidable bows and arrows, decorated with gold and jewels and having the symbol of a copper owl on their banner. The Rākṣasas came wearing tiger skins and ornaments of bones with their banner streaming with the wings of vulture. They had Muṣalas in their hands and they remained unseen by any. The Kumāras came armed with clubs, clad in white and bearing a white banner having the symbol of a bird (or arrow?). They were all riding on infuriated elephants and had keen swords with them. A silver crane bedecked with hangings of pearls was put on the banner of Varuṇa, and the banner of Kubera was decorated with a jewelled tree ornamented with precious stones, rubies, etc., and seemed to reach the heavens. The huge banner of Yama was decorated with the symbol of a wolf made of wood and iron.

राक्षसेशस्य केतोर्वै प्रेतस्य मुखमाबभौ।
हेमसिंहध्वजौ देवौ चन्द्रार्कावमितद्युती॥९५॥

The banner of the Lord of Rākṣasas was adorned with a demon's head, and those of the Sun and the Moon with golden lions.

कुम्भेन रत्नचित्रेण केतुरश्विनयोरभूत्।
हेममातङ्गरचितं चित्ररत्नपरिष्कृतम्॥९६॥
ध्वजं शतक्रतोरासीत् सितचामरमण्डितम्।
सनागयक्षगन्धर्वमहोरगनिशाचरा॥९७॥
सेना सा देवराजस्य दुर्जया भुवनत्रये।
कोटयस्तास्त्रयस्त्रिंशद्देवे देवनिकायिनाम्॥९८॥
हिमाचलाभे सितकर्णचामरे
सुवर्णपद्मामलसुन्दरस्रजि।

1. Hebiscus Rosa Sinensis

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कृताभिरागोज्ज्वलकुङ्कुमाङ्कुरे
कपोललीलालिकदम्बसङ्कुले॥ ९९॥
स्थितस्तदैरावतनामकुञ्जरे
महाबलश्चित्र विभूषणाम्बरः।
विशालवस्त्रांशुवितानभूषितः
प्रकीर्णकेयूरभुजाग्रमण्डलः॥
सहस्रदृग्वन्दिसहस्रसंस्तुत-
स्त्रिविष्टपेऽशोभत पाकशासनः॥ १००॥

Jewelled pitchers adorned the banner of Aśvinīkumāras and that of Indra with golden elephant, white cāmaras and bedecked with wonderfully variegated jewels and pearls. The army of the Devas consisting of serpents, Yakṣas, Gandharvas, Niśācaras swelled to 33 koṭis and looked invincible. The thousand-eyed Indra clad in fine raiments and wearing beautiful ornaments with his arms adorned with armlets and attended by thousands of bards looked grand in heaven when he took his seat on his elephant Airāvata, white like the Himālaya, adorned with a golden garland and marked with red vermilion and saffron on the temples and surrounded by a swarm of black bees.

तुरङ्गमातङ्गबलौघसङ्कुला
सितातपत्रध्वजराजिशालिनी।
चमूश्च सा दुर्जयपत्रिसन्तता
विभाति नानायुधयोधदुस्तरा॥ १०१॥

Thus the army of the Devas consisting of horses and elephants and various other arms and having different kinds of weapons, were visible with white umbrellas and white banners, etc.

इति श्रीमात्स्ये महापुराणे तारकोपाख्याने रणयोजनो
नामाष्टचत्वारिंशदधिकशततमोऽध्यायः॥ १४८॥

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CHAPTER 149

The start of war between gods and the asuras

सूत उवाच
सुरासुराणां संमर्दस्तस्मिन्नंत्यन्तदारुणे।
तुमुलोऽतिमहानासीत्सेनयोरुभयोरपि॥ १॥

Sūta said– "O *Ṛsis*, at the time of the war between the gods and the demons, both the armies thundered aloud and started the terrific struggle.

गर्ज्जतां देवदैत्यानां शङ्खभेरीरवेण च।
तूर्याणां चैव निर्घोषैर्मातङ्गानां च बृंहितैः॥ २॥
ह्रेषतां हयवृन्दानां रथनेमिस्वनेन च।
ज्याघोषेण च शूराणां तुमुलोऽतिमहानभूत्॥ ३॥

Both the gods and the demons were uttering the lion's roar, besides blowing the conches and the trumpets. The elephants were trumpeting, the horses were neighing, the wheels of the chariot were creating rumbling sound and the cords stretched by the warriors were issuing cracking sound. With the combination of all the sounds, tumultuous sound was produced.

समासाद्योभये सेने परस्परजयैषिणाम्।
रोषेणातिपरीतानां त्यक्तजीवितचेतसाम्॥ ४॥
समासाद्य तु तेऽन्योन्यं प्रक्रमेण विलोमतः।
रथेनासक्तपादातो रथेन च तुरङ्गमः॥ ५॥
हस्ती पदातिसंयुक्तो रथिना च क्वचिद्रथी।
मातङ्गेनापरो हस्ती तुरङ्गैर्बहुभिर्गजः॥ ६॥
पदातिरेको बहुभिर्गजैर्मत्तैश्च युज्यते।
ततः प्रासाशनिगदाभिन्दिपालपरश्वधैः॥ ७॥
शक्तिभिः पट्टिशैः शूलैर्मुद्गरैः कुणपैर्गडैः।
चक्रैश्च शङ्कुभिश्चैव तोमरैरङ्कुशैः सितैः॥ ८॥
कर्णिनालीकनाराचवत्सदन्तार्द्धचन्द्रकैः।
भल्लैश्च शतपत्रैश्च शुकतुण्डैश्च निर्मलैः॥ ९॥
वृष्टिरत्यद्भुताकारा गगने समदृश्यत।
सम्प्रच्छाद्य दिशः सर्वास्तमोमयमिवाकरोत्॥ १०॥

Having been filled with the enormous rage,

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leaving all hopes of survival, with the desire of being victorious over one another, the armies of warriors of both the sides, started waging the terrific war facing each other. The difference between the high and the low had disappeared. The foot soldiers were moving with the charioteers, the horse riders moved with the charioteers, the elephants with the foot soldiers, sometimes one charioteer was marching with the other charioteer and one elephant marched with the other, or an elephant with a number of horses, and a lonely warrior started struggling with a number of intoxicated elephants. The clubs, battle axes, tridents, quoits, pointed goads, swords, knives, spears and other weapons, were freely used. All the weapons were showered in the sky and darkness began to cover all the directions.

न प्राज्ञायंत तेऽन्योऽन्यं तस्मिंस्तमसि सङ्कुले।
अलक्ष्यं विसृजन्तस्ते हेतिसङ्घातमुद्धतम्॥ ११॥
पतितं सेनयोर्मध्ये निरीक्षन्ते परस्परम्।
ततो ध्वजैर्भुजैश्छत्रैः शिरोभिश्च सकुण्डलैः॥ १२॥
गजैस्तुरङ्गैः पादातैः पतद्भिः पतितैरपि।
आकाशसरसो भ्रष्टैः पङ्कजैरिव भूस्तृता॥ १३॥

In course of time it grew so dark that none could recognise one another. The enraged warriors shot their arms without seeing and only weapons were visible on both the sides. The several banners, umbrellas, heads with ear-rings, elephants, horses, infantry men, fell on both sides. It appeared as if the lotuses were falling from the sky, serving as they liked.

भग्नदन्ता भिन्नकुम्भाश्छिन्नदीर्घमहाकराः।
गजाः शलनिभाः पेतुर्धरण्यां रुधिरस्रवाः॥ १४॥

The elephants were with broken tusks and trunks and stream of blood was rushing out. They fell down on the ground like the huge mountain.

भग्नेषादण्डचक्राक्षा रथाश्च शकलीकृताः।
पेतुः शकलतां यातास्तुरङ्गाश्च सहस्रशः॥ १५॥
ततोऽसृग्घ्रद्दुस्तारा पृथिवी समजायत।
नद्यश्च रुधिरावर्त्ता हर्षदा पिशिताशिनाम्।
वेतालक्रीडमभवत्तत्संकुलरणाजिरम्॥ १६॥

The chariots were crushed, to small particles, with the breaking of wheels, axles, rods and yokes. Thousands of horses fell down and were turned into pieces. The pools of blood could be found on earth everywhere. Rivers started flowing with the blood of animals and humans. The flesh eating animals were delighted. The *vetālas* and evil spirits danced in delight.

इति श्रीमात्स्ये महापुराणे तारकासुरोपाख्याने देवासुरयुद्धं नामैकोनपञ्चाशदधिकशततमोऽध्यायः॥ १४९॥

***

CHAPTER 150

Battle between gods and the demons

सूत उवाच

अथ ग्रसनमालोक्य यमः क्रोधविमूर्च्छितः।
ववर्ष शरवर्षेण विशेषेणाग्निवर्चसाम्॥ १॥
स विद्धो बहुभिर्बाणैर्ग्रसनोऽतिपराक्रमः।
कृतप्रतिकृताकांक्षी धनुरानम्य भैरवम्॥ २॥
शतैः पञ्चभिरत्युग्रैः शराणां यममर्दयन्।
स विचिन्त्य यमो बाणान्ग्रसनस्यातिपौरुषम्॥ ३॥
बाणवृष्टिभिरुग्राभिर्यमो ग्रसनमर्दयन्।
कृतान्तशरवृष्टिं तां वियति प्रतिसर्पिणीम्॥ ४॥

Sūta said– O *Ṛṣis*, thereafter finding Grasana– the demon commander, present in the battlefield, Yamarāja was overpowered with rage. Then he started showering the rain of arrows resembling the fire, over Grasana. The immensely strong Grasana, getting wounded with the innumerable arrows, he strung his bow and shot five hundred arrows at Yama, injuring him at the same time. With the injuries caused by the five hundred arrows of Grasana, Yamarāja could measure his strength and he again caused pain to Grasana, with the shooting

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of his arrows.

चिच्छेद शरवर्षेण ग्रसनो दानवेश्वरः।
विफलां तां समालोक्य यमस्तां शरसन्ततिम्॥५॥

Then Grasana– the lord of Dānavas, shattered the rain of arrows shot by Yamarāja, with his own arrows.

स विचिन्त्य शरव्रातं ग्रसनस्य रथं प्रति।
चिक्षेपमुद्गरं घोरं तरसा तस्य चान्तकः॥६॥

Then Yama, finding the shooting of his arrows to infructuous, then he stopped his arrows. Thereafter he shot a huge club at the chariot of Grasana with immense force.

स तं मुद्गरमायान्तमुत्प्लुत्य गगनस्थितम्।
जग्राह वामहस्तेन याम्यं दानवन्दनः॥७॥
तमेव मुद्गरं गृह्य यमस्य महिषं रुषा।
पातयामास वेगेन स पपात महीतले॥८॥

Finding the huge club approaching him, Grasana– the Dānava, jumped out of his chariot intercepted the club in the sky holding it in his hand and in utter rage, he shot back the club at the he buffalo of Yama, with the strike of which it fell down on earth.

उत्प्लुत्याथ यमस्तस्मान्महिषान्निष्पतिष्यतः।
प्रासेन ताडयामास ग्रसनं वदने दृढम्॥९॥

Yama then with a jump separated himself from the back of the buffalo. Then he caused a deep wound over the face of Grasana, with the spear.

स तु प्रासप्रहारेण मूर्च्छितो न्यपद्भुवि।
ग्रसनं पतितं दृष्ट्वा जम्भो भीमपराक्रमः॥१०॥
यमस्य भिन्दिपालेन प्रहारमकरोद्धृदि।
यमस्तेन प्रहारेण सुस्राव रुधिरं मुखात्॥११॥

Finding Grasana having fallen on the ground becoming unconscious, the immensely valorous Jambha, shot a *bhindipāla* at the heart of Yama. Getting wounded with that attack, Yama started vomiting blood.

कृतान्तमर्दितं दृष्ट्वा गदापाणिर्धनाधिपः।
वृतो यक्षायुतशतैर्जम्भं प्रत्युद्ययौ रुषा॥१२॥

Finding Yama, having been so injured, Kubera– the lord of wealth, holding a club in his hand, attacked Jambha, with ten lakh of Yakṣas, in rage.

जम्भो रुषा तमायांतं दानवानीकसंवृतः।
उवाच प्राज्ञो वाक्यं तु यथा स्निग्धेन भाषितम्॥१३॥

Observing the attack of Kubera, having been surrounded with Dānava army, the intelligent Jambha, spoke sweet words like a lover.

ग्रसनो लब्धसंज्ञोऽथ यमस्य प्राहिणोद्गदाम्।
मणिहेमपरिष्कारां गुर्वीमरिविमर्दिनीम्॥१४॥

In the meantime Grasana regained consciousness and he attacked Yama with his club studded with gams and gold and was meant for the destruction of the enemies.

तामप्रतर्क्यां संप्रेक्ष्य गदां महिषवाहनः।
गदायाः प्रतिघातार्थं जगद्दलनभैरवम्॥१५॥
दण्डं मुमोच कोपेन ज्वालामालासमाकुलम्।
स गदां वियति प्राप्य ररासाम्बुधरो यथा॥१६॥

Finding the unprecedented club rushing towards him, Yama, the rider of buffalo, in order fructify the attack of the club, released his *daṇḍa* which could destroy the universe being quite terrific and issued the fire flames.

सङ्घट्टमभवत्ताभ्यां शैलाभ्यामिव दुःसहम्।
ताभ्यां निष्पषोनिर्ह्रादजडिकृतादिगन्तरम्॥१७॥
जगद्व्याकुलतां यातं प्रलयागमशङ्कया।
क्षणात्प्रशांतनिर्ह्रादं ज्वलदुल्कासमाहितम्॥१८॥
निष्पेषेण तयोर्भीममभूद्गगनगोचरम्।
निहत्याथ गदां दण्डस्ततो ग्रसनमूर्द्धनि॥१९॥
हत्वा श्रियमिवानर्थो दुर्वृत्तस्यापदृढः।
स तु तेन प्रहारेण दृष्ट्वा सतिमिरा दिशः॥२०॥
पपात भूमौ निःसंज्ञो भूमिरेणुविभूषितः।
ततो हाहारवो घोरः सेनयोरुभयोरभूत्॥२१॥

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Yama's rod and the Demon's club struck each other in the air and a tumultuous sound, like that of the thunder, arose. The two weapons looked like two mountains in their encounter with each other. By their collision, the beings in all directions were rendered senseless. The universe trembled with the fear of being annihilated. Their friction produced a blaze and the sky looked terrible at that moment, as if meteors were going to fall. Sometime after, the missile of Dharmarāja breaking the club of the demon hit him on the head. Just as the ills of the wicked deprive them of pelf, similarly the demon was struck with the blow of that club. He fell down blinded by its force and was rolling in dust. After this there was a great uproar in both the armies.

ततो मुहूर्त्तमात्रेण ग्रसनः प्राप्य चेतनाम्।
अपश्यत्स्वां तनुं ध्वस्तां विलोलाभरणाम्बराम्॥ २२॥
स चापि चिन्तयामास कृते प्रतिकृतिक्रियाम्।
मद्विधे वस्तुनि पुंसि प्रभोः परिभवो दयाः॥ २३॥
मय्याश्रितानि सैन्यानि जिते मयि विनाशिता।
असम्भावित एवास्तु जनः स्वच्छन्दचेष्टितः॥ २४॥
न तु व्यर्थं शतोद्घुष्टसम्भावितधनो नरः।
एवं सञ्चिन्त्य वेगेन समुत्तस्थौ महाबलः॥ २५॥
मुद्गरं कालदण्डाभं गृहीत्वा गिरिसन्निभः।
ग्रसनो घोरसङ्कल्पः सन्दष्टौष्ठपुटच्छदः॥ २६॥
रथेन त्वरितो गच्छन्नाससादान्तकं रणे।
समासाद्य यमं युद्धे ग्रसनो भ्राम्य मुद्गरम्॥ २७॥

On coming back to his senses after a moment, Grasana finding himself so badly hit, his ornaments and cloth being scattered, determined to take revenge and thought– "My master's victory or defeat rests on a worthy man like myself. All these demon forces are under me. If I be defeated, all my army shall become extinct and my foe shall become independent. An unworthy man may act as recklessly as he desires; but a trustworthy man ought not to be reckless when time comes; he ought to do his duty." With these thoughts that valiant demon fixed his determinations and dashed against his enemy with full force. Grimly resolved and armed with a ponderous club, gnashing his teeth with anger, and seated in a chariot, Grasana appeared instantly in the battlefield brandishing his club and began to fight with Dharmarāja.

वेगेन महता रौद्रं चिक्षेप यममूर्द्धनि।
विलोक्य मुद्गरं दीप्तं यमः सम्भ्रातंलोचनः॥ २८॥
वञ्चयामास दुर्द्धर्षं मुद्गरं स महाबलः।
तस्मिन्नपसृते दूरं चण्डानां भीमकर्मणाम्॥ २९॥
याम्यानां किंकराणां तु सहस्रं नीष्पिपेष ह।
ततस्तां निहतां दृष्ट्वा घोरां किंकरवाहिनीम्॥ ३०॥
अगमत्परमं क्षोभं नाना प्रहरणोद्यतः।
ग्रसनस्तु समालोक्य तां किंकरमयीं चमूम्॥ ३१॥
मेने यमसहस्राणि सृष्टानि यममायया।
निग्राह्य ग्रसनः सेनां विसृजन्नस्त्रवृष्टयः॥ ३२॥
कल्पांतघोरसंकाशो बभूव क्रोधमूर्च्छितः।
कांश्चिद्विभेद शूलेन कांश्चिद्बाणैरजिह्मगैः॥ ३३॥
कांश्चित्पिपेष गदयाकांश्च मुद्गरवृष्टिभिः।
केचित्प्रासप्रहारैश्च दारुणैस्ताडितास्तदा॥ ३४॥
अपरे बहुशस्तस्य ललम्बुर्बाहुमण्डले।
शिलाभिरपरे जघ्नुर्द्रुमैरन्यैर्महोच्छ्रयैः॥ ३५॥
तस्यापरे तु गात्रेषु दशनैरप्यदंशयन्।
अपरे मुष्टिभिः पृष्ठं किंकराः प्रहरन्ति च॥ ३६॥

He hurled that fearful club at the head of Dharmarāja with great force, seeing which the latter evaded its blow. It, however, crushed several of his brave followers, seeing which Dharmarāja got greatly vexed and took up his formidable weapons to protect his followers. The demon Grasana, seeing the numerous followers of Yama, thought that the army was raised by the Māyā of Dharmarāja and began to shower arrows. He got enraged like the ocean getting ferocious at the time of the annihilation of the world and pierced some with the trident and some with his arrows. He powdered some

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with his club and destroyed others with his formidable spear. Many were crushed by the blow of his arms. Whereas some of Yama's followers attacked with huge pieces of rocks and trees and very long tridents. Other followers of Dharmarāja began to bite the body of Grasana and inflict blows on his back.

अभिद्रुतस्तथा घोरैर्ग्रसनः क्रोधमूर्च्छितः।
उत्सृज्य गात्रं भूपृष्ठे निष्पिपेष सहस्रशः॥३७॥
कांश्चिदुत्थाय मुष्टीभिर्जघ्ने किंकरसंश्रयान्।
स तु किंकरयुद्धेन ग्रसनः श्रममाप्तवान्॥३८॥
तमालोक्य यमः श्रान्तं निहतां च स्ववाहिनीम्।
आजगाम समुद्यम्य दण्डं महिषवाहनः॥३९॥

Then the infuriated demon, thus made to retreat by his adversaries, pushed several of them and crushed them by his weight. He inflicted blows with his fists on many and after a time, got quite exhausted with fighting the army of Dharmarāja. Seeing the repulse of his army and the exhaustion of that demon, Dharmarāja armed with a mace appeared on the scene riding on his buffalo.

ग्रसनस्तु समायान्तमाजघ्ने गदयोरसि।
अचिन्तयित्वा तत्कर्म ग्रसनस्यान्तकोऽरिहा॥४०॥
जघ्ने रथस्य मूर्द्धन्यान्व्याघ्रान्दण्डेन कोपनः।
स रथो दण्डमथितैर्व्याघ्रैरर्द्धैर्विकृष्यते॥४१॥
संशयः पुरुषस्येव चित्तं दैत्यस्य तद्रथम्।
समुत्सृज्य रथं दैत्यः पदातिर्धरणीं गतः॥४२॥
यमं भुजाभ्यामादाय योधयामास दानवः।
यमोऽपि शस्त्राण्युत्सृज्य बाहुयुद्धेष्ववर्त्तत॥४३॥
ग्रसनः कटिवस्त्रैस्तु यमं गृह्य बलोद्धतः।
भ्रामयामास वेगेन प्रचित्तमिव सम्भ्रमः॥४४॥
यमोऽपि कण्ठेऽवष्टभ्य दैत्यं बाहुयुगेन तु।
वेगेन भ्रामयामास समुत्कृष्य महीतलात्॥४५॥
ततो मुष्टिभिराजघ्नुरर्द्दयन्तौ परस्परम्।
दैत्येन्द्रस्यातिकायत्वात्ततः श्रान्तभुजो यमः॥४६॥
स्कन्धे निधाय दैत्यस्य मुखं विश्रान्तिमैच्छत।
तमालक्ष्य ततो दैत्यः श्रान्तमन्तकमोजसा॥४७॥
निष्पिपेष महीपृष्ठे बहुशः पार्ष्णिपाणिभिः।
यावद्यमस्य वदनात्सुस्राव रुधिरं बहु॥४८॥

Seeing Yama coming, the demon Grasana struck his two legs. Yama, taking this lightly, hit the tigers yoked to the demon's chariot. The tigers thus belaboured by the mace could not advance with the chariot. The demon's chariot was then in a state of suspense like the mind of a doubtful person. Grasana thus anxiously left his vehicle and took his stand on the ground; and started wrestling with Dharmarāja. The latter also casting away his arms faced the foe. As the idea of prestige agitates a peaceful man, so the haughty Grasana holding the lower garment of Dharmarāja whirled him round most violently. The latter also holding the neck of the demon by his arms lifted him up in the air and whirled him violently. They both began to fight with blows. The demon was huge and bulky; Dharmarāja, therefore, got tired. He, placing his arms on the shoulder of the demon, began to take rest. The demon, finding Dharmarāja done up, threw him down, gave him blows after blows, and kicked him several times when blood ran out of his mouth.

निर्ज्जीवितं यमं दृष्ट्वा ततः सन्त्यज्य दानवः।
जयं प्राप्योद्धतं दैत्यो नादं मुक्त्वा महास्वनः॥४९॥

Afterwards, the demon taking Dharmarāja for dead, left him and raised a cry of victory.

स्वयं सैन्यं समासाद्य तस्थौ गिरिरिवाचलः।
धनाधिपस्य जम्भेन सायकैर्मर्म्मभेदिभिः॥५०॥
दिशोऽवरुद्धाः क्रुद्धेन सैन्यं चास्य निकृन्तितम्।
ततः क्रोधपरीतस्तु धनेशो जम्भदानवम्॥५१॥
हृदि विव्याध बाणानां सहस्रेणाग्निवर्चसाम्।
सारथिं च शतेनाजौ ध्वजं दशभिरेव च॥५२॥
हस्तौ च पञ्चसप्तत्या मार्गणैर्दशभिर्धनुः।
मार्गणैर्बर्हिपत्राङ्कैस्तैलधौतैरजिह्मगैः॥५३॥
सिंहमेकेन तं तीक्ष्णैर्विव्याध दशभिः शरैः।
जम्भस्तु कर्म तद्दृष्ट्वा धनेशस्यातिदुष्करम्॥५४॥

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He then returned and stood like a mountain before his army. The infuriated demon Jambha shot fierce arrows at Kubera, and checked his advance in all directions and annihilated much of his army. Kubera, also getting vexed, shot a volley of thousand fiery arrows on the chest of the demon and pierced the charioteer with one hundred arrows. He pierced his hands with 75 arrows, cut his bow by ten sharp arrows and pierced his lion with a single arrow and another straight ten arrows, steeped in oil and marked with leaves, penetrated the demon all over his body.

हृदि धैर्यं समालम्ब्य किञ्चित्सन्नस्तमानसः।
जग्राह निशितान्बाणाञ्छत्रुमर्मविभेदिनः॥५५॥
आकर्णाकृष्टचापस्तु जम्भः क्रोधपरिप्लुतः।
विव्याध धनदं तीक्ष्णैः शरैर्वक्षसि दानवः॥५६॥
सारथिं चास्य बाणेन दृढेनाभ्यहनद्धृदि।
चिच्छेद ज्यामथैकेन तैलधौतेन दानवः॥५७॥
ततस्तु निशितैर्बाणैर्दारुणैर्मर्मभेदिभिः।
विव्याधोरसि वित्तेशं दशभिः क्रूरकर्मकृत्॥५८॥

The demon was terrified somehow at this wonderful deed of Kubera, mustered up his presence of mind and took fearfully sharp arrows to subdue his foe; and drawing his bow angrily to his ears he discharged his arrows on the chest of Kubera, and killed His charioteer with a sharp arrow and cut Kubera's bow-string by another steeped in oil. Afterwards, he pierced the chest of Kubera by another ten violently sharp arrows.

मोहं परमतो गच्छन् दृढविद्धो हि वित्तपः।
स क्षणाद्धैर्य्यमालम्ब्य धनुराकृष्य भैरवम्॥५९॥
किरन्बाणसहस्राणि निशितानि धनाधिपः।
दिशः खं विदिशो भूमीरनीकान्यसुरस्य॥६०॥
पूरयामास वेगेन संछाद्य रविमण्डलम्।
जम्भोऽपि परमेकैकं शरैर्बहुभिराहवे॥६१॥
चिच्छेद लघुसन्धानो धनेशस्यातिपौरुषात्।
ततो धनेशः संक्रुद्धो दानवेन्द्रस्य कर्मणा॥६२॥
व्यधमत्तस्य सैन्यानि नानासायकवृष्टिभिः।
तदृष्ट्वा दुष्कृतं कर्म धनाध्यक्षस्य दानवः॥६३॥
गृहीत्वा मुद्गरं भीममायसं हेमभूषितम्।
धनदानुचरान्यक्षान्निष्पिपेष सहस्रशः॥६४॥

Kubera was rendered senseless for a while, and then he picked up courage and drew his big bow, and let out thousands of arrows which pervaded every direction and descended on the soldiers of the demons. The sun was eclipsed by those myriads of flying arrows. The demon Jambha also discharged his shower of arrows cutting down those shot by Kubera. In a very short time, he rendered the valour of Kubera void, at which the latter was enraged and thinned the army of the demon by pouring out another volley of his fearful arrows. The demon then took up his ponderous club mounted with gold and powdered many of the followers of Kubera with its blows.

ते वध्यमाना दैत्येन मुञ्चन्तो भैरवान् रवान्।
रथं धनपतेः सर्वे परिवार्य व्यवस्थिताः॥६५॥
दृष्ट्वा दानर्दितान्देवः शूलं जग्राह दारुणम्।
तेन दैत्यसहस्राणि सूदयामास सत्वरः॥६६॥

The attendants of Kubera being horrified, shouted out furiously and rallied round the chariot of their leader. Seeing his men in such an awful consternation, he took up his mighty trident and killed quickly thousands of demons.

क्षीयमाणेषु दैत्येषु दानवः क्रोधमूर्च्छितः।
जग्राह परसुं दैत्यो मर्दनं दैत्यविद्विषाम्॥६७॥
स तेन शितधारेण धनभर्तुर्महारथम्।
चिच्छेदतिलशो दैत्यो ह्याखुः स्निग्धमिवाम्बरम्॥६८॥

The demon, seeing the annihilation of his army, boiled with rage, and took up his huge battle axe. That keen-edged battle-axe divided the chariot of Kubera into pieces, as a rat nibbles at a piece of glossy cloth and cuts it into many parts.

पदातिरथ वित्तेशो गदामादाय भैरवीम्।
महाहवविमर्देषु दुःसशत्रुविनाशिनीम्॥६९॥

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अधृष्यां सर्वभूतानां बहुवर्षगणार्चिताम्।
नानाचन्दनदिग्धाङ्गां दिव्यपुष्पविवासिताम्॥७०॥
निर्मलायोमयीं गुर्वीममोघां हेमभूषणाम्।
चिक्षेप मूर्ध्नि संक्रुद्धो जम्भस्य तु धनाधिपः॥७१॥
आयान्तीं तां समालोक्य तडित्संघातमण्डिताम्।
दैत्यो गदाभिघातार्थं शस्त्रवृष्टिं मुमोच ह॥७२॥
चक्राणि कुणपान्प्रासान्भुशुण्डीः पट्टिशानपि।
हेमकेयूरनद्धाभ्यां बाहुभ्यां चण्डविक्रमः॥७३॥
व्यर्थीकृत्य तु तान् सर्वानायुधान्दैत्यवक्षसि।
प्रस्फुरन्ती पपातोग्रा महोल्केवाद्रिकन्दरे॥७४॥
स तयाभिहतो गाढं पपात रथकूबरे।
स्रोतोभिश्चास्य रुधिरं सुस्रावगतचेतसः॥७५॥

Then Kubera, alighting on the ground, took up his enemy-destroying dreadful club which no one could wield and which was made of heavy iron and mounted with gold and was being worshipped with uncooked rice and sandal for a long time and scented with perfumes of flowers. He hit the forehead of the demon with it. The demon Jambha, seeing the dreadful club luminous like lightning by approaching towards him, discharged, with his hands decorated with bracelets, quoit, spear, Prāsa, Bhuṣuṇḍī, Paṭṭiśa and various other missiles, in order to save himself from its blow. Inspite of the club being resisted by the missiles of the demon, it struck him in the chest as a great flash of light comes out of the cavern of a mountain. By the force of that blow, the demon fell close to the yoke of the chariot and a stream of blood flowed out of his mouth, ears, etc.

जम्भं तु निहतं मत्वा कुजम्भो भैरवस्वनः।
धनाधिपस्य संक्रुद्धो वाक्येनातीव कोपितः॥७६॥
चक्रे बाणमयं जालं दिक्षु यक्षाधिपस्य तु।
चिच्छेद बाणजालं तदर्द्धचन्द्रैः शितैस्ततः॥७७॥

The demon Kujambha, considering his comrade killed, sent forth an echoing shrill and became enraged with Kubera's taunting remarks. By his Māyā, he spread in an instant, a network of arrows in all the directions and shot many sharp Ardhacandra (semi-lunar) arrows and cut to pieces all the arrows of Kubera.

मुमोच शरवृष्टिं तु तस्मै यक्षाधिपो बली।
स तं दैत्यः शरव्रातं चिच्छेद निशितैः शरैः॥७८॥
व्यर्थीकृतां तु तां दृष्ट्वा शरवृष्टिं धनाधिपः।
शक्तिं जग्राह दुर्द्धर्षां हेमघण्टाट्टहासिनीम्॥७९॥
बाहुना रत्नकेयूरकान्तिसन्तानहासिना।
स तां निरूप्य वेगेन कुजम्भाय मुमोच ह॥८०॥
सा कुजम्भस्य हृदयं दारयामास दारुणम्।
वित्तेशः स्वल्पसत्त्वस्य पुरुशस्यातिभाविता॥८१॥
अथास्य हृदयं भित्त्वा जगाम धरणीतलम्।
ततो मुहूर्त्तादस्वस्थो दानवो दारुणा कृतिः॥८२॥
जग्राह पट्टिशं दैत्यः प्रांशुं शितशिलीमुखम्।
स तेन पट्टिशेनाजौ धनदस्य स्तनांतरम्॥८३॥
वाक्येन तीक्ष्णरूपेण मर्मान्तरविसर्पिणा।
निर्बिभेदाभिजातस्य हृदयं दुर्जनो यथा॥८४॥
तेन पट्टिशघातेन धनेशः परिमूर्च्छितः।
निपपात रथोपस्थे जर्ज्जरो धूर्वहो यथा॥८५॥

On the other hand, Kubera showered a volley of arrows on the demon which the latter cut down in return. On the arrows being thus rendered useless, Kubera took up his javelin (Śakti) bedecked with golden bells and holding it in his hand, decked with pearled bracelets, hurled it with great violence at Kujambha. That Śakti of Kubera rent the chest of his adversary and after fulfilling its mission, the javelin entered within the ground. After a muhūrta (moment) the demon came back to his senses and pierced the chest of Kubera with his sharpened spear (Paṭṭiśāstra), as a wicked man's words pierce through the heart, Kubera, like an old ox, fell down senseless on his chariot.

तथागतं तु तं दृष्ट्वा धनेशं नरवाहनम्।
खड्गास्त्रो निर्ऋतिर्देवो निशाचरबलानुगः॥८६॥

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अभिदुद्राव वेगेन कुजम्भं भीमविक्रमम्।
अथ दृष्ट्वा तु दुर्द्धर्षं कुजम्भो राक्षसेश्वरम्॥८७॥
चोदयामास सैन्यानि राक्षसेन्द्रवधं प्रति।
स दृष्ट्वा चोदितां सेनां भल्लनानास्त्रभीषणाम्॥८८॥
रथादाप्लुत्य वेगेन भूषणद्युतिभास्वरः।
खड्गेन कमलानीव विकोशेनाम्बरत्विषा॥८९॥
चिच्छेद रिपुवक्त्राणि विचित्राणि समन्ततः।
तिर्यक् पृष्ठमधश्चोर्ध्वं दीर्घबाहुर्महासिना॥९०॥
सन्दष्टौष्ठपुटाटोपभ्रुकुटीविकटाननः।
प्रचण्डकोपरक्ताक्षो न्यकृन्तद्दानवान्रणे॥९१॥
ततो निःशेषितप्रायां विलोक्यां स्वामनीकिनीम्।
मुक्त्वा कुजम्भो धनदं राक्षसेन्द्रमभिद्रवन्॥९२॥

Seeing the fall of Kubera Nirṛti, the lord of the Rākṣasas, followed by his army with great violence, rushed towards Kujambha with sword in hand. The latter directed his army to encounter that of his foe. The lord of the Rākṣasas, illumined by the lustre of his ornaments, saw the army of Kujambha, armed with various kinds of weapons, became enraged, and contracting his eyebrows, jumped from his chariot and severed violently with his unsheathed bright sword, the heads of many warriors of Kujambha, as if, he was cutting lotuses. He then advanced forward biting his lips with rage, and cut down many heroes. At that time, the demon Kujambha seeing his army reduced to small numbers, left Kubera and dashed towards Nirṛti, the Rākṣasa lord.

लब्धसंज्ञोऽथ जम्भस्तु धनाध्यक्षपदानुगान्।
जीवग्राहान् स जग्राह बध्वा पाशैः सहस्रशः॥९३॥
मूर्त्तिमन्ति तु रत्नानि विविधानि च दानवाः।
वाहनानि च दिव्यानि विमानानि सहस्रशः॥९४॥
धनेशो लब्धसंज्ञोऽथ तामवस्थां विलोक्य तु।
निःश्वसन्दीर्घमुष्णं च रोषात्ताम्रविलोचनः॥९५॥
ध्यात्वास्त्रं गारुडं दिव्यं बाणं सन्धाय कार्मुके।
मुमोच दानवानीके तं बाणं शत्रुदारणम्॥९६॥
प्रथमं कार्मुकात्तस्य निश्चेरुर्धूमराजयः।
अनन्तरं स्फुलिङ्गानां कोटयो दीप्तवर्चसाम्॥९७॥
ततो ज्वालाकुलं व्योम चकारास्त्रं समन्ततः।
ततः क्रमेण दुर्वारं नानारूपं तदाभवत्॥९८॥
अमूर्त्तश्चाभवल्लोको ह्यन्धकारसमावृतः।
ततोऽन्तरिक्षे शंसन्ति तेजस्ते तु परिष्कृतम्॥९९॥

Afterwards, the demon Jambha also got some relief and he captured thousands of his foes in his noose and took away their lives; the Dānavas at that time, took many gems, Vimānas and conveyances of the enemy. Kubera came to his senses and seeing the atrocities of the demons, heaved a deep sigh and his eyes turned red with anger, and he took the Garuḍāstra and let it out of his bow and threw it on the forces of the Dānavas. A huge mass of smoke issued from that arrow which was followed by billions of fiery sparks. Afterwards that arrow pervaded all over the sky with its lustre and gradually became an unconquerable missile. All the space was covered with darkness. Then the lustre of the weapons ascended high up in the atmosphere and became revealed. The Celestial Beings began to admire its potency.

कुजम्भस्तत्समालोच्य दानवोऽतिपराक्रम।
अभिदुद्राव वेगेन पदातिर्धनदं नदन्॥१००॥
अधाभिमुख मायान्तं दैत्यं दृष्ट्वा धनाधिपः।
बभूव सम्भ्रमाविष्टः पलायनपरायणः॥१०१॥
ततः पलायतस्तस्य मुकुटं रत्नमण्डितम्।
पपात भूतले दीप्तं रविबिम्बमिवाम्बरात्॥१०२॥

Seeing all that, the demon Kujambha rushed yelling towards Kubera on foot, who seeing the demon approaching towards him took to his heels. At that hour, the highly-jewelled crown of Kubera fell on the ground like the shining sun.

शूराणामभिजातानां भर्त्तर्यपसृते रणात्।
मर्तुं संग्रामशिरसि युक्तं तद्भूषणाग्रतः॥१०३॥

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इति व्यवस्य दुर्द्धर्षा नानाशस्त्रास्त्रपाणयः।
युयुत्सवः स्थिता यक्षा मुकुटं परिवार्य्य तम्॥ १०४॥

When the commander of the brave, takes to flight the warriors born of noble families consider it their duty to give their lives in defending the head ornament of their general; therefore, the Yakṣas circled round the fallen coronet armed with various kinds of weapons. The haughty warriors took the course that Kubera had taken.

अभिमानधना वीरा धनदस्य पदानुगाः।
तानमर्षाच्च सम्प्रेक्ष्य दानवश्चण्डपौरुषः॥ १०५॥
भुशुण्डीं भैरवाकारां गृहीत्वा शैलगौरवाम्।
रक्षिणो मुकुटस्याथ निष्पिपेष निशाचरान्॥ १०६॥
तान्प्रमथ्याथ दनुजो मुकुटं तत्स्वके रथे।
समारोप्यामररिपुर्जित्वा धनदमाहवे॥ १०७॥
धनानि रत्नानि च मूर्त्तिमन्ति
तथा निधानानि शरीरिणश्च।

The demons, seeing those haughty Yakṣas of Kubera, angrily rushed at them and killed those that were guarding the crown of their Master, with terribly heavy Bhuṣuṇḍī weapons. After killing them, they took hold of the crown and placing it in chariot, were greatly delighted with their victory over Kubera. They captured various gems, pearls, jewels and other riches.

आदाय सर्वाणि जगाम दैत्यो
जम्भः स्वसैन्यं दनुजेन्द्रसिंहः।
धनाधिपो वै विनिकीर्णमूर्द्धजो
जगाम दीनः सुरभर्तुरन्तिकम्॥ १०८॥

Afterwards, the demon Jambha taking the wealth of the dead Yakṣas returned with his army and Kubera meekly presented Himself before Indra with his hair streaming in the air.

कुजम्भेनाथ संसक्तो रजनीचरनन्दनः।
मायाममोघामाश्रित्य तामसीं राक्षसेश्वरः॥ १०९॥
मोहयामास दैत्येन्द्रं जगत्कृत्वा तमोमयम्।
ततो विफलनेत्राणि दानवानां बलानि तु॥ ११०॥
न शेकुश्चलितं तत्र पदादपि पदं तदा।
ततो नानास्त्रवर्षेण दानवानां महाचमूम्॥ १११॥
जघान धननीहारतिमिरातुरवाहनाम्।
वध्यमानेषु दैत्येषु कुजम्भे मूढचेतसि॥ ११२॥

On the other hand, Nirṛti was engaged with Kujambha and by his infallible Tāmasī Māyā created darkness all over and bewildered Kujambha. He blinded Kujambha by the darkness pervading everywhere. The whole Dānava force could not see anything. The demons could not advance even a step on account of the prevailing darkness, when he began to destroy the army of the demons by showering many kinds of weapons on them. The charioteers of the demons began to die of extreme cold. In that way, the demons were killed and Kujambha was rendered senseless.

महिषो दानवेन्द्रस्तु कल्पान्ताम्भोदसन्निभः।
अस्त्रं चकार सावित्रमुल्कासङ्घातमण्डितम्॥ ११३॥
विजृम्भत्यथ सावित्रे परमास्त्रे प्रतापिनि।
प्रणाशमगमत्तीव्रं तमो घोरमनन्तरम्॥ ११४॥
ततोऽस्त्रं विस्फुलिङ्गाङ्कं तमः कृत्स्नं व्यनाशयत्।
प्रफुल्लारुणपद्मौघं शरदीवामलं सरः॥ ११५॥
ततस्तमसि संशान्ते दैत्येन्द्राः प्राप्तचक्षुषः।
चक्रुः करेण मनसा देवानीकैः सहाद्भुतम्॥ ११६॥
शस्त्रैरमर्षान्निर्मुक्तैर्भुजङ्गास्त्रं विनोदितम्।
अथादाय धनुर्घोरमिषूंश्चाशीविषोपमान्॥ ११७॥

Then the demon Mahiṣāsura looking like the ferocious banks of clouds that gather to pour out volumes of water at the time of the dissolution of the world, shot the Sāvitrī arrow shining like flashes of lightning. The radiance of the all-powerful excellent Sāvitrī arrows dispelled darkness from the battlefield. That fiery missile drove away the darkness as the autumn season makes the sky clear and render the lotuses on the tanks bright with the rising rays of the sun. When the darkness was driven away the

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demons began to see and then fought with the Devas in a most wonderful manner. They angrily let out their bhujaṅgāstra and poisoned arrows from their ponderous bows.

कुजम्भोऽधावत क्षिप्रं रक्षोराजबलं प्रति।
राक्षसेन्द्रस्तमायान्तं विलोक्य सपदानुगः॥ ११८॥
विव्याध निशितैर्बाणैः क्रूराशीविषभीषणैः।
तदादानं च सन्धानं न मोक्षश्चापि लक्ष्यते॥ ११९॥
चिच्छेदास्य शरव्रातान्स्वशरैरतिलाघवान्।
ध्वजं परमतीक्ष्णेन चित्रकर्मामरद्विषः॥ १२०॥
सारथिं चास्य भल्लेन रथनीडादपातयत्।
कुजम्भः कर्म तद्दृष्ट्वा राक्षसेन्द्रस्य संयुगे॥ १२१॥
रोषरक्तेक्षणयुतो रथादाप्लुत्य दानवः।
खड्गं जग्राह वेगेन शरदम्बरनिर्मलम्॥ १२२॥
चर्म चोदयखण्डेन्दुदशकेन विभूषितम्।
अभ्यद्रवद्रणे दैत्यो रक्षोऽधिपतिमोजसा॥ १२३॥

The demon Kujambha took his exceedingly terrible bow and dashed straight towards the army of the Rākṣasas. The lord of the Rākṣasas seeing Kujambha making an advance, pierced him with the arrows poisoned with the venom of snake and no place of rescue was left for him. The enemy could not make out what Nirṛti was doing, he was placing and shooting his arrows so quickly. That Rākṣasas cut down the arrows of his adversary and also his banner. Afterwards he killed the charioteer and knocked him down with his spear (Bhalla), seeing which Kujambha got fearfully vexed and his eyes grew red with anger. He jumped from his chariot and took hold of his keen sword and shield mounted with ten iron pieces looking like rising moons. He then made way towards the lord of the Rākṣasas.

तं रक्षोऽधिपतिः प्राप्तं मुद्गरेणाहनद्धृदि।
स तु तेन प्रहारेण क्षीणः सम्भ्रान्तमानसः॥ १२४॥
तस्थावचेष्टो दनुजो यथा धीरो धराधरः।
स मुहूर्त्तं समाश्वस्तो दानवेन्द्रोऽतिदुर्जयः॥ १२५॥
रथमारुह्य जग्राह रथोवामकरेण तु।
केशेषु निर्ऋतिं दैत्यो जानुनाक्रम्य धिष्ठितम्॥ १२६॥

Then Nirṛti hit Kujambha on his approach with the blow of his club which made him faint and swagger round. He remained still and motionless. Inspite of that, he did not lose his presence of mind and stood up like a mountain and in a couple of hours, on being fully composed, he jumped on the chariot and caught hold of the left arm of the Rākṣasa and putting it under his feet he pulled his long hair.

ततः खड्गेन च शिरश्छैत्तुमैच्छदमर्षणः।
तस्मिंस्तदन्तरे देवो वरुणोऽपाम्पतिर्द्रुतम्॥ १२७॥
पाशेन दानवेन्द्रस्य बबन्ध च भुजद्वयम्।
ततो बद्धभुजं दैत्यं विफलीकृतपौरुषम्॥ १२८॥
ताडयामास गदया दयामुत्सृज्य पाशधृक्।
स तु तेन प्रहारेण स्रोतोभिः क्षतजं वमन्॥ १२९॥

When the demon was about to severe Nirṛti's head with the sword, Varuṇa instantly appeared on the spot and tied down both the demon's hands with his noose and so all the power of the demon was rendered void. Afterwards, Varuṇa, forsaking all compassion, began to beat him with his club on account of which that demon began to vomit blood.

दधार रूपं मेघस्य विद्युन्माललितावृतम्।
तदवस्थागतं दृष्ट्वा कुजम्भं महिषासुरः॥ १३०॥
व्यावृत्तवदनेऽगाधे ग्रस्तुमैच्छत्सुरावुभौ।
निर्ऋतिं वरुणं चैव तीक्ष्णदंष्ट्रोत्कटाननः॥ १३१॥
तावभिप्रायमालक्ष्य तस्य दैत्यस्य दूषितम्।
त्यक्त्वा रथपथं भीतौ महिषस्यातिरंहसा॥ १३२॥
भृशं द्रुतौ जवाद्दिग्भ्यामुभाभ्यां भयविह्वलौ।
जगाम निर्ऋतिः क्षिप्रं शरणं पाकशासनम्॥ १३३॥
क्रुद्धस्तु महिषो दैत्यो वरुणं समभिद्रुतः।
तमन्तकमुखासक्तमालोक्य हिमवद्द्युतिः॥ १३४॥
चक्रे सोमास्त्रनिःसृष्टं हिमसङ्घातकण्टकम्।
वायव्यं चास्त्रमतुलं चन्द्रश्चक्रे द्वितीयकम्॥ १३५॥

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At that time, the demon assumed the form of clouds charged with electricity. Seeing Kujambha in that plight, Mahiṣāsura opened his huge mouth containing pointed rows of teeth with the intention of devouring both Kubera and Nirṛti, the lord of the Rākṣasas. Both of them, realizing the intention of Mahiṣāsura, jumped down from the chariot and took to their heels and went to their respective quarters. They were awfully horrified and flew into different directions. The Rākṣasa lord instantly went to take shelter with Indra. The infuriated Mahiṣāsura ran after Varuṇa and the Moon, seeing him to be a prey of death, darted his somāstra, the store of chill. He also let His vāyavyāstra for a second time.

वायुना तेन चन्द्रेण संशुष्केण हिमेन च।
व्यथिता दानवाः सर्वे शीतोच्छिन्ना विपौरुषाः॥ १३६॥
न शेकुश्चलितुं पद्भ्यां नास्त्राण्यादातुमेव च।
महाहिमनिपातेन शस्त्रैश्चन्द्रप्रचोदितैः॥ १३७॥
गात्राण्यसुरसैन्यानामदह्यन्त समन्ततः।
महिषो निष्प्रयत्नस्तु शीतेनाकम्पितानन:॥ १३८॥
कक्षावालम्ब्य पाणिभ्यामुपविष्टो ह्यधोमुखः।
सर्वे ते निष्प्रतीकारा दैत्याश्चन्द्रमसा जिताः॥ १३९॥
रणेच्छां दूरतस्त्यक्त्वा तस्थुस्ते जीवितार्थिनः।
तत्राब्रवीत्कालनेमिर्दैत्यान्कोपेन दीपितः॥ १४०॥

Then, all the demons were baffled by the chill of the himāstra, and vāyavyāstra of the Moon. They could not walk on nor could hold their weapons in hand. The demons were frozen with cold and began to feel unbearable pain all over their body under the influence of the arrows of the Moon. Mahiṣāsura also could not do anything. His body also began to shiver through cold. He sat down holding his chest (or chariot?) with his hands and with his head cast downwards. All the demons could not do anything. Thus overpowered by the Moon, the Daityas could not take any revenge. They all abandoned the ambition of war and stood up to save their lives when the furious Kālanemi addressed them as follows.

भो भोः शृङ्गारिणः शूराः सर्वे शस्त्रास्त्रपारगाः।
एकैकोऽपि जगत्सर्वं शक्तस्तुलयितुं भुजैः॥ १४१॥
एकैकोऽपि क्षमो ग्रस्तुं जगत्सर्वं चराचरम्।
एकैकस्यापि पर्याप्ता न सर्वेऽपि दिवौकसः॥ १४२॥
कलां पूरयितुं यत्नात्षोडशीमतिविक्रमाः।
किं प्रयाताश्च तिष्ठध्वं समरेऽमरनिर्जिताः॥ १४३॥
न युक्तमेतच्छूराणां विशेषाद्दैत्यजन्मनाम्।
राजा चान्तरितोऽस्माकं तारको लोकमारकः॥ १४४॥
विरतानां रणादस्मात्क्रुद्धः प्राणान् हरिष्यति।
शीतेन नष्टश्रुतयो भ्रष्टवाक्पाटवास्तथा॥ १४५॥
मूकास्तदाभवन्दैत्या रणद्दशनपङ्क्त्यः।
तान्दृष्ट्वा नष्टचेतस्कान्दैत्याञ्छीतेन सादितान्॥ १४६॥
मत्वा कालक्षमं कार्यं कालनेमिर्महासुरः।
आश्रित्य दानवीं मायां वितत्य स्वं महावपुः॥ १४७॥
पूरयामास गगनं दिशो विदिश एव च।
निर्ममे दानवेन्द्रेशः शरीरे भास्करायुतम्॥ १४८॥
दिशश्च मायया चण्डैः पूरयामास पावकैः।
ततो ज्वालाकुलं सर्वं त्रैलोक्यमभवत्क्षणात्॥ १४९॥
तेन ज्वालासमूहेन हिमांशुरगमच्छमम्।
ततः क्रमेण विभ्रष्टशीतदुर्दिनमाबभौ॥ १५०॥

He said "O brave warriors! you are skilled in warfare, expert in enjoying pleasures! Every one of you can singly uplift the world in the palm of your hand. You can devour the world if you like. The whole heaven cannot encounter 1/16th of any one of you. You, with your renowned prowess, are standing here in the great field of battle to attain victory. Why are you then taking to your heels? Why are you sitting thus, defeated by the Devas? This is extremely unworthy to you! Tārakāsura is your king and he can alone annihilate the universe. He is now sitting quiet. He will kill everyone of us if we turn our back on the battlefield." At that time, the demons were shivering with cold

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and they could not hear; they could not speak. They were simply making noise by grinding their teeth. They could not hear Kālanemi's words. Seeing which Kālanemi thought what he would do and magnified his body by his Māyā. He extended himself in all the directions and through his spell created thousands of suns. All the directions pervaded with heat and the universe began to suffer from it. That heat drove away the effect of the Moon and the freezing wind also ceased.

तद्बलं दानवेन्द्राणां मायया कालनेमिनः।
तं दृष्ट्वा दानवानीकं लब्धसञ्ज्ञं दिवाकरः।
उवाचारुणमुद्भान्तः कोपाल्लोकैकलोचनः॥ १५१॥

The sun, the eyes of the world, on realizing the increase of the power of the demons by illusion of Kālanemi, angrily commanded his charioteer Aruṇa.

दिवाकर उवाच

नयारुण रथं शीघ्रं कालनेमिरथो यतः।
विमर्दस्तत्र विषमो भविता शूरसंक्षयः॥ १५२॥
एषोजितः शशाङ्कोऽत्र तद्बलं बलमाश्रितम्।

The Sun said– O Aruṇa, take this chariot to that spot where is the chariot of Kālanemi. "Now there will be a tough fight and many heroes will be killed. Behold! The Moon has been conquered here, the refuge of all army."

इत्युक्तश्चोदयामास रथं गरुडपूर्वजः॥ १५३॥
प्रयत्नविधृतैरश्वैः सितचामरमालिभिः।
जगद्दीपोऽथ भगवाञ्जग्राह विततं धनुः॥ १५४॥
शरौ च द्वौ महाभागो दिव्यावाशीविषद्युती।
सञ्ज्ञारास्त्रेण सन्धाय बाणमेकं ससर्ज्ज सः॥ १५५॥
द्वितीयमिन्द्रजालेन योजितं प्रमुमोच ह।
सञ्ज्ञारास्त्रेण रूपाणां क्षणाच्चक्रे विपर्ययम्॥ १५६॥
देवानां दानवं रूपं दानवानां च दैविकम्।

Hearing those words the charioteer Aruṇa instantly drove swiftly the chariot yoked with horses wearing white cāmaras. The Sun took up his huge bow and shot two divine arrows having the lustre and properties of serpents. The first was the sañcāra-astra thrown amongst the enemy's forces and second Indrajāla-astra having the properties of magic. By the influence of the sañcāra-astra the faces of the demons and the Devas were changed into those of the Devas and Dānavas. In other words, the faces of the demons looked like those of the Devas and the faces of the Devas looked like those of the demons.

मत्वा सुरान्स्वकानेव जघ्ने घोरास्त्रलाघवात्॥ १५७॥
कालनेमी रुषाविष्टः कृतान्त इव संक्षये।
कांश्चित्खड्गेन तीक्ष्णेन कांश्चिन्नाराचवृष्टिभिः॥ १५८॥
कांश्चिद्गदाभिर्घोराभिः कांश्चिद्धोरैः परश्वधैः॥ १५९॥
शिरांसि केषाञ्चिदपातयच्च
भुजान् रथान् सारथींश्चोग्रवेगः।
कांश्चित्पिपेषाथ रथस्य वेगात्
कांश्चित्क्रुधा चोद्धतमुष्टिपातैः॥ १६०॥
रणे विनिहतान्दृष्ट्वा नेमिः स्वान् दानवाधिपः।
रूपं स्वं तु प्रपद्यन्त ह्यसुराः सुरघर्षिताः॥ १६१॥
कालनेमी रुषाविष्टस्तेषां रूपं न बुद्धवान्।
नेमिदैत्यस्तु तान्दृष्ट्वा कालनेमिमुवाच ह॥ १६२॥
अहं नेमिः सुरो नैव कालनेमे विदस्व माम्।
भवता मोहितेनाजौ निहतान्युरुविक्रम॥ १६३॥
दैत्यानां दशलक्षाणि दुर्ज्जयानां सुरैरिह।
सर्वास्त्रवारणं मुञ्च ब्राह्ममस्त्रं त्वरान्वितः॥ १६४॥

Under such circumstances, the demons taking their comrades to be the Devas began to slaughter one another. Kālanemi began to annihilate them like the angry Dharmarāja at the time of pralaya. He killed them with swords, arrows, clubs, battle-axes; severing the heads of some, the arms of others and crushed the chariots and the charioteers by the force of his chariot. He killed several with his fist. Thus Kālanemi killed his own armies. The demons on thus being fatally attacked by Kālanemi, and

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being horrified of the Devas began to yell and assume their proper forms. The angry Kālanemi could not recognise them when the demon Nemi said to him– "I am Nemi; recognise me. You have killed ten lacs of valiant demons through ignorance, whom the Devas even could not have killed. You should, therefore, discharge your Brahmāstra, without delay that defeats all the other weapons."

स तेन बोधितो दैत्यः सम्भ्रमाकुलचेतनः।
योजयामास बाणं हि ब्रह्मास्त्रविहितेन तु॥ १६५॥
मुमोच चापि दैत्येन्द्रः स स्वयं सुरकण्टकः।
ततोऽस्त्रतेजसा व्याप्तं त्रैलोक्यं सचराचरम्॥ १६६॥
देवानां चाभवत्सैन्यं सर्वमेव भयान्वितम्।
संचारास्त्रं च संशान्तं स्वयमायोधने बभौ॥ १६७॥
तस्मिन्प्रतिहते ह्यस्त्रे भ्रष्टतेजा दिवाकरः।
महेन्द्रजालमाश्रित्य चक्रे स्वां कोटिशस्तनुम्॥ १६८॥
विस्फूर्ज्जत्करसम्पातसमाक्रान्तजगत्त्रयम्।
ततापा दानवानीकं गतमज्जौघशोणितम्॥ १६९॥
ततश्चावर्षदनलं समन्तादतिसंहतम्।
चक्षूंषि दानवेन्द्राणां चकारान्धानि च प्रभुः॥ १७०॥

Hearing his words Kālanemi let out the Brahmāstra arrow which pervaded every nook and corner of the universe. The whole of the army of the Devas was petrified with horror and the effect of the sañcāra-astra of the Sun also ceased and at the same time, the Sun became dull. At that hour, the Sun through his power of magic astra assumed billions of forms. His strong rays penetrated the three regions. The army of the demons was scorched. All the blood and marrow of the soldiers were dried up. Thus, they were much tormented. Afterwards there was a shower of fire which blinded the demons.

गजानामगलन्मेदः पेतुश्चाप्यरवा भुवि।
तुरगा निःश्वसन्तश्च धर्मार्त्ता रथिनोऽपि च॥ १७१॥
इतश्चेतश्च सलिलं प्रार्थयन्तस्तृषातुराः।
प्रच्छायविटपांश्चैव गिरीणां गह्वराणि च॥ १७२॥
दावाग्निः प्रज्वलंश्चैव घोरार्चिर्दग्धपादपः।
तोयार्थिनः पुरो दृष्ट्वा तोयं कल्लोलमालिनम्॥ १७३॥
पुरः स्थितमपि प्राप्तं न शेकुरवमर्हिताः।
अप्राप्य सलिलं भूमौ व्यात्तास्या गतचेतसः॥ १७४॥
तत्र तत्र व्यदृश्यन्त मृता दैत्येश्वरा भुवि।
रथा गजाश्च पतितास्तुरगाश्च समापिताः॥ १७५॥

The huge elephants were ablaze and fell down charred. The horses horribly oppressed by the heat, began to faint and the warriors sitting in chariots also began to perspire and breathe hard. They all began to run about with thirst and felt inclined to sit under the shade of a tree or in a cavern of the mountain. The trees began to burn with conflagration of fire and the demons persecuted with the long tongues of fire could not reach the water that was in front of them close by. On thus failing to get water they died gaping. Everywhere the dead carcasses of the demons were visible and innumerable elephants and horses yoked to chariots also began to fall.

स्थिता वमन्तो धावन्तो गलद्रक्तवसासृजः।
दानवानां सहस्राणि व्यदृश्यन्तो मृतानि तु॥ १७६॥
संक्षये दानवेन्द्राणां तस्मिन्महति वर्त्तिते।
प्रकोपाद्भूतताम्राक्षः कालनेमि रुषातुरः॥ १७७॥
अभवत्कल्पमेघाभः स्फुरद्भूरिशतह्रदः।
गम्भीरास्फोटनिर्ह्रादजगद्धृदयघट्टकः॥ १७८॥
प्रच्छाद्य गगनाभोगं रविमायां व्यनाशयत्।
शीतं ववर्ष सलिलं दानवेन्द्रबलं प्रति॥ १७९॥
दैत्यास्तां वृष्टिमासाद्य समाश्वस्तास्ततः क्रमात्।
बीजांकुरा इवाम्लानाः प्राप्य वृष्टिं धरातले॥ १८०॥

A stream of blood ran out of their mouths and thousands of demons were found lying dead. When those demons began to be destroyed like that, Kālanemi, with his eyes turned red with rage, created masses of clouds like those at the time of the dissolution of the world and raised a most thrilling yell. There flowed hundreds of rivers. The sky was thus

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overcast and dispelled the glory of the Sun; a downpour of cold showers fell on the armies of the demons. This gave comfort to the demons, just as sprouts come out of the ground on getting rainwater.

ततः स मेघरूपी तु कालनेमिर्महासुरः।
शस्त्रवृष्टिं ववर्षोग्रां देवानीकेषु दुर्जयः॥ १८१॥
तया वृष्ट्या बाध्यमाना दैत्येन्द्राणां महौजसाम्।
गतिं कां च न पश्यन्तो गावः शीतार्दिता इव॥ १८२॥
परस्परं व्यलीयन्त पृष्ठेषु व्यस्त्रपाणयः।
स्वेषु बाधे व्यलीयन्त गजेषु तुरगेषु च॥ १८३॥
रथेषु त्वमरास्त्रस्तास्तत्र तत्र निलिल्यिरे।
अपरे कुञ्चितैर्गात्रैः स्वहस्तपिहिताननाः॥ १८४॥

Kālanemi, at the same time, poured out a shower of missiles on the Devas just as clouds shower rain. The Devas, oppressed with the shower of fearful missiles, could not cope with the demons and looked like the cows oppressed with cold. They left their arms and embraced one another and threw themselves behind their horses, chariots, etc. They all hide themselves and most of them contracted their bodies and covered their faces with their hands. Others took to their heels.

इतश्चेतश्च सम्भ्रान्ता बभ्रमुर्वै दिशो दश।
एवंविधे तु संग्रामे तुमुले देवसंक्षये॥ १८५॥
दृश्यन्ते पतिता भूमौ शस्त्रभिन्नाङ्गसन्धयः।
विभुजा भिन्नमूर्द्धानस्तथा छिन्नोरुजानवः॥ १८६॥
विपर्यस्तरथासङ्गा निष्पिष्टध्वजपङ्क्तयः।
निर्भिन्नाङ्गैस्तुरङ्गैस्तु गजैश्चाचलसन्निभैः॥ १८७॥
स्रुतरक्तह्रदैर्भूमिर्विकृता विकृता बभौ।
एवमाजौ बलीदैत्यः कालनेमिर्महासुरः॥ १८८॥
जघ्ने मुहूर्त्तमात्रेण गन्धर्वाणां दशायुतम्।
यक्षाणां पञ्च लक्षाणि रक्षसामयुतानि षट्॥ १८९॥
त्रीणि लक्षाणि जघ्ने स किन्नराणां तरस्विनाम्।
जघ्ने पिशाचमुख्यानां सप्तलक्षाणि निर्भयः॥ १९०॥

Afterwards, the Devas wandered hither and thither in utter dismay. In course of such a fearful conflict, a large number of the Devas were lost. Most of them were seen scattered on the ground with their limbs, arms, thighs severed and their heads smashed and legs broken. The train of banners was broken, the chariots were smashed and turned upside down and the horses and elephants with their severed bodies fell to the ground. The blood of the fallen victims of war spread all over the ground which presented an awful appearance. In that way, the valiant Kālanemi showed his strength in the field of battle. In the twinkling of an eye 1,00,000 Gandharvas, 5 lacs of yakṣas, 60,000 Rākṣasas, 3 lacs most powerful and swift Kinnaras and 7 lacs of Piśācas were killed by the brave Kālanemi.

इतरेषामसंख्याताः सुरजातिनिकायिनाम्।
जघ्ने स कोटीः संक्रुद्धश्चित्रास्त्रैरस्त्रकोविदः॥ १९१॥
एवं परिभवे भीमे तदा त्वमरसंक्षये।
संक्रुद्धावश्विनौ देवौ चित्रास्त्रकवचोज्ज्वलौ॥ १९२॥
जघ्नुतः समरे दैत्यं कृतान्तानलसन्निभम्।
तमासाद्य रणे घोरमेकैकः षष्टिभिः शरैः॥ १९३॥
जघ्ने मर्मसु तीक्ष्णाग्रैरसुरं भीमदर्शनम्।
ताभ्यां बाणप्रहारैः स किञ्चिदायस्तचेतनः॥ १९४॥
जग्राह चक्रमष्टारं तैलधौतं रणान्तकम्।
तेन चक्रेण सोऽश्विभ्यां चिच्छेद रथकूबरम्॥ १९५॥
जग्राहाथ धनुर्दैत्यः शरांश्चाशीविषोपमान्।
ववर्ष भिषजोर्मूर्ध्नि संछाद्याकाशगोचरम्॥ १९६॥
तावप्यस्त्रैश्छिच्छिदतुः शितैस्तैर्दैत्यसायकान्।
तच्च कर्म तयोर्दृष्ट्वा विस्मितः कोपमाविशत्॥ १९७॥
महता स तु कोपेन सर्वायोमयसादनम्।
जग्राह मुद्गरं भीमं कालदण्डविभीषणम्॥ १९८॥
स ततो भ्राम्य वेगेन चिक्षेपाश्विरथं प्रति।
तं तु मुद्गरमायान्तमालोक्याम्बरगोचरम्॥ १९९॥
त्यक्त्वा रथौ तु तौ वेगादाप्लुतौ तरसाश्विनौ।
तौ रथौ स तु निष्पिष्य मुद्गरोऽचलसन्निभः॥ २००॥

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दारयामास धरणीं हेमजालपरिष्कृतः।
तस्य कर्म्माश्विनौ दृष्ट्वा भिषजौ चित्रयोधिनौ॥ २०१॥
वज्रास्त्रं तु प्रकुर्वाते दानवेन्द्रनिवारणम्।
ततो वज्रमयं वर्षं प्रावर्त्तदतिदारुणम्॥ २०२॥

Besides these, that valiant demon also killed innumerable koṭis of Deva warriors. In that way, when the Devas were greatly defeated and almost annihilated, the two Aśvinīkumāras, wearing a wonderful white armour, came out boiling with indignation; and each of them began to send forth a volley of 60 arrows at a time on that demon shining like fire. When the Aśvinīkumāras began to hit the demon with their arrows and pierced his chest, he was in great pain and took up the eight-edged keen quoit and with it pierced the yoke of the Aśvinīkumāras' chariot and picking up his bow, he shot poisoned arrows on the forehead of the physicians and let out innumerable arrows in the air. The sky became overcast. Then Aśvinīkumāras also cut down the arrows of the demon by their own which amazed the latter. He got fearfully vexed and took his formidable club of iron and brandishing it with great force hurled it at the chariot of Aśvivīkumāras, seeing which they vacated the chariot and the ponderous club powdered the chariots and crushed the earth. Seeing such heroic feat of the demons' weapon, the Aśvinīkumāras let out their terrible vajrākhya-astra on the demon and over it bolts were showered.

घोरवज्रप्रहारैस्तु दैत्येन्द्रः स परिष्कृतः।
रथो ध्वजो धनुश्चक्रं कवचं चापि काञ्चनम्॥ २०३॥
क्षणेन तिलशो जातं सर्वसैन्यस्य पश्यतः।
तदृष्ट्वा दुष्करं कर्म सोऽश्विभ्यां भीमविक्रमः॥ २०४॥
नारायणास्त्रं बलवान् मुमोच रणमूर्द्धनि।
वज्रास्त्रं शमयामास दानवेन्द्रोऽस्त्रतेजसा॥ २०५॥
तस्मिन् प्रशान्ते वज्रास्त्रे कालनेमिरनन्तरम्।
जीवग्राहं ग्राहयितुमश्विनौ तु प्रचक्रमे॥ २०६॥
तावश्विनौ रणाद्भीतौ सहस्राक्षरथं प्रति।
प्रयातौ वेपमानौ तु पदा शस्त्रविवर्जितौ॥ २०७॥

The shower of those bolts unnerved the demon. His chariot, banner, bow, quoits, golden armour were blown to atoms. In that way, he was subdued in presence of the army and at that instant, the demon discharged his Nārāyaṇāstra which lulled the Vajrāstra. Then the demon wanted to kill the Aśvinīkumāras at which the latter fled to take shelter with Indra.

तयोरनुगतो दैत्यः कालनेमिर्महाबलः।
प्राप्येन्द्रस्य रथं क्रूरो दैत्यानीकपदानुगः॥ २०८॥
तं दृष्ट्वा सर्वभूतानि वित्रेसुर्विह्वलानि तु।
दृष्ट्वा दैत्यस्य तत् क्रौर्यं सर्वभूतानि नेनिरे॥ २०९॥
पराजयं महेन्द्रस्य सर्वलोकक्षयावहम्।
चेलुः शिखरिणो मुख्याः पेतुरुल्का नभस्तलात्॥ २१०॥
जगर्ज्जुर्जलदा दिक्षु ह्युद्भूताश्च महार्णवाः।
तां भूतविकृतिं दृष्ट्वा भगवान् गरुडध्वजः॥ २११॥
व्यबुद्ध्यताहिपर्यङ्के योगनिद्रां विहाय तु।
लक्ष्मीकरयुगाजस्रलालितांघ्रसिरोरुहः॥ २१२॥
शरदम्बरनीलाब्जकान्तदेहच्छविर्विभुः।
कौस्तुभोद्भासितोरस्को कान्तकेयूरभास्करः॥ २१३॥
विमृश्य सुरसंक्षोभं वैनतेयं समाह्वयत्।
आहूतेऽवस्थिते तस्मिन् नागावस्थितवर्ष्मणि॥ २१४॥
दिव्यनानास्त्रतीक्ष्णार्चिरारुह्यागात् सुरान् स्वयम्।
तत्रापश्यत देवेन्द्रमभिद्रुतमभिद्रुतैः॥ २१५॥

The fearful demon then pursued and came close to the chariot of Indra followed by his army; seeing which, everyone was horrified and thought that Indra was about to be defeated. Mountains and meteors began to fall from the sky. Clouds began to thunder in all the quarters; the oceans also swelled. Then Lord Viṣṇu, seeing the universe in such an agony, left off his yogic slumber and awoke and sat on his couch of Śeṣa Nāga. The Goddess Lakṣmī began to shampoo his legs by her hands. He looked like blue autumnal sky and like blue lotus. He had a

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beautiful armlet and on his forehead, he wore Kaustubha gem and his arms adorned with armlets shining like the sun. The Lord awoke and seeing the atrocities of the demon summoned Garuḍa and shining with the lustre of weapons took his seat. Instantly, Garuḍa appeared before him. Viṣṇu then rode on Garuḍa and came to the Devas. He saw that the violent and powerful Demons, looking like fresh rain clouds, had attacked Indra; and the Deva forces looked like persons surrounded by their unfortunate descendants.

दानवेन्द्रनवाम्भोद सच्छायैः पौरुषोत्कटैः।
यथा हि पुरुषं घोरैरभाग्यैर्वंशशालिभिः॥ २१६॥
परित्राणायाशु कृतं सुक्षेत्रे कर्म निर्मलम्।
अथापश्यन्त दैतेया वियति ज्योतिमण्डलम्॥ २१७॥
स्फुरन्तमुदयाद्रिस्थं सूर्यमुष्णत्विषा इव।
प्रभावं ज्ञातुमिच्छन्तो दानवास्तस्य तेजसः॥ २१८॥
गरुत्मन्तमपश्यन्तः कल्पान्तनलसन्निभम्।
तमास्थितं च मेघौघद्युतिमक्षयमच्युतम्॥ २१९॥
तमालोक्यासुरेन्द्रास्तु हर्षसम्पूर्णमानसाः।
अयं वै देवसर्वस्वं जितेऽस्मिन् निर्जिताः सुराः॥ २२०
अयं स दैत्यचक्राणां कृतान्तः केशवोऽरिहा।
एनमाश्रित्य लोकेषु यज्ञभाग भुजोऽमराः॥ २२१॥

Afterwards, the demons saw the lustrous halo of the Lord in the sky as if the glory of the rising Sun was making itself visible on the Udayācala Mountain. All the demons were anxious to know what was that light. They all beheld the cloud-hued Lord seated on the Garuḍa shining like the destructive fire prevailing at the time of the dissolution of the universe. Seeing Him, all the demons felt highly gratified and they said "He is the Lord Viṣṇu and the all in all of the Devas. By defeating him we will conquer the Devas. He is the annihilator of the demons. All the Devas, under His protection, partake of their share of sacrificial offerings."

इत्युक्त्वा दानवाः सर्वे परिवार्य समन्ततः।
निजुघ्नुर्विविधैरस्त्रैस्ते तमायान्तमाहवे॥ २२२॥

Saying so all the demons took their stand round Him and began to shower various kinds of weapons on Him.

कालनेमिप्रभृतयो दश दैत्या महारथाः।
षष्ट्या विव्याध बाणानां कालनेमिर्जनार्द्दनम्॥ २२३॥
निमिः शतेन बाणानां मथनोऽशीतिभिः शरैः।
जम्भकश्चैव सप्तत्या शुम्भो दशभिरेव च॥ २२४॥
शेषा दैत्येश्वराः सर्वे विष्णुमेकैकशः शरैः।
दशभिश्चैव यत्रास्ते जघ्नुः सगरुडं रणे॥ २२५॥
तेषाममृष्य तत्कर्म विष्णुर्दानवसूदनः।
एकैकं दानवं जघ्ने षड्भिः षड्भिरजिह्मगैः॥ २२६॥

Ten valiant demons like Kālanemi, etc., known as Mahārathas, began to fight. Kālanemi shot 60 arrows; Nimi shot 100 arrows; Mathana, 80 arrows; Jambhaka, 70 arrows; Śambhu ten arrows and the rest of the demons a single arrow each, on Viṣṇu and with ten arrows they pierced Garuḍa. Viṣṇu, the destroyer of the Dānavas, thinking of the impetuosity of the demons, pierced every one of them with six arrows. He drew again His bow and pierced Kālanemi with three arrows.

आकर्णकृष्टैर्भूयश्च कालनेमिस्त्रिभिः शरैः।
विष्णुं विव्याध हृदये क्रोधाद्रक्तविलोचनः॥ २२७॥
तस्याशोभन्त ते बाणा हृदये तप्तकाञ्चनाः।
मयूखानीव दीप्तानि कौस्तुभस्य स्फुटत्विषः॥ २२८॥
तैर्बाणैः किञ्चिदायस्तो हरिर्जग्राह मुद्गरम्।
सततं भ्राम्य वेगेन दानवाय व्यसर्ज्जयत्॥ २२९॥

Then Kālanemi, with eyes red with anger, put arrows on his bow and drawing the string up to his ears let them off on His chest. Those golden arrows on the chest of the Lord looked beautiful like the rays of Kaustubha gem. Viṣṇu, somewhat mortified with them, snatched His terrific club and after brandishing it, whirled and hurled it at the demon.

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दानवेन्द्रस्तमप्राप्त विचत्येव शतैः शरैः।
चिच्छेद तिलशः क्रुद्धो दर्शयन्पाणिलाघवम्॥२३०॥

The demon, seeing it approaching, divided it into pieces by his arrows and, thereby, showed the force of his arms.

ततो विष्णुः प्रकुपितः प्रासं जग्राह भैरवम्।
तेन दैत्यस्य हृदयं ताडयामास गाढतः॥२३१॥

Then Viṣṇu angrily took up His spear, the terrific Prāsa weapon and pierced his chest.

क्षणेन लब्धसंज्ञस्तु कालनेमिर्महासुरः।
शक्तिं जग्राह तीक्ष्णायां हेमघण्टाट्टहासिनीम्॥२३२॥
तया वामभुजं विष्णोर्विभेद दितिनन्दनः।
भिन्नः शक्त्या भुजस्तस्य स्रुतशोणित आबभौ॥२३३॥
पद्मरागमयेनेव केयूरेण विभूषितः।
ततो विष्णुः प्रकुपितो जग्राह विपुलं धनुः॥२३४॥
सप्त दश च नाराचांस्तीक्ष्णान्मर्म्मविभेदिनः।
दैत्यस्य हृदयं षड्भिर्विव्याध च त्रिभिः शरैः॥२३५॥
चतुर्भिः सारथिंचास्य ध्वजं चैकेन पत्रिणा।
द्वाभ्यां ज्याधनुषी चापि भुजं सव्यं च पत्रिणा॥२३६॥
स विद्धो हृदये गाढं दैत्यो हरिशिलीमुखैः।
स्रुतरक्तारुणप्रांशुः पीडाकुलितमानसः॥२३७॥

Kālanemi, regaining consciousness, took up his sharp trident, the sharp Śakti ringing with golden bells and hurled it on Viṣṇu. It chopped off the left arm of the lord and on that wounded arm the blood stains looked beautiful like the armlet studded with rubies. Afterwards Viṣṇu became very angry and took up His heavy bow and put seventeen deadly arrows to its strings and hit the demon's chest with nine arrows, killed the charioteer with four, cut the banner with one arrow, his bow with two and pierced his left arm with one arrow. The demon felt great agony on being thus wounded. Blood gushed out of his chest and took the appearance of the rising sun.

चकम्पे मारुतेनेव नोदितः किंशुकद्रुमः।
तमाकम्पितमालक्ष्य गदां जग्राह केशवः॥२३८॥
तां च वेगेन चिक्षेप कालनेमिरथं प्रति।
सा पपात शिरस्युग्रा विपुला कालनेमिनः॥२३९॥
संचूर्णितोत्तमाङ्गस्तु निष्पिष्टमुकुटोऽसुरः।
स्रुतरक्तौघरन्ध्रस्तु स्रुतधातुरिवाचलः॥२४०॥
प्रापतत्स्वे रथे भग्ने विसंज्ञः शिष्टजीवितः।
पतितस्य रथोपस्थे दानवस्याच्युतोऽरिहा॥२४१॥

He began to shiver like the Kiṁśuka tree blown by the wind. Viṣṇu seeing him shivering like that took up His club; and threw it with great violence at the chariot of Kālanemi which struck his forehead and smashed his coronet to pieces. A large volume of blood gushed out of his body which looked like vermilion coming out of the mountain and he fell down senseless in his broken chariot. He was only heaving his last breath.

स्मितपूर्वमुवाचेदं वाक्यं चक्रायुधः प्रभुः।
गच्छासुर विमुक्तोऽसि साम्प्रतं जीव निर्भयः॥२४२॥
ततः स्वल्पेन कालेन अहमेव तवान्तकः।
एतच्छ्रुत्वा वचस्तस्य सारथिः कालनेमिनः।
अपवाह्य रथं दूरमनयत्कालनेमिनः॥२४३॥

The Lord then laughed a little and addressed Kālanemi– "O demon! retire from here fearlessly, save your life for the present. You are destined to die at my hands after a short time." Hearing those words, Kālanemi's charioteer took him away in his chariot to a great distance.

इति श्रीमात्स्ये महापुराणे देवासुरसंग्रामे कालनेमिपराजयो नाम पञ्चाशदधिकशततमोऽध्यायः॥१५०॥

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Here ends Vol. I comprising of chapters 1-150 of Matsya-Purāṇa

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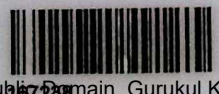

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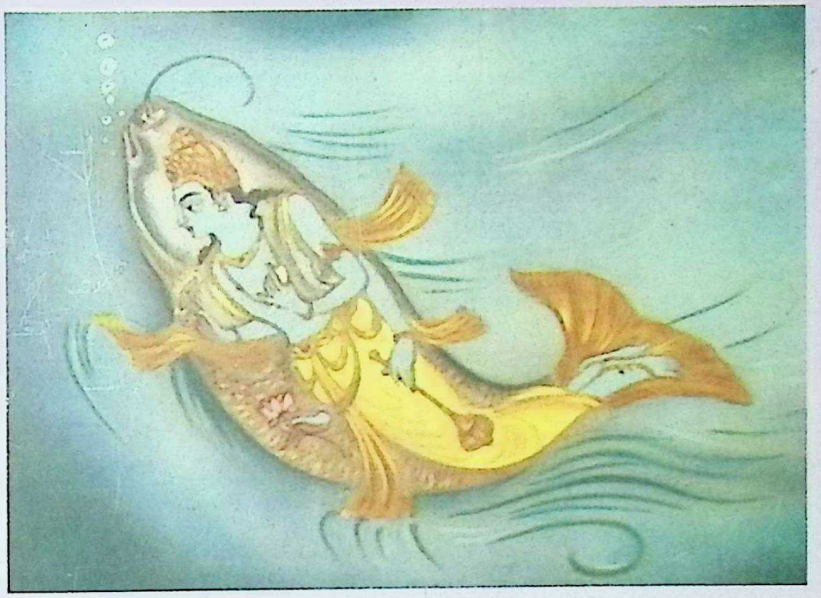

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